A WORLD
OF
WONDERS

STEPHEN
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1608

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A WORLD OF WONDERS:

OR

AN INTRODVCTION TO A TREATISE TOVCHING the Conformitie of ancient and *moderne wonders*:

OR

A PREPARATIVE TREATISE TO THE Apologie for *Herodotus*.

The Argument whereof is taken from the Apologie for HERODOTVS written in Latine by HENRY STEPHEN, and continued here by the Author himselfe.

Translated out of the best corrected French copie.

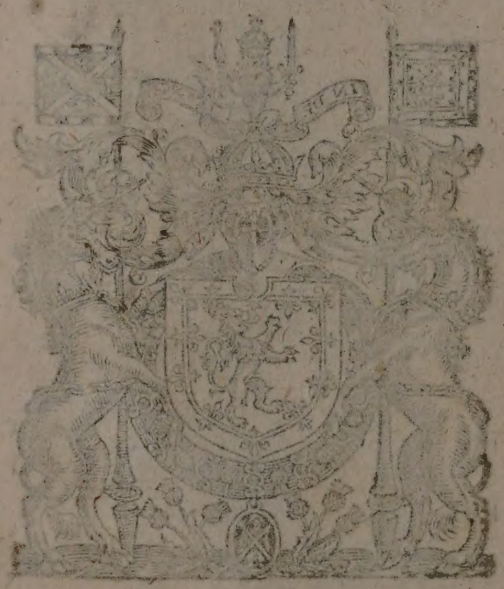
Plutarch. in Sympos.

Ὁ ζητῶν ἐν ἐκάστῳ τὸ εὔλογον, ἐκ πάντων ἀναίρει τὸ θαυμάσιον.

EDENBVRGH,
Imprinted by ANDREW HART and RICHARD LAWSON.
1608.

Non iuuat aſſiduè libros tractare ſeueros,
Bartole ſiue tuos, ſiue Galene tuos.
Sed libet ad dulces etiam deſcendere luſus,
Atque animum doctis exhilarare iocis.

Omne tulit punctum qui miſcuit vtile dulci.



TO THE RIGHT HONORABLE LORDS,

WILLIAM Earle of PEMBROKE:
PHILIP Earle of MONTGOMERIE:

Patrons of learning: patterns of Honor.

RIGHT noble Lords: *Laërtius* telleth vs, that in old time there were but seuen wise men to be found in the world: but now it seemes there are hardly seuen ignorant. For a man can no sooner set a faire marke, but euerie bungler will out with his bolt (as though he could *cornicum oculos configere*) and like a Roman Censor will giue his censure, though (often) no more to the purpose then *Magnificat* for *Matins*, as it is in the French prouerb. VVe are now fallen into that criticall age, wherein *Censores liberorum* are become *Censores librorum*; *Lectores, Lictores*: and euery mans works and writings (both prime inuentions, and second hand-translations) are arraigned at the tribunall of each pedantical *Aristarches* vnderstanding. For if a man follow the point orderly and well, he is curious: if he digresse neuer so little, he is friuolous: if the style be elaborate, it smelleth of the socket: if somewhat neglected and incult, it is good for nothing, but to be paper for his pocket. If the worke swell with quotations and carie a large margent, it is nothing but a rhapsodie. If it be naked, without all allegations, it's plaine Dunstable, and a meere fopperie. If the author write in praise of any, they fine him for a flatterer: if of none, for a maligner. Our ancestors called HERODOTVS *Patrem Historiæ*: these censorious Sirs, *Patrem Fabularum*. They thought him worthy to be read at the games of *Olympus*: these men reade him but as a Canterburie tale, to hold children from play, and old folkes

from the chimney corner. Notwithſtanding, if Readers were onely cenſorious, the matter were the leſſe; but they are alſo humorous: For mens faces are not more differing then their fancies and affections. ZENO hath ſtill two ſorts of ſchollers in euery ſchoole, φιλολόγους and λογοφίλους; ſome affecting nothing but *ſubiectam ſcientiam*, ſolliditie of matter: others reſpecting nothing but *ſubiectam ſententiam*, quaintneſſe in regard of the manner. The former being (like vnto CATO) *heluones librorum* (men of ſteele ſtomacks) can digeſt any diſcourſe (though neuer ſo courſe) that comes to hand. The later (like our daintie dames) can away with nothing, except they haue finer bread then can be made of wheat. Some are like SOCRATES, whom nothing can pleaſe but Ethicks, ſome diſcourſe of morall Philoſophie. Others (like EPICVRVS) can reliſh nothing but Phyſicks, ſome ſubtill diſputation of natural Philoſophie. Some take pleaſure in nothing, except it be full of plainneſſe and perſpicuitie. Others (of a more refined and ſublimate temper) can ſauour nothing but that which exceeds the vulgar capacitie. Some with PLVTARCH cannot fancie ARISTOTLES Metaphyſicks. Others with CAPELLA & POLLIO find Soloeciſmes in TVLLY, and I know not what Patauinitie in LIVIE. So that it may be truly ſaid, *Vt rerum omnium, ſic literarum quoque intemperantiâ laboramus:* As we are ſicke of a ſurfet of all other things, ſo of learning alſo. Therfore conſidering there are ſo many theeues lying in the way, and ſo many pirats in this our paper-ſea (as wel ſea-dogs as land critickes) it cannot be that any mans writings ſhould ſafely trauaile into any country without ſafe conduct, nor ariue at any coaſt without a conuoy.

Vouchſafe therefore (Right honourable Lords, and by right moſt worthy to be honoured, becauſe deſerts haue made you truly honorable) to giue your paſſe to this Apologie, now that it is to paſſe the file of ſo many and ſo diuerſe iudgements: and to let the Sunne of your fauourable aſpects giue ſhine to this new world: the Author whereof being a man ſo well knowne to the learned, and ſo deare to your renowned Vnkle (that worthy Knight of famous memory Sir PHILIP SIDNEY) cānot be vnknowne nor vnwelcom to your Lordſhips. Of whom albeit I cannot ſay as NAZIANZEN doth of BASIL, that there is no more compariſon betweene him and his fellowes, then betweene the pillars in the Church and their ſhadows: Yet thus much I hope I may ſpeake without offence, that as he was a man of the rareſt skill in the Greeke tongue; ſo of the fineſt conceit in plea-

ſant diſcourſe that euer this age affoorded. I appeale no further then to this Apologie, wherein (to parallele thoſe hiſtories in HERODOTVS, which ſeeme to ſome ſo incredible, and ſo to ſtop the mouthes of thoſe Didymiſts, who will beleeue nothing except their ſenſes ſay Amen) he hath ſo artificially couched diuers Centuries of our ſtrangeſt moderne hiſtories (as an abridgement of the wonders of former Ages) and that with ſuch feſtiuitie, varietie, breuitie and perſpicuitie, as the like (I perſwade my ſelfe) is not to be found in the French, and I dare boldly ſay was neuer in the Engliſh tongue before. Here your Lordſhips ſhall ſee the ruſticitie of former times, and the faſhions of forrain countries: as alſo the cheating cunnicatcher, the quackſaluing mountebanke, the kind cuckold, the rigging huſwife, the mercileſſe murtherer, the griping vſurer, the lawleſſe Lawyer, the ignorant, couetous, and fantaſticall Phyſitian, &c. ſo liuely deſcribed & laid forth in their colours, as if APELLES had bene here with his penſill. But eſpecially (as a garland to all the reſt) the gluttonie, lecherie, crueltie, felonie, blaſphemie, ſtupiditie, and the like cardinall vertues of our good Catholicks of the Romiſh Hierarchy: and that (how euer they beare it out with a Romane reſolution, in arrogating to themſelues the glorious name of *Catholicks*, and branding their oppoſites with the odious tearme of *Hereticks*, as certaine Heathen in old time called themſelues *Deiſts*, and all men elſe *Atheiſts*; and the Turke at this day, who wil needs be the true *Muſulman*, and all the world beſides *Pagan*;) that (I ſay) their Catholick religion is nothing but catholick corruption, and Catholicke Papiſts, catholicke heretickes.

Seeing therefore (moſt noble and my moſt honoured Lords) the qualities of the mind (as Philoſophy teacheth) do commonly run on a blood, (as in Rome the *Lelij* were wiſe, the *Publicolæ* curteous, the *Piſoes* frugall, the *Metelli* religious, &c.) I am in good hope that as your honourable Vnkle highly eſteemed the Author of this Apologie in regard of his excellent parts, and incomparable knowledge in the Greeke tongue, and kindly entertained him in his trauaile, and that at ſundrie times; as firſt at *Heidelbergh*, after that at *Strasburgh*, and laſt of all at *Vienna* in *Auſtria*: and curteouſly accepted the two books which he dedicated vnto him, the one* coming out of his preſſe, the* other onely from his pen: ſo you (who forerunne all as farre in curteſie as in pedegree) will as kindly entertaine this his poore Orphane newly come into a ſtrange country, and hauing lately learned the language of the place. And were it but onely that your renowned Vnkle (I can

*Græc. Teſt. An. 1576.
*Gnomolog. Græc. M.S.

neuer name him too often whom I can neuer ſufficiently honor) and your honourable Mother (the vertuous Ladie, and thriſe renowned Counteſſe of Pembroke) haue trauailed in this kind, in tranſlating ſome of the workes of that Phœnix of France, the Lord *du Pleſſis*, into our Engliſh tongue; I perſwade my ſelfe, it would not be vngratefull to your Lordſhips: eſpecially being dedicated by him who hath dedicated and deuoted himſelfe, to employ his pen and paines, and what ſeruice he can elſe performe for the honour of your houſe. In confidence therefore of your accuſtomed clemencie, as the Author dedicated his VVORLD OF VVORDS (I meane his treaſury of the Greek tongue) to the greateſt Princes of Europe; that vnder their names it might paſſe with greater applauſe to their Vniuerſities: So I do here humbly commend this his VVORLD OF VVONDERS (a work of farre leſſe volume, but no leſſe value) to your honorable protection, that vnder your patronage it may paſſe to the vniuerſe of our Brittiſh natiõ. And verily among thoſe many radiant Diamonds which do ſo beautifie his Highneſſe Crowne & Diademe, I could ſee none more reſplendent, and conſequently fitter to be placed in the Frontiſpice of this worke (like two great lights to ſhine in the heauen of this new world) then your two Lordſhips. For who more fit to patronage ſo conceited a worke, then they who for their ſufficiencie are beſt able to iudge of conceits? and by their excellent diſcourſe (as it is ſaid of ASHER) to affoord pleaſures for a King? And to whom ſhould ſtudents haue recourſe, but to thoſe who are *amici ſtudiorum & ſtudioſorum*, both louers of learning and of learned men? (whoſe recompence in this barren Age, were it not for ſuch bountiful benefactors, would be but ſmall; their bed might be vpon the ſtraw at the ſigne of the Star, and they get nothing but their labour for their paines.) And if it be a true ſaying, *Temples are to be dedicated to the Gods, and bookes to good men*; to whõ may I better dedicate this Apologie, then to your good Lordſhips, in whom thoſe eminent parts and almoſt heroicall vertues of your deareſt Vnkle (whoſe vntimely death hath bene ſo infinitely regretted) are now (as out of the aſhes of the *Phœnix*) quickned and reuiued again? and in whom the bloſſoms of many rare vertues putting forth ſo timely in this Aprill of your age, do promiſe more then ordinary fruite of great good in time to come?

But leſt I ſhould ſeeme to guild gold: and for that you are not wont to feed vpon the wind of mens words; I ceaſe to be further troubleſome: though neuer ceaſing in my beſt wiſhes and deſires to pray

De veritat. Christ. relig. *by Sir Philip Sidney.* *His diſcourſe of life & death by the Counteſſe of Pembroke.*

Gen. 49. 20.

pray to the higheſt Maieſtie, that great God of heauen and earth (who is great without quantity, good without quality, infinit without place, eternall without time; whoſe prouidence reacheth from the Center to the Circumference; from the ſillieſt Scyniph, to the higheſt Seraphin,) to bleſſe your Lordſhips with health of bodie, peace of conſcience, increaſe of honour, and length of dayes: that his moſt excellent Maieſtie may long enioy ſuch faithfull ACHATESES, and learning ſuch bountifull MECAENATES: and that in the end of mortalitie (after the reuolution of many happie yeeres) you may attaine to that happineſſe that neuer ſhall haue end.

Your Lordſhips

moſt humblie deuoted

in all duty and ſeruice,

R. C.

THE TRANSLATOR
to the Reader.

I Heere offer to thy view and cenſure (gentle Reader) the Tranſlation of Stephens *Apologie, written in defence of* Herodotus *his (ſtrongly conceited, but falſly ſuppoſed fabulous) Hiſtorie: which I preſent vnto thee vnder the name of* A World of Wonders. *When I call it* a World of Wonders, *thinke not that I goe about to gull thee with an* happelourde *ſome counterfet worke, hauing only a glorious title, and performing nothing leſſe than that which the title doth promiſe and pretend; like* Lucians Veræ hiſtoriæ, *or our pedling pamphlets, which haue* Plus falis quàm ſumptûs, More conceit than coſt, *couſening the world with copper for golde, with glaſſe for pearle, and ſeeming for ſubſtance. And when I ſay* Stephens Apologie, *imagine not that thou haſt either* Palæphatus *his* ἄπιξ *in hand, or* Goularts Admiranda, *or* Wolfius *his* Memorabilia, *or* Torquemeda's Mandeuile of Miracles; *or any ſuch rhapſodie of an indigeſted hiſtory, whoſe Authors are at coſt to print vs new Almanacks of the laſt yere: but a learned, pithy, and pleaſant Apologie, whoſe title doth neither belie the text, nor the text ſhame the title. For as it is called* A World of Wonders: *ſo it conteineth a world of matter, and that beyond all maruell. So that if Poets doe rightly call* Iridem Thaumantis filiam, *the Rain-bow, the daughter of wonder; we may call this Apologie* A World of wonders, *conſidering the Rain-bow hath not halfe the varietie of colours, that this Apologie of ſtrange and pleaſant hiſtories. And though a wonder laſt but nine dayes, as the common ſaying is; yet a World of wonders will laſt to all poſteritie. And verily, if we may coniecture of future euents by former preſidents, I ſee not but that it will remaine (more durable than the ſeuen wonders of the world) euen to many generations: ſith it hath already paſſed the Preſſe (if I haue counted right) well neere foureteene times within theſe fortie yeeres. And now this Mart (if the Catalogue deceiue vs not) we are to receiue a new impreſſion. So that if it haue but halfe that kinde entertainment heere, that it hath had, and ſtill hath, in it owne countrey, the Printer will be no loſer by the bargaine.*

But it is not my purpoſe (gentle Reader) to detaine thee with impertinent diſcourſe about tearmes and titles, nor yet to abuſe thy patience with a Second Apologie for Herodotus, *(for that were but to deflower the time, and to write* Iliada poſt Homerum, *conſidering it hath beene ſufficiently performed by* Manutius, Camerarius, *and this our Authour. Howbeit, ſomething of neceſſitie muſt be ſpoken in way of Apologie for this Apologie, to cleere it of thoſe many imputations and aſperſions that are caſt vpon it; as well vpon the matter of the Booke, as the maner of writing: the trueth of the Hiſtorie, as the modeſtie of the Hiſtorian. And firſt to begin with* crimen falſi: *Our good Catholicks abroad and Corner-creepers at home, ſticke not to caſt out ſuch ſpeeches as theſe; That it is an eaſie matter to make the tale run which way it ſhall pleaſe the teller; that as vnder the faireſt face lieth the fouleſt heart, ſo (often) in the ſmootheſt tale the ſmalleſt trueth. In a word, that* Stephens *Apologie is nothing but a rhapſodie of fables of Friers, deuiſed of his fingers, and therefore the Tranſlator had need to looke to his proofs. But what writer ſhould be innocent,*

nocent, if such senslesse prating might passe for proofe? They are therefore to know, that the greatest sticklers are not alway the greatest strikers, nor the loudest barkers the sorest biters: We haue liued too long to be scared with such bugs. And I doubt not, but (for all these crackes and brauadoes) they wil take counsell of their pillow, and (perhaps) stroke their beards fiue times (as the Doctors of Sorbonne *that disputed with* Erasmus *did, ere they could bring out one wise word) before they will disproue it. For had it bin so easie a pil to haue bene swallowed, we should haue heard of them long ere this, considering they haue had it lying by them full fortie yeares and more. But this is the matter: if* Stephen *or any other orthodoxe writer trip neuer so little, and mistake but the least circumstance, they cry out by and by that they do nothing but belie them, that they misreport their actions, and falsifie their positions, &c. Wherein they deale like certaine theeues, who robbing a true man, and finding more money about him then he would be knowne of, cried out of the falshood of the world, that there was no truth to be found among men. They may do well to looke a little nearer home; where* Walsingham (*one of their owne writers*) *wil tell them that Friers in the raigne of King* Richard *the second, were so famous (or rather infamous) for ther lying, that it was held as good an argument to reason thus,* Hic est Frater, ergo mendax: **He is a Fryer,** *ergo a lyer: as,* Hoc est album, ergo coloratū: This is white, therefore coloured. *And that they haue not yet lost the whetstone, nor left their old wont, may appeare by those infinite leud lies which they haue published in their* Legends, Festiuals, Breuiaries, Specula Histor. Vitæ Patrum, *Houres, Offices, Pies, Portifories, Portuises, &c. For whereas*[a] Mahomet *left but 113. fables in his* Alcoran: *they haue left more then so many thousand. For hardly shall a man find a leafe (I had almost said a line) without a lie. To giue a taste of some few: What more common in their writings then such fables as these? That*[b] *Saint* Denis *the* Areopagite *tooke vp his head after it was striken off, and caried it in his hand two miles. That*[c] *Saint* Dunstane *tooke the diuel by the nose with a paire of pincers as he looked in at a window, and made him cry most pitifully. That*[d] *Saint* Bernac *turned oake leaues into loaues, viz. by changing one letter, stones into fishes, water into wine: and that he sailed ouer the sea vpon a stone; as*[e] *an hundred and fiftie of* Ioseph *of Arimath. company did vpon his sons shirt, and*[f] *Frier* Herueus *vpō his mantle. That*[g] *Saint* Nicholas *while he lay in his cradle fasted Wednesdayes and Fridayes, on which dayes he would neuer sucke aboue once. That*[h] *Saint* Christopher *pitched his staffe in the ground, and forthwith it budded and brought forth leaues: at the sight whereof eight thousand Pagans became Christians. That*[i] *Bishop* Trian *hauing killed his cow and his calfe to entertaine Saint* Patricke *and his companie, the next morning both of them were seene feeding in the meadow. That a*[k] *sheepe being stolen, and not restored to the owner as Saint* Patricke *had commaunded, he caused it to bleate in the belly of him that had eaten it. That*[l] *Saint* Briccius *being but a boy, saw the Diuel behind the Altar, noting the misdemeanour of the people in a peece of parchment: and that when he wanted parchment to write on, he pulled it so hard with his teeth, that the parchment rent, and he knocked his head against the wall. And that Saint* Martin *coniured him so, that he caused him to blot out what he had written. That when the*[m] *Kings daughter of* Silena *cast her girdle about the Dragons necke (as Saint* George *had commaunded her,) he followed her vp and downe like a gentle dogge. That*[n] S. George *being cast into a copper ful of boiling lead, by making the signe of the crosse was refreshed therein, as if he had bin in a bath. That*[o] *Saint* Goodrick (*that good* Norfolke *Saint*) *ten yeares before his death saw clearly whatsoeuer was done within ten miles of him round about: and that he often saw what euer was done in all the world. That*[p] *Saint* Dominicks *bookes being fallen into the riuer, and lying there three dayes, were found by a fisherman, and taken vp as dry as a feather. That*[q] *Saint* Romuald *deliuered high*

Walsing. in Rich. 2. pag. 281.

a Zigaben. in Saracen.
b Breu. Rom. Pij 5. Fest. Octob. Lect. 6.
c Nou. Legen. Angl. fol. 50. col. 1.
d Ibid. fol. 37.
e Ibid. fol. 197 col. 3.
f Alcorā Frāc. l. 1. pag. 144. & Sedul Apol. aduers. Alcor. li. 3. c. 28. §. 11.
g Engl. Fest. de S. Nicol. fol. 61. col. 3.
h Iacob. de Vorag. §. 95. lit. C.
i Nou. Legen. Angl. fol. 261. col. 4.
k Lomb. hist. de S. Patric. sect. 49. lit. A.
l Discip. de Temp. in Promp. Exempl. lit. E. Exemp. 16.
m Iac. de Vorag. in vita Georg. lit. A.
n Ibid. lit. B.
o Legen. nou. Angl. fol. 161. col. 3.
p Legen. aur. de S. Domin. nico. lit. D.
q Capgr. in Romualdo.

high points of diuinitie as ſoone as he was borne; and preſently after hee was baptized made a learned Sermon. That [a] *Saint* Chriſtina *ſpake when her tongue was cut out. That* [b] *Saint* Margaret *being ſwallowed by a Dragon, had no ſooner made the ſigne of the croſſe, but the Dragon burſt aſunder, and out ſhe came as ſound as a trout. That* [c] Syre Ambright *Earle of* Venice (*or of* Vtopia, *whether you wil*) *deſirous to receiue the Sacrament, and being not able to take it by reaſon of continuall caſting, layd it on his ſide, vpõ the place next his heart, ſaying, Lord thou knoweſt that I loue thee with all my heart, I would faine receiue thee with my mouth if I durſt; but becauſe I may not, I lay thee on the place that is next my heart: and hauing ſo ſaid, his ſide opened, and when the hoſt was gone in, it cloſed againe. That* [d] Beda's *boy (who led him vp and downe to preach becauſe he was blind) being diſpoſed to play the knaue with him, brought him into a valley full of great ſtones, telling him that there were many there aſſembled to heare him: and that when he had made his ſermon, and concluded with* per omnia ſæcula ſæculorum, *the ſtones anſwered aloud,* Amen venerabilis Pater; *which was one ſpeciall reaſon why he was euer after called* Venerable Bede. *That when* [e] Thomas Becket (*who neuer dranke any thing but water*) *ſate at table with Pope* Alexander, *and that his Holineſſe would needs taſt of his cup; leſt his abſtemiouſneſſe ſhould be knowne, God turned the water into wine: ſo that the Pope found nothing but wine in the cup. But when* Becket *pledged him, it was turned into water againe. For it were halfe hereſie to thinke (notwithſtanding the Pope found it to be wine) that* Thomas *dranke any thing but water. With theſe and infinite the like fables (which a man would thinke ſhould come rather from the wiſe men of* Gotham, *of the poſteritie of them that drowned the Eele, then from any in their right wits) do their pulpits dayly ſound, and their writings ſwell againe. And therefore if you do not beleeue them, take heede you be not burnt for an hereticke.*

Now it would be tedious to giue but a light touch to thoſe manifold fables which they haue broched of their lying Saints, as of Saint Chriſtopher, *Saint* George, *Saint* Catherine: *which neuer ſaw the light, nor euer had being, ſaue onely in picture and imagination. And which they ſhame not to tell vs in their lying Traditions, as namely of the bodily aſſumption of the virgin* Mary *into heauẽ, &c. In their lying reuelations, as of the deliuerance of* Traians *ſoule out of hell, &c. And which they dayly broach in their lying reports, as that* [f] Ignatius Loiola *was rapt vp into heauen, and ſaw the holy Trinitie in three perſons and one eſſence: and that God ſhewed him the patterne which he layd before him when he made the world. And laſtly in their lying letters, of the miracles done by the holy Fathers of their ſocietie in the Weſt* Indies: *as that* [g] *a burning taper of a cubit length being ſet before* Xauiers *tombe, burnt aboue three weekes day and night, without waſting. That* [h] *a man (who neuer ſaw further then the length of his noſe) opening* Xauiers *tombe, and rubbing his eyes with his hand, recouered his ſight. That* [i] *a peece of his whip and girdle cured all ſorts of diſeaſes: and a thouſand ſuch like: which our holy Mother calleth* [k] Pias fraudes, godly coſinages: *and the milke which Saint* Paul *gaue the* Corinthians *to drinke, being vnable to digeſt ſtronger meate, as a Frier at* Gaunt *was wont to ſay. And no maruel they ſhould ſend vs ouer ſo many Legends (or rather legions) of lies, and ſuch a fardle of fooleries out of forraine countries, when they are not aſhamed to feed vs at home with as fine fables: and that not onely in print, but alſo in picture; as namely that* [l] *ſome for the Catholick cauſe haue bin here in* England *put into Beares skins and baited with maſtiues. That* [m] *others haue had bootes full of boyling greaſe pulled on their legs. And that others haue bin ſhod with hot iron ſhoes, &c. That* [n] Luther *was begotten by an* Incubus, *and ſtrangled by the diuel. That* [o] Caluin *was a ſtigmatick, and baniſhed for a Sodomite. That* [p] Bucer *renounced Chriſtian religion at his death, and died a Iew.*

[a] Lomb. hiſt. de S. Chriſtina lit. B.
[b] Ibid. de S. Margareta lit. B.
[c] Engl. Feſtiu. in die Corp. Chriſti. fol. 55 col. 3. 4.
[d] Capgr. Leg. fol. 35. col. 4.
[e] Rogerus Houed. hiſt. part. 2.
[f] Maffæ. in vita Ignat. lib. 1. cap. 7. Et Ribad. l. 1. c. 7.
[g] Turſil. lib. 1. cap. 16.
[h] Ieſuit. Catec. lib. 1. cap. 17.
[i] Ibid.
[k] Marnix. Aluear. lib. 5. c. 1.
[l] *Theater of Cruelties in Engl. printed in the Engliſh Colledge* cum Priuil. Greg. 13. Ann. 1584.
[m] Coſter. orth. fid. demon. in prin.
[n] Cochlæus Staph. &c.
[o] Bolſec. in vita Caluini.
[p] Coſter. Cõpend. orth. fid. demonſt. cõcl. gener. cap. 4.

a Iew. That[a] Beza *reconciled himselfe to the Church of* Rome, *and died a Catholicke. That*[b] Iewell *after his challenge at* Pauls *Crosse, being requested by a Catholicke to shew his opinions out of the Fathers, should answer, that he spake not as he thought, but* ad faciendum populum, *as they say. That*[c] *Doctor* Sands *Archbishop of* Yorke *should entice his hostesse to vnlawful lust: when as the world knowes she was brought to his bed, as* Lais *the famous strumpet was to* Xenocrates. *That*[d] *Queene* Elizabeth *had a blacke beard. That when*[e] Campion *was drawne to the place of execution, the water in* Thames *stood still. That a*[f] *Preacher in* London *speaking against the holy virgin* Hallensis, *was suddenly twicht out of the pulpit, and caried away by the diuell. These few examples I haue here alleadged out of their old Legends, and late worthy writers, as* Cochlæus, Sraphylus, Bolsec, Surius, Coster, Puteanus, *and such like, the Popes parasites: partly to shew their diffidence in defence of a bad cause: that as foule gamesters when they cannot make their part good by faire play, begin to quarrell with their fellowes, or to cog with a die: so they, not able to maintaine their Catholick cause by plaine dealing, are driuen to defend it with a tricke of a false finger: namely with one of these three figures of Roman Rhetoricke (to which they are so much beholding,)* Auxesis, *in aduancing their fauourites:* Meiosis, *in debasing their opposites: and* Pseudologia, *which in Latin is termed* mendacium; *we Englishmen call it* a lie. *Partly to shew that they haue small reason to lay lies in other mens dishes, seeing all the packe of them, from the proudest Pope, to the poorest hedge-priests, are but a lying generation. For as lying wonders are his part (as the Apostle saith:) so wondrous lies are theirs, as the former examples do sufficiently declare. And lastly, to let the Reader see what a spirit of giddinesse, what strong delusions, what efficacy of error, God in his iust iudgement sends vpon them to beleeue lies, because they receiue not the loue of the truth. We were in good hope they would at the last haue bene ashamed of these Legendary lies, when as their owne writers began to distast them. For*[g] Petrus de Alliaco *exclameth against them in his booke* de Reformatione Ecclesiæ. *And it was one of the*[h] *hundred grieuances which the Germans cõplained of, that their Friers fed the people with fables, and told them nothing but tales out of the pulpit. And*[i] Viues *writing of the* Lombardica historia, *saith, that it is not fit to be read by any Christian; and that he cannot imagine why it should be called the* Golden Legend, *considering it was written by a man* ferrei oris, plumbei cordis. *And*[k] Bristow *himselfe reiects certaine of their miracles, which (saith he) we reade in I know not what* Legenda aurea. *And as for that execrable booke of Conformities, written by* Bartlemew de Pisis *(for that of* Iohannes Capella *one of Saint* Francis *his schollers, and that other of* Ieremie Bucchius, *are not altogether so notorious) euen the Friers themselues after the light of the Gospel began to dispell the darknesse of Popery, were so ashamed of it, that they called it in again, and laboured to suppresse it by buying vp all the copies they could heare of: that the world might neuer (for shame) know, how shamefully they had abused our forefathers. But behold the malice of the diuel, who of late is growne farre more impudent; as he who knowing his time to be but short, meanes to vse it to the full proofe. For that which our good Catholickes in former ages were ashamed once to heare of: his impes at this day sticke not to defend. For now if a man do but once call the counterfait history of Saint* George, *Saint* Christopher, *or Saint* Catherine *into question, he shall straight with* Virgerius *be suspected of heresie, and expelled their societie. And it is no longer since then the other Mart, that we receiued an Apologie in defence of this worthy worke of* Conformities, *written by one* Henrie Sedulius *a Minorite Frier, against the* Alcoran *of the Franciscans; yet so performed, as that it doth not onely call his modesty, but his wits also into question. Therefore seeing they are not ashamed to thrust vpon vs such rotten wares, and to rake vp such rusty stuffe out of the dead dust and darknesse, wherein time and shame haue suffered them*

a Putean. de morte Bezæ. Et Catech. Iesuit. lib. 1. c. 17.
b Coster. cõp. orth. fid. demonst. gen. concl. cap. 5.
c Idẽ. ibidem de matrim. Sacrã. cap. 30.
d D List. exrum. Ital.
e Canoniz. Camp Aquipont. &c.
f Iesuit. Belg. pro conc. Ex fam. merc. Lond. præsent.
2. Thess. 2. 9.
Vers. 10.
g Cap. de ref. Prælat. Fascic. rer. expetend. fol. 206.
h Crauam. 21.
i De caus. corrup. art. lib. 2.
k Motiu. 5.
Bals. Act. Rom. Pontif. lib. 7. in Marcello 2.

to rest. Necessary it is we should ἀντιπλακίζειν, *cast some of their filth in their faces againe, and answer fooles according to their follies; that so they may haue a* qui pro quo, *a* Rowland *for an* Oliuer; *at leastwise, oyle for their vineger.*

But lest they should say (as their manner is) that our loading of them with lies, doth nothing lessen the fardle of our owne faults and fables; and that to make long inuectiues (how truly soeuer) against the old Legends, doth make little for iustifying of this Apologie: I would haue them to know that there is no one history in the whole Apologie (excepting those which the Author had by credible information, or his owne priuate obseruation, which are but very few, and wherein there is no indifferent man (I thinke) but will rather credit him, protesting to deliuer nothing but the plaine truth, then the Popes prentises, who are bound to a lying occupation) which may not be proued by good authorities; and most what out of their owne writers: as namely out of Boccace, Petrarch, Pontanus, Fulgosius, Poggius, Menard, Benno, *and the like: especially out of the Queene of Nauarres* Heptameron, *which she writ in imitation of* Boccace *his* Decameron. *A booke which (besides that it was penned by one of their owne profession, for Lady* Margaret *author thereof, was the Duke of* Angoulesmes *daughter, sister to King* Francis *the first, aunt to King* Henrie *the second, and grandmother to King* Henrie *the fourth that now raigneth) is authorized by King* Henrie *the second, with a large priuiledge: and highly commended by your deuoutest Papists: and was so generally applauded at the Court in the raigne of King* Francis *the first, that such as spake against it were seuerely punished. Witnesse Frier* Tossan, *Warden of the Franciscans Couent at* Vlixodunum, *who for preaching against her, and saying that she was a Lutheran, and that she deserued to be sewed in a sacke, and cast into the riuer (for that she had discouered the knaueries of his fellow-Friers,) was banished* France *by the King, and sent to be a gally slaue in the Mediterranean sea, for the space of two yeares. Now against that which* Stephen *hath here deliuered touching the leudnesse of their liues, I hope they will not greatly except. For though our new Apologist** Sedulius *(the great Proctour for the Franciscans) sticke not to say, that there is no more comparison betweene their Friers and vs in regard of holinesse of life, then betweene light and darknesse, Christ and Belial: yet if the matter once come to curious scanning, it will be found that they haue no such cause to insult ouer their neighbours; they being such a viperous brood, whose venome lies not onely in their tongues, but also in their tailes, that is to say, as well in their leud liues, as in their diuellish doctrine: and that if the life of our Ministers be compared with that of their Friers, it will be found to exceed theirs as farre as* Yorke *doth foule* Sutton, *to vse a Northerne phrase. And that if holinesse of life be a true note of the Church, ours will be found* Apostolical, *theirs* Apostatical. *For if they put their hands into their owne bosoms, oh how leaprous shal they pul thē forth again? They are indeed often praying, yet where lesse deuotion? vowing obedience, yet where more contention? chastitie, yet who more luxurious? pouertie, yet who so couetous? It were infinite to recount what we find in their owne writers of their Popes.* Iannes Salisb. *saith, that the reason (in Gods prouidence) why Popes die so fast, is, lest if they should liue any long time they should corrupt the whole Church.* Budé *saith, that in gluttony and lechery,* pessimum quemque superant. Warnerus *author Fascic. Temp.* Heu, heu, Domine Deus, quomodo obscuratum est aurum? mutatus est color optimus. Qualia contigisse circa hæc tempora etiam in sancta sede Apost. quam vsque huc tanto zelo custodisti, scandala? quales contentiones, sectæ, inuidiæ, ambitiones, intrusiones, persecutiones? O tempus pessimum, in quo deficit sanctus & diminutæ sunt veritates à filijs hominum. Eia quis conuentus? quæ congregatio? quis homo iam securus erit, si sic deficit sanctitas Apostolica? Petrarch *wishing his friend not to come at the Popes Court (which lay then at* Auinion *in* France) *hath these words:*

Reade the Epist. to his friend. sect. 2. & Chap. 36. sect. 7.

Mount. Essay. lib. 2. cap. 11.

Vit. Fran. Iun. pag 3, 4.

*Epist. Dedic. Præfat. Apol. aduers. Alcor. Francisc.

De nug. curial. lib. 6.

De asse.

Epist. sine Tit. Ep. 12.

words: Loco te ſi mouere volueris, ad nos veni: vide Romam, vide Mediolanum, vide Venetias, vide Florentiam, vide Patauium tuum, vide Bononiam: poſtremò quidlibet vide, Indos quoque, modò ne videas Babilonem, neque deſcendas in Infernum viuus. *If thou wilt trauaile, come to me: or go to Rome, or Millan, Venice, or Florence, or to thine owne citie Padua, or to Bononia: in a word, go whither thou wilt (though it be to the Indies) ſo thou come not at Babylon, and ſo quick to the diuell. And he giueth a reaſon of this his diſſwaſion in another place, where he ſaith*: Quicquid de Aſſiria vel Ægyptia Babylone, quicquid de quatuor Labyrinthis, quicquid denique de Auerni limine, deque tartareis ſyluis, ſulphureiſq; paludibus legiſti: huic Tartaro admotum, fabula eſt. Hîc turrificus ſimul atque terrificus Nemroth, hîc pharetra Semiramis, hîc inexorabilis Minos, hîc Rhadamanthus, hîc Cerberus vniuerſa conſumens, hîc Tauro ſuppoſita Paſiphaë, mixtumque genus (quod Maro ait) proleſque biformis Minotaurus ineſt, Veneris monimenta nefandæ: hîc poſtremò quicquid confuſum, quicquid atrum, quicquid horribile vſquam eſt aut fingitur, aſpicias, &c. *That is, That which thou readeſt of* Babylon *in* Aſſiria, *or of that in* Ægypt, *or of the foure Labyrinths, or of the gate that leades downe to hell, or of thoſe tartarean woods, and ſulphurean lakes, is nothing in compariſon of this hell. Here dwels that towring & terrible* Nimrod, *that hũting rigsby* Semiramis, *that inexorable* Minos *and* Radamanthus, *that all-deuouring* Cerberus: *here is* Paſiphaë *who proſtituted her ſelfe to a bull, that mongrell and monſtrous kind, of which* Virgil *ſpeakes of: that two formed miſſhapen* Minotaurus: *the monuments of lawleſſe luſt not to be named. In a word, nothing is or can be imagined ſo confuſed and out of order; ſo vgly, horrible, & hideous which is not here to be ſeen. But to leaue their Popes, and come to their Prieſts: what ſaith* one of their holy Fathers of them in generall?* Epiſt. 7.

Noctu filium Veneris agitant in cubili,
Mane filium Virginis ſacrificant in Altari.
Nocte Venerem amplexantur:
Mane Virginem venerantur.

*Innoc. 3. in die Ciner. Serm. 2.

*And what ſaith** Palingenius?

Proh dolor! hos tolerare poteſt Eccleſia porcos,
Duntaxat ventri, veneri, ſomnoque vacantes?

*In Sagitt.

*Holcot *calleth the Prieſts in his time* Sacerdotes Priapi: *and ſaith moreouer that they are* Angeli Sathanæ per diſcordiam; Angeli Apoſtatici per ſuperbiam; Angeli incubi per luxuriam; Angeli abyſſi per auaritiam. *Hence it is that* Eraſmus *being demaunded what charitie was; anſwered, that it was* a Friers cowle, *becauſe it couereth a multitude of ſinnes. And that it doth ſo, heare what* Walter Mapes *ſaith*: *Sup. lib. Sap. Lect. 182.

Eſt nullum Monacho maius Dæmonium,
Nihil auarius, nil magis varium;
Cui ſi quid datur, eſt poſſeſſor omnium,
Si quicquam petitur, nihil habet proprium.

Si prandet, competit, vt loqui neſciat,
Ne lingua dentium opus impediat.
Si bibit, expedit, vt ſedens hauriat,
Ne pes ſub pondere ventris deficiat.

Die deuotus adorat dolia,
Nocte cum bipede laborat beſtia:
Tali diſcrimine, tali moleſtia,
Meretur vir Dei regna cœleſtia.

And what honeſt men theſe Ieſuites are, may appeare by the late Gunne-powder Treaſon againſt his Maieſty and the State; and by that which Watſon *and other ſecular Prieſts as wel without as within the land haue written to their great commendation. But though men were ſilent, yet the very ſtones would ſpeake (as Chriſt ſaith in another caſe) and ſhew the leudneſſe of their liues. Witnes (among the reſt) a picture in a ſtone wal in the Library of the Monaſtery at* Fulda (*which remaines as a monument to the world of their euerlaſting reproch and ignominy) of a Wolfe in a Monks cowle, with a ſhauen crowne, leaning on a ſtaffe, and preaching to a company of geeſe, and ſaying,* Teſtis eſt mihi Deus quàm cupiam vos omnes in viſceribus meis. *And that of a Cat with a myter on her head, and a croſier ſtaffe in her foote, preaching to the mice. To whom one of them anſwereth in this ſort:* Charius eſt mihi vt moriar Paganus, quàm ſub veſtra manu fiam Chriſtianus. *The Cat replies,*

Watſ. Quodl. Ieſuit. Catech. in French. Sparing Diſcou. &c.

Catal. Teſt. verit. lib. 16.

Quod fueram non ſum, frater, caput aſpice tonſum.

She anſwers againe,

Cor tibi reſtat idem, vix tibi præſto fidem.

Which pictures being aboue 200. yeares old at the leaſt (though Wicelius *call them* Lutheraniſſimas) *do notably ſet forth the fraud and felony, the couetouſnes and trechery of the Popiſh prelacy. For neuer did greedy Wolfe ſo rauen for his prey, nor the cat ſo narrowly watch the mouſe, as theſe falſe Friers haue done to prey vpon the poore people. Witnes* the Romant of the Roſe, Mapes *his* Goliah, Chaucers Iacke Vpland, Taxa Apoſtolica, *&c. And whereas they ſay that the looſe life of Catholicks proceeds only from humane frailty: and that in vs hereticks it flowes from the principles of our new diuinity; which permits vſury, diſpenſeth with polygamy, & grants liberty to a man to cõpany with his maid when her miſtris is too coy: They keepe their old wont of lying and ſlaundering: For none of all theſe can be deduced by iuſt conſequence out of the principles of our doctrine: the firſt being a meere miſtaking of* Caluin: *the ſecond, the ſingular opinion of* Ochinus: *the third, a ſhamefull ſlander and wilfull wreſting of* Luther. *The ſinnes rather of the Popiſh Cleargy and Laity do flow from the principles of their diuinity, and are as well* prædicationis *as* conuerſationis, *as well Cathedral as Perſonall. For veniall ſinnes (to vſe their owne diſtinction) are eaſily done away with a ſhort ſhrift, an* Aue Mary, *or a holy water ſprinkle. Witneſſe their owne verſes here enſuing:*

Coſter. Compend. demon. orthodox. fid. Præf. ad Lect.

Confiteor, tundo, conſpergor, conteror, oro,
Signor, edo, dono: per hæc venialia pono.

That is,

I am confeſt vnto the Prieſt,
I knock mine heart and breſt with fiſt;
With holy water I am beſprent:
And with contrition all yrent.
I pray to God and heauenly hoſt,
I croſſe my ſelfe at euery poſt.
I eate my Sauiour in the bread:
I deale my dole when I am dead.
And doing ſo, I know I may,
My veniall ſinnes ſoone do away.

And as for mortall ſinnes, any man that hath money may haue a warrant dormant, to do what he liſt, euen to commit ſinnes againſt nature, to mary his Aunt with Ferdinand, *his brothers wife with* Henry *the eight, his niece with* Philip *the ſecond: nay to mary his owne ſiſter: for* Martin *the fift (of whom the boyes at* Florence *were wont to ſing as they went in the ſtreets,*

Pineda lib. 23 cap. 20. §. 4.

El

El Papa *Martino* non vale vn *quàtrino:
Martin the Pope is not worth a rope:) *A farthing.

diſpenſed with one to mary his owne ſiſter, as their own *writers do record. Et quid (*to vſe* *Crantzius *his words)* hodie per diſpenſationem Apoſtolicã non obtinetur? *What may not a man do now a dayes by warrant from the Apoſtolick Sea? Now whereas ſome are wont to obiect, that in ſpeaking againſt the cunning and ſleight of merchants, cheaters, mountebanks, the couetous practiſes of vſurers, the knaueries of Friers, &c. he doth nothing but teach them, and therefore might haue done better to haue concealed them: I anſwer, that herein he hath but followed the example of* Ariſtotle *and the* Lacedęmonians: *of* Ariſtotle *who deliuereth the doctrine of* Fallacies, *or* Sophiſticall Syllogiſmes, *not to teach men how they may play the Sophiſters, but how they may eſpy and auoid their ſophiſmes. (And verily if the Tranſlation had bin out but one halfe yeare before, a friend of mine might haue had more money in his purſe.) Of the* Lacedæmonians, *who were wont to bring forth their ſeruants being drunk, and to ſhew them to their children, that ſeeing their beaſtly behauiour they might grow to a greater loathing and deteſtation of their drunkenneſſe. And thus much for the matter of the Booke.*

Touching the manner of writing: becauſe the moſt do fancy and affect nothing but that which is canded with pleaſure and delight; he hath of purpoſe penned this Apology both pithily like a Logician, and pleaſantly like a Rhetorician: yet not following the example of the Lord of Saint Aldegonde, *who vſeth ieaſts and pleaſant conceits as ſaoule, and not as ſawce, and can neuer take* manum de tabula: *but rather the precept of* Ariſtotle, *who would haue matter of meriment (as it were) ſprinkled in a diſcourſe, and vſed* ὡς ἡδυσμα, *not* ὡς ἔδεσμα, *onely as a condiment, and not as nouriſhment: purpoſely ſhunning all filthy, rotten, and vnſauory ſpeeches, as being not onely condemned by the Apoſtle, but by the very light of nature it ſelfe. But doth not the Apoſtle (may ſome ſay) condemne as well* εὐτραπελίαν *as* αἰσχρολογίαν, *ieſting as filthy ſpeaking? No verily: For* Pauls εὐτραπελία *is nothing elſe but* Ariſtotles βωμολοχία. *And therefore it is not ſo well tranſlated* ieſting *in the Engliſh, nor* plaiſanterie *in the French: it ſhould rather be turned* ſcurrilitie, *as it is in the old Latin Interpreter. For ſo the Syrian Metaphraſt vnderſtands it, when he expreſſeth it by* רבוחא & רשיעא, luſus & fabulæ, *as a man would ſay, toyes and trifles, fables and fooleries. And* Bruciolus *by* le ciancie, *that is, idle iergon and vaine babling. And* Luther *by* **leichtfertiger ſchimpff**, light talke, *and* prittle prattle. *Therefore* Theodoret *ſaith, that the Apoſtle condemnes not all manner of ieſting and meriment, but onely* immoderatum riſum, *immoderate mirth: ſuch (ſaith* Primaſius) *as cannot ſtand with Chriſtian grauity: (ſuch as was the ſcoffing & ſcurrilous vaine of that famous ſhould I ſay, or rather infamous leud libeller* Martin *as well marre-Church and mar-Prince as Mar-Prelate.) We muſt therefore diſtinguiſh* inter ſalem Mercurij, & ſalem Momi, *between feſtiuity and ſcurrility, vrbanity and ribaldry:* Inter iocos cruentos & eruditos, *between ſuch ieſts as will* ſuffundere ſanguinem, *and thoſe that will* effundere, *that is, betweene ſuch as will make our aduerſaries bluſh, and thoſe that will make them bleed. So that ieſting being rightly leueled in regard of his obiect (for it is no new ſaying,* Non patitur luſum, fama, fides, oculus:) *and rightly bounded, I meane kept within the banks of Charity & Sobriety, may wel be vſed, & that in two caſes: either in way of honeſt recreatiõ: or in dealing with obſtinate hereticks and enemies of the truth, who hauing bin confronted & confuted a thouſand times ouer, perſiſt ſtil in their former follies, albeit they bring nothing but the painted face of* Iezabel, *rotten ſtuffe newly varniſhed ouer, and old cole-worts in a new diſh: that ſo they may be (as the Lord threatneth the obſtinate Iewes) a by-word and a prouerb, a hiſſing and a deriſion to all that are round about them. For proofe whereof (to paſſe ouer prophane writers, as* *Cicero, *Horace, Quin-

*Anton. ſum. P. 3. tit. 1. cap. 11. Angel. de Clau. & Syl. in verb. Papa. Fumus in verbo Diſpenſ. *Saxon. lib. 5. cap. 8.

In Alvear. & au Tableau des differens.

Epheſ. 5. v. 4.

Ier. 24. 9. & 25. 9.

*De Orat. l. 2. *Serm. l. 1. ſat. 10.

*Instit Orat. lib.6.cap.4. *Quintilian, *and the like; who in some cases preferre a pleasant conceit before a sound argument: as when* Horace *saith,*

Serm.l.1. sat.10. ——ridiculum acri
Fortius, & meliùs magnas plerumque secat res.)

The current of the ancient Fathers is in this point concurrent: some teaching the lawfulnes of it by precept; others by practise. Irenæus *derides the* Valentinians, *calling them* pépones sophistas; *and their* Æônes, cucumeres & cucurbitas. *The like doth* Clemẽs Alexandrinus, Strom.lib.7. *And* Ignatius epist.ad Tral. Tertullian *saith that if he laugh them to scorne, and deride their dreames and dotages, he serues them but right:* Nam multa *(saith he)* sunt sic digna reuinci, ne grauitate adorentur. *And* Hermias *(a Christian Philosopher) hath written a booke which he cals* Gentilium Philosophorum irrisio; *wherein he finely flouts the folly of the heathen Philosophers. Why then shall it not be lawful for vs to do the like in iesting at those who iest at God and his holy truth? Experience teacheth, that an Ironicall speech doth often pierce deeper and sticke closer to a man then a sound argument. It is the Physitians* ἱερὰ πιπρά: *for as that serues to cure the diseases of the body; so this the maladies of the mind. It is the corrasiue which* Elias *applied to the gangreine of* Baals *Priests that had so dangerously infected the people of the Iewes;* Cry aloud for he is a God: either he talketh or pursueth his enemies, or is in his iourney, or (it may be) he sleepeth and must be awaked. *It is the salt which* Eliz æus *cast into the barren waters of* Iericho: *For as they could not be cured but by the salt which he cast into the fountaine: so neither can the waters, vpon which the Scarlet strumpet sitteth (being people, and multitudes, and nations, and languages) be cured of their spiritual barrennesse, or of the Romish pock and Ægyptian scab, except the salt of the Sanctuary (as I may say) be applied to their sores. What more frequent in Scripture then such kind of Ironies?* Behold man is become as one of vs, to know good and euill: Now therefore *(we must looke to it)* lest he put forth his hand, and take of the tree of life, and eate thereof, and so liue for euer. Go vp and prosper, for the Lord will deliuer the citie into the hands of the King. *The Prophet* Isaiah *is commaunded to take vp a parable (or a taunting speech as the word signifieth) against the King of* Babel, *and to say,* How art thou fallen from heauen ô Lucifer, son of the morning? *And he derideth the brutishnes of Idolaters, who of the same wood whereof they make a fire to warme themselues, to bake their bread, and rost their flesh: make a God to worship. And how doth the holy Ghost play vpon the very places of Idolatry, as namely vpon mount* Oliuet, *when he nicknameth it (as I may say) calling it no more* Mons mishchę, *the mount of Oliues or of vnction, but (by an excellent* Antonomasy) Mons maschchith, *the mount of corruption: And* Bethel *is no more called* Beth-el, *the house of God, but* Beth-aven, *the house of iniquity.*

1.King.18.27.
2.Kin.2.21.22
Apoc.17.15.
Gen 3.22.
1.Kin.22.15.
Esa.14.12.
Esa.44.15.16.17.
2.Kin 23.13.
Hos.4.15.

Now if any modest mind shall (haply) take offence at some of his broad speeches, or shall thinke that they might haue bin better spared: I shall desire him to consider that it is not so easie a matter to find modest words to expresse immodest things: as himselfe saith Chap.34.§.2. that he hath but laid forth the liues of Popish Prelates, as Suetonius *is said to haue written the liues of the Emperours,* Eâdem libertate qua ipsi vixerunt: *and that there is no reason that some should commit their villany with impunity; and that no man may speake against it with modesty; or that writers should be counted baudy* Bales *(that is, knaues) for publishing it, they honest men who practise it. As for those wit-foundred and letter-stricken students, I meane those cloudy spirits that are so wedded to the* Muses, *that they become enemies to the* Graces, *and can relish no discourse except it be full fraught and farced with* Ob. *and* Sol. Videtur quod sic: probatur quod non, &c. *Let them (a Gods name) enioy their* Dunses *and* Dorbels, *their* Bañes *and* Bambres,

bres, *their* Royards *and* blind bayards: *ſo they meaſure vs not by their owne meatwand (making their minds the modell for all men) but giue vs leaue to vſe our liberty, and to imitate the practiſe of prudent Phyſitians, who apply the medicine to the malady, with particular reſpect of the patients temper; not giuing the ſame potion to a queaſie and a ſteele ſtomach. For euery plummet is not for euery ſound, nor euery line for euery leuel. Al meats are not for euery mans mouth: nor all liquors for euery mans liking. The ignorant multitude and profound Clarks are not to be perſwaded with the ſame arguments. For popular perſwaſion the learned priſe not: and deepe demonſtration the ſimple pierce not. They muſt alſo remember what Saint* Auguſtine *ſaith,* Vtile eſt plures libros à pluribus fieri, diuerſo ſtylo, non diuerſa fide, etiam de quæſtionibus ijſdem, vt ad plurimos res ipſa perueniat, ad alios ſic, ad alios autem ſic. *That is,* It is good that many bookes ſhould be written by many men, & that of the ſame argument, in a different ſtyle, but not of a different faith: that ſo the ſame truth may be conueyed to many: to ſome after this manner, to ſome after that. De Trinit. lib. 1. cap. 3.

Touching the Tranſlation, I haue not much to ſay: for I do not profeſſe my ſelf a Tranſlator, neither do I arrogate any extraordinary skil in the French tongue. (I leaue both to the skilfull Linguiſts of our moderne languages, as ſtately Sauile, *flouriſhing* Florio, *graue* Grimeſton, *facile and painful* Holland, *&c.) Yet this I hope I may truly ſay, that I haue expreſſed the meaning of my Author both truly and fully: and that I haue not loſt either the life or the grace of any conceit, where it was poſsible to be kept. Which I ſpeake not as doting vpon mine own doings: for I am not ſo in loue either with the work or workmanſhip, with the matter of the booke, or the manner of handling, nor the gay coate that I haue put vpon it, as* Heliodorus *was of his amorous diſcourſe of* Chariclea (*called the* Æthiopian *hiſtory*) *who choſe rather to leaue his Biſhoprick, then to cal in his book. I am rather of* Marcilius Ficinus *his mind, who hauing tranſlated* Plato *into Latin, came to his learned friend* Muſurus Candiot *to know his opinion of it: where* Candiot *after he had peruſed ſome few leaues, perceiuing that it would not ſatisfie the expectation of the learned, conſidering it was but ſlubbered ouer, and that it reſembled the originall (as* Cicero *the yonger did his father) in nothing but in name: takes a ſponge, and hauing dipped it in an ink-pot, blots out the firſt page: then turning him to* Ficinus; *Thou ſeeſt (quoth he) how I haue corrected the firſt page: if thou wilt, I will correct the reſt in like ſort. To whom* Ficinus *very mildly anſwered: No reaſon that* Plato *ſhould be diſgraced through my default: and ſo refined it again. (Who notwithſtanding hauing done the beſt he could, by his ruſticall ſimplicitie reſembles the maieſty of* Plato's *ſtyle (if we may beleeue* Scaliger) *no otherwiſe then as if an Owle ſhould repreſent an Eagle.) If therefore any candide* Candiot (*for I appeale onely to ſuch as haue skill in the French tongue*) *ſhall ſhew me that I haue done the like in tranſlating this Apologie, and that I haue not attained to the* Venus *of the French, the fineneſſe, fitneſſe, and featneſſe of the phraſe; I refuſe not the ſponge: ſo that he will correct me, and not controll me. As for the reſt, I ſhal deſire them to ſpare their cenſure till they haue learned their* Littleton. *But leſt any carping companion ſhould brag that he had found a hole in my coate, and that he could ſhew where I haue miſſed the cuſhion: I do here correct my ſelfe and confeſſe a fault in the tranſlation, Chap. 15. §. 1. which as (in my neceſſary abſence) it paſſed the preſſe before I was aware: ſo if it come to a ſecond reuiew, ſhall haue his due correction. As for other ſcapes (ſauing ſuch as haue eſcaped the Correctors care) I know none: except ſome* ſciolus *ſhal iudge it a fault to tranſlate* à pain & à pot, *at bed and board:* à pot & à cueillier, *at racke and manger:* Entre Paris & Lyon, *betwixt* Yorke *and* London. Chien de S. Roch: Tobies *dog, &c. As though it were neuer lawfull to tranſlate* ſexcenta, fiue hundred? *And albeit it be bootleſſe to complaine of thoſe infinite rubs that lay in my way, and thoſe many* Niceph. Calliſt. Eccle. hiſt. lib. 12. ca. 34.

difficulties

difficulties which encountered me in my course: yet he that shall duly consider the Authors intricate notions, his obscure allusions, his manifold (though not impertinent) excursions, his continuall repetitions of the same phrase in diuers senses, (for Homers Τὸν δ' ἀπο-
*Epigram.l.1 sect.46. μειβόμενος *noted by* Martial, *and* Tullies esse videatur *by* Mountaigne, *are not so frequent as* Stephens à se propos) *and last of all his infinite* parentheses, *which were enough to exercise the patience of a Saint: will no doubt (if he haue but a graine of candor) aswell with conniuency passe ouer such faults as are triuiall, as taxe those with some easie censure which he shal find to be materiall. As for the rigide censurer (who is* crudelis in animaduertendo) *I shall desire him but to make triall himselfe in translating of two or three paragraphs, and then I doubt not,* Quin fuerit studijs æquior ille meis. *Touching the phrase, I desire the lesse fauour: for albeit I am not ignorant that tailers and writers are now in like esteeme; that if they haue not new fashions, they are not fancied; and if the style be not of the new stampe, the author is but a simple fellow, and may put vp his pipes: yet I haue of purpose so tempered my style, as that it might content the iudicious: nothing respecting the iudgement or censure of our finical affecters, who are so humorous: leauing inkhorne phrases and tapsterlike termes for the tauerne; and affected straines of Oratory for the stage: and auoiding especially the French* fripperie, *because I would not haue it seeme to be a translation.*

Now before I conclude, I am to aduertise thee (courteous Reader) that of two editions of this Apologie, I haue here followed the latter, (viz. that of Rigauds *Anno 1592.) the rather because I was giuen to vnderstand, that the Author himselfe not long before his death, did reuiew the former edition of* Mareses, *and left it corrected as here thou hast it. I haue also obserued the seueral sections in euery Chapter as they are in that Edition, & haue added the figures, for thy ease, and for more distinct reference in the quotatiõ of places: which notwithstanding through the Printers ouersight hath not bin obserued till the* 12. *Chapter. And whereas thou maist (haply) expect another booke to second this, because the Author cals it* The first booke of the Apologie, *(for as* Demonax *saith in* Lucian, εἰ πρῶτος ὁ μόνος) *Thou art to know that as* Francis de l'Isle *intending to write three books of the life of* Charles *Cardinall of* Lorraine, *and the house of* Guise, *concluded all in one: so our author purposing to haue added a second (and it may be a third) vnto this first; by reason of his great emploiments and manifold distractions, hath shut vp all in one, making the Preface to the Reader serue not only as a specimen but as a supplement instead thereof: as thou maist better vnderstand, if it please thee to reade the Preface to the second part, §. 2. The materiall faults which corrupt the sense, I haue corrected according to the page and line; as thou maist see in the end of the booke, where I shall desire thee to begin to correct before thou begin to reade. In the Preface to the Reader pag. 12. lin. 18. thou maist (if thou please) for* The cudgell marres loue, The cudgel made loue, *reade* The cudgell kils loue, The cudgell kindled loue. *Other literall and lesse faults, which haue escaped either my pen in writing, or the Printer in correcting, I leaue to thy iudicious candor. And thus much (if it be not too much) shall suffice for the present; till this world being ended, I bring thee further newes out of another world. London, Nouemb. 6. Anno 1607. This very day iust one and forty yeares since the first Edition of this Apology: and the day after the gun-powder Treason.*

HENRIE STEPHEN TO THE READER.

THVCYDIDES in the Preface to his hiſtorie, hath an excellent ſaying worthy our ſerious conſideration, teaching vs to condemne that in our ſelues, which he condemnes in the auncient *Grecians*, for ſpeaking vainly of ſundry accidents which fell out before their time, grounding their beliefe vpon an vncertaine brute blazed abroad without taking further paines to ſearch thereinto: which was the cauſe they ſo often entertained falſhood in ſtead of the truth. Which ſhould teach vs to bridle our leuitie, as often as we are drawne to credit any report, eſpecially in matters of importance. But this euill hath made ſo deepe impreſſion in many mens mindes, that before it can be beaten out of them, I feare me, they muſt be caſt in a new mould. Notwithſtanding, the reaſons hereof are different, for the cauſe of ſome mens ouer-great incredulitie, is weakneſſe, and want of iudgement, in that they are not able to diſcuſſe what they heare. The ouer-light beliefe of others proceedeth from hence, in that they neglect, at leaſtwiſe do not ſeriouſly conſider what is ſaid, but relie more vpon the authoritie of the ſpeaker, then the truth of that which is ſpoken, according to that of *Euripides:*

In rich mens mouthes the ſentence of the poore,
Soundeth alike (perhaps) but weigheth more.

Which common experience proues true in thoſe who are wont to ſay, *I beleeue it, for I heard it of ſuch a Gentleman, or ſuch a Lord, or* (to expreſſe *Euripides* his owne terme) *of ſuch a man of credite and account*. Seeing then this ouer-great credulitie entertaineth all reports alike without iudgement or diſcretion, to exemplifie euerie branch in particular, would be a thing not onely tedious, but euen endleſſe, and ſuch as would neither be pleaſant nor profitable to the Reader. I will therefore content my ſelfe with the relation of one of them, which may ſerue as an introduction to the argument I haue here vndertaken to intreate of.

Firſt therefore I will begin with the raſhneſſe of certaine critickes in cenſuring the writings of ancient authors, which as it is now growne farre greater then euer it was in former time, ſo the leuitie of others in beleeuing their cenſures, was neuer ſo great. Indeed ſome of theſe ſelfe-conceited cenſurers, who haue not loſt all modeſtie, ſhoot their bolts in priuate only among their friends: others ſuffering themſelues to be tranſported with preſumption and vaineglory, not herewith content, publiſh them in print, to the view of the world. Wherof we haue an example in an *Italian*, whoſe iudgment (or cenſure) of certain *Latin* Poets, if it were true, he only among all the ſtudents of Poets and Poetrie for theſe diuers hundred yeares, was ſharp ſighted and Eagle eyed, the reſt as blind as Moles & Beetles. And what (I beſeech you) ſay theſe credulous men herupon? Such & ſuch a one (as I take it) is no ſuch good Poet. And why Sir, I beſeech you? Becauſe (forſooth) ſuch a learned and famous

famous writer ſaith ſo. In like manner, we haue heard of ſome within theſe few yeares, who haue held ſtrange opinions of *Latin* authors: ſome giuing the preheminence (for a pure and elegant ſtile) to three; others to one onely. For ſome make a *triumuirate* of *Terence*, *Cicero* and *Caſar*. Others make *Cicero* the Prince or rather monarch and ſoueraigne Lord of all the Latiniſts. And then God knowes how finely they who alledge no other reaſon then the authoritie of ſuch iolly iudges come in with their *I beleeue*. In ſpite of all which, there was a bold *Brittan* who proſcribed *Cicero* with all his eloquence to perpetuall baniſhment. Howbeit, he was ſtraight recalled by another of greater account. See here (gentle Reader) how theſe learned *Latin* authors haue bene trounced by theſe dangerouſly conceited and proud preſumptuous cenſurers. But what ſhall we ſay of *Greeke* Authors? Are they exempt from the ſharpe cenſure of ſuch critickes? No verily. For this worſhipful writer of whom I haue ſpoken, ſpareth the *Greeke* writers no more then the *Latin*. And who knowes not, how that famous and thriſe renowned *Ariſtotle*, with all his Philoſophie, hath bene ſcourged by a pedant of *Paris*?

But to come ſomewhat nearer to *Herodotus* (the author of whom I am to ſpeake) I will here enter diſcourſe as well of *Greeke* as of *Latine* Hiſtoriographers, ſeeing they are the men who are moſt read and peruſed by all ſorts of cenſurers, by reaſon of their tranſlations. What hiſtorian then is there extant at this day, on whom theſe haſtie hot-ſpurres ſpend not ſome by-words and taunting quips? As when they ſay, *Herodotus doth nothing but lie. Thucydides can pen an oration pretily wel, and that is all. Xenophon is not like himſelfe in his hiſtory*. And ſome ſhew themſelues yet more ridiculous in giuing peremptorie iudgment of the ſtyle of the hi-
» ſtorian by the tranſlation; as when they ſay, *Thucydides* hath no ſuch graue and ex-
» quiſite ſtile as ſome affirme him to haue: for a man can ſee no ſuch thing neither in
» the *Latin*, *French*, nor any ſuch tranſlation. Theſe men (me thinkes) ſpeake to as great purpoſe, and with as good reaſon, as if a man ſhould gueſſe at the beautie of one long before departed, by his skull taken out of the charnel-houſe: or as if one ſeeing a ſicke man, reported to haue bene very faire and beautifull, of a vermilion hue, and ruddie as a roſe (as we commonly ſpeake when we would expreſſe a faire complexion) ſhould call the truth of that report into queſtion, or ſhould affirme it to be as falſe as contradiction can make it onely vpon a ſilly ſuppoſall and meere imagination, that if there had bin any ſuch thing, either the lineaments of his fine feature, or ſome rayes and relikes of that vermilion tincture would remaine to be ſeene. If any ſhall here aske me, why I make choiſe of this compariſon, and deliuer my notion rather in this then in any other alluſion: I anſwer, becauſe I find none ſo fit nor pertinent to my purpoſe: for I dare confidently affirme, that the greateſt part of *Greeke* writers, who in their owne language are ſound and ſucculent, and of ſuch excellent forme and feature, colour and tincture, that the beames of their beauty do draw vs into an admiration of them, and are (as it were) an allectiue to make vs in loue with them: look very ſickly, as being much ſhrunk, and almoſt disfigured in *French*, *Italian*, *Spaniſh*, and other languages, by reaſon of the bad entertainment they haue found by the way. That is (to ſpeake plainely without allegorizing) that the greateſt part (eſpecially of *Greeke* authors) who being read in their owne language by ſuch as vnderſtand them, haue excellent good grace, and do not onely pleaſe the eare, but euen rauiſh the mind with delight, are ſo poorely and pitifully tranſlated into *French*, *Spaniſh* and *Italian*, that a man ſhall find as great difference betweene the originall Greek and their tranſlations, as betweene a body in perfect health, and the ſame when after a long & lingring ſicknes

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it is ready to giue vp the ghoſt. And from whence (I beſeech you) cometh this, but onely from hence, that they which tranſlated them into their mother tongue haue bene tranſlators of tranſlators, that is to ſay, haue tranſlated them out of the *Latin* tranſlation; and hauing no knowledge in the *Greeke*, haue not onely retained the errors of theſe tranſlations, but often miſtaking euen them alſo, haue fallen into ſundry other more groſſe and palpable. Whereof I haue giuen ſome few examples in my *Thucydides*, ſhewing how *Laurentius Valla* hath gueſſed, and (as it were) deuined at *Thucydides* his meaning: as alſo how the *French* tranſlator *Claudius de Seyſſel* biſhop of *Marſeile* hath gueſſed at *Vallas* tranſlation. But as *Valla* did much miſtake the meaning of *Thucydides*, ſo *Claudius de Seyſſel* did gueſſe amiſſe at *Laurentius* his meaning. So that looke how much the number of thoſe is greater, which haue bene wronged in this kind (which is more truly verified of *Thucydides* and *Herodotus* then of any other,) ſo much is *Plutarch* the more beholding to two learned tranſlators, who to array him in *French*, haue onely changed his garment and attire. Whereas theſe tinkerly tranſlators (of whom I haue ſpoken) change not onely the authors attire, but put him alſo into another faſhion.

But to returne to thoſe who iudge not of authors by their tranſlations, but by a certaine notion which they haue of their phraſe and idiome. Verily ſuch cenſurers are rather to be regarded, as not being ſo impudent as the former: nor yet like *Rabbi Beda*, who to the end he might auert king *Francis* the firſt from his moſt noble and princely reſolution touching the eſtabliſhing of profeſſors of the languages, alleaged in the preſence of the now deceaſſed *M. Budé* againſt the *Greeke*, that it was the fountaine of all hereſies; whereas he (on the contrary) encouraged the King by all poſſible meanes to go forward with that ſo worthy a worke. But after it was once knowne that *Beda* condemned a language whereof he ſcarce knew the firſt letter, he was condemned of all for a very bedlem. Thoſe (I ſay) which rely vpon ſome ſmattering knowledge they haue of the language, are not in the ſame degree of impudencie with the former; notwithſtanding they ſhew that they haue eaten too much of the criticall creame, when they cenſure a whole worke becauſe they vnderſtand ſome part thereof. But that we may the leſſe wonder at this raſhneſſe, we muſt remember an excellent ſaying of the foreſaid *Thucydides*, *There are none ſo bold as theſe blind bayards*. The reaſon is plaine, becauſe they cannot ſo well foreſee the difficulties which they are to encounter with, as thoſe who haue waded through them. And verily this prouerbiall ſentence is verified at this day in all bold and raſh aduenturers, but eſpecially in ſuch as take vpon them to cenſure claſſike authors, a thing as well dangerous as odious. How euer it be, certaine it is that they who for their ſufficiencie might beſt play the *Ariſtarchi*, and thereby purchaſe to themſelues immortall fame, do leaſt of all others intermeddle therewith.

But to deſcend to particulars: if the common prouerbe, *A fooles bolt is ſoone ſhot*, was euer verified in *Greeke* or *Latin* writer, it may be truly ſaid of *Herodotus* aboue the reſt: for he (poore author) is euer brought vpon the ſtage, not onely by ſuch as haue read him rather in a ſtrange language then in his owne; but euen by thoſe who haue not read ſo much as one line or letter in him, but are altogether ignorant of the very inſcription and title of his hiſtorie. How then (may ſome ſay) do they ſentence and cenſure him? Verily by following the example of others, who (it may be) know nothing but by heareſay neither. But leauing ſuch cenſorious Sirs, I come to thoſe who ground not their opinion vpon ſo ſandie a foun-

dation, but ſeeme to be able to iuſtifie what they affirme. I demaund then, what reaſon they haue to condemne his hiſtories as falſe and fabulous? Will they ſay, they know them better then the author himſelfe? They are not (I hope) ſo deuoid of ſhame. Why then do they ſuſpect them? Becauſe (forſooth) they haue no ſhew nor ſemblance of truth. Conſider here (gentle Reader) how Logically they reaſon, when they inferre, that therefore they are not true, becauſe they ſeeme to be falſe.

But this is not all I haue to ſay: for I further deny that to be true which they take as granted and already proued, viz. that theſe hiſtories haue neither ſubſtance nor ſhadow of truth in them. Yet admit it were ſo: whereon (I beſeech you) do they ground their opinion? Verily vpon theſe two reaſons. Firſt, the exceeding great impietie which is to be ſeene in ſome particulars deſcribed by *Herodotus*, and the extreme folly which bewrayeth it ſelfe in otherſome ſeeme to them altogether incredible. Secondly conſidering that moſt of that which we reade in his hiſtory, hath no correſpondence to the cuſtomes and faſhions of theſe times, they ſuppoſe auncient ſtories to be as diſſonant from truth, as they are from that which they dayly heare and ſee. The former of which two reaſons, branching forth into two ſtemmes or heads, I haue encountred before: for doubtleſſe we ſhal find ſome as notorious facts as any mentioned in *Herodotus*, which we cannot but beleeue as hauing bene eye-witneſſes therof. The like I affirme of the ſottiſhneſſe of thoſe times. For though it may ſeeme incredible to ſome, yet I doubt not but if it be compared with the ſimplicitie of our late forefathers, it will be found but as a mole-hill in compariſon of a mountaine, or a dwarfe of a giant. I am not ignorant how the poore *Ægyptians* in *Herodotus* are derided and laughed to ſcorne for their religion (if it may be ſo called) and deſeruedly I confeſſe, as may appeare by their exceeding trifling ceremonies. But if we come to the ſuperſtitious Maſſe-prieſts, which haue bene within theſe threeſcore yeares, and narrowly ſearch all their traſh and trinkets, we ſhal be (in a maner) enforced to confeſſe, that the *Ægyptians* might (in compariſon) euen glorie and boaſt of their religion. I ſay *in compariſon*, as willing of two euils to point at the leſſe. Notwithſtanding leſt any man ſhould ſay that I ſpeake of the laſt yeares ſnow, I will come to that which is plaine & manifeſt to all that haue their eyes in their heads. O (will ſome ſay) what great fooles were theſe *Ægyptians* to worſhip bruite beaſts! I confeſſe they were great fooles indeed; yet ſo, as that they alſo confeſſe, that worſhippers of liueleſſe creatures are greater fooles then thoſe that worſhip liuing creatures. Which being granted, the Maſſe-prieſts cake is all dough. For they worſhip both dead and liueleſſe things. And of thoſe things which neuer had life or ſenſe, not only creatures of account, but euen vile and baſe things, as not onely ſiluer and gold, but wood and ſtone alſo. For if they did proſtrate themſelues onely before gold or ſiluer, their worſhip would be ſomewhat more honorable: (as the heathen when they would haue a god carying ſome maieſtie with him, framed him of one of theſe two mettals.) And they might alledge that *Iupiter* transformed himſelfe into a ſhowre of gold. As alſo that in all ages (euen in thoſe countries where Images were not in vſe) couetous men haue worſhipped theſe mettals as their gods: which cannot be ſaid of wood and ſtone. Howbeit we haue a ſtory in this author, which ſhewes what diſgrace may befall the worſhippers of gold and ſiluer, as well as of wood and ſtone. For we reade how that *Amaſis* of a golden baſon (wherein he was accuſtomed to waſh his feet) made a god. And why might he not as well make a baſon or chamber-pot of his god, as a god of his baſon? But I leaue it to the Readers conſideration, what a

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griefe and ſhame it ought to be to a man to ſee that, before which he hath proſtrated himſelfe, conuerted to ſo baſe and ſordide vſes as cannot once be named with modeſtie. And here doubtleſſe the *Ægyptians* would alledge for themſelues, that their worſhip being directed to, and terminated in liuing creatures (though they had pictures alſo and grauen images) was not liable to ſuch diſgrace and infamie. I omit ſuch reaſons as common ſence leadeth vs vnto, to preferre a liuing thing (whatſoeuer it be) before that which is voide of life, or which neuer had life, and come to the other point, viz. that as the *Ægyptians* were not ſo fooliſh in their worſhip, neither were they ſo fooliſh in defending it. And therefore that which *Diodorus Siculus* reporteth of the *Alexandrians*, who would not pardon a *Romane* for killing one of their cats, is more excuſable and tollerable then the dealings of our Maſſe-mongers (whereof we haue bene eye-witneſſes) when they cruelly maſſacred thoſe that maimed their Images. For a liuing creature maimed in ſome member, is hindered of the natural motion whereof that member is an inſtrument. But doth he (I beſeech you) that cutteth off the legges of an Image, depriue it of walking? or doth he that puts out the eyes of it (if I may ſo ſpeake) bereaue it of ſight? And yet the *Ægyptians* neuer tooke ſuch cruell reuenge vpon any for killing their cats, as they haue done of late time in wrecking their malice vpon ſuch as maimed any of their marmouſets or puppets.

But ſith the compariſon ſtandeth betweene theſe two follies, whether ſhould be the greater, and that all Maſſe-mongers do not worſhip Images, we will come to that which all the profeſſors of that religion generally worſhip, which is their great goddeſſe *Diana*, the pillar (as it were) of Popery, & the foundation of all their foolery, which they maintaine with fire and ſword: let vs therefore weigh without partialitie or paſſion, what we wold think or ſay if *Herodotus* or ſome other ancient hiſtorian ſhould tell vs, that men in certaine countries were *Theophages* (that is, God-eaters) as they report of *Anthropophages*, *Elephantophages*, *Acridophages*, *Phthirophages*, and ſuch like; would we not ſtraight ſay, that this *Theophagie* were incredible, and that theſe fablers deuiſed it of their fingers, and fathered it vpon them, though otherwiſe moſt barbarous? Notwithſtanding we dayly heare certaine report of theſe *Theophages*; nay (which is more) of *Theochezes*. What ſay I, report? ſeeing we dwell in the ſame countries, townes, and houſes with them? Concerning other myſteries as wel *Morological* as *Hyperbadinomorological*, which accompanie this *Theophagie*, I leaue them to the diſcretion of the Reader, from whoſe eyes God of his goodneſſe hath remoued the veile of ſuperſtition: not doubting but that when he hath well weighed them, he will confeſſe with me, that in compariſon of them, there is nothing baſe in the religion of the *Ægyptians*, I meane in their ſuperſtitious ceremonies, which they otherwiſe call Religion.

The ſecond thing that crackes the credite of *Herodotus*, is, in that we reade ſundry particulars in this hiſtorie, which ſute not with the faſhions of theſe times. For ſome there be (as hath bene ſaid) who neuer obſeruing the great alteration that is to be ſeene almoſt in all things ſince thoſe dayes, would haue the diſpoſition, cuſtomes and manners of our anceſters ſo to ſute and iumpe with ours point-deuice, that nothing could pleaſeth them but what pleaſeth vs. And not ſo onely, but would find a correſpondence betweene the States of common-wealths, kingdomes and gouernments of thoſe times with theſe of ours. Nay, ſome in reading of auncient hiſtories go yet a ſtep further, in meaſuring the climats of forreine and far remote regions by their owne, ſuch ſimple ſoules they are. And for concluſion

they alledge diuers reaſons, for which ſundry things related by *Herodotus* ſeeme improbable at the leaſt. Well, be it ſo: yet what Logicke teacheth vs ſuch a conſequent? It is not probable, therfore it is falſe. If this were a good argument, nothing would ſeeme either ſtrange or wonderfull. For what do we vſe to wonder at, but at that which falleth out againſt our expectation or opinion? that is, at that which we find to be true, and yet ſeemeth to be falſe, becauſe it is not vſuall, or aboue our reach, or againſt reaſon; I meane our mentall diſcourſe grounded vpon ſuch or ſuch reaſons. In the meane time conſider whether this be not to tyrannize ouer hiſtorians, to ſubiect them (as it were) to this ſeruitude and ſlauery, that they report nothing but what we ſhall thinke probable, for feare of being accounted lying, fabulous, and dreaming fellowes.

But it will be more expedient (in my iudgement) to inſtance this by examples. *Herodotus* therefore reporteth very ſtrange things I confeſſe: and moreouer affirme, that they are of two ſorts. For in ſome of his hiſtories we admire the works of nature: in other ſome we wonder at the actions of men; and not ſo onely, but hold them altogether incredible. Firſt then we may not thinke any thing incredible in nature, if we conſider the almightie power of the author and gouernour of nature. It were inough to make vs all at our wits end, if we ſhould ſee the Sunne ſtay his courſe and ſtand ſtil in the firmament: and who would not ſay that it were cleane againſt the order of nature? Notwithſtanding we haue ſuch authenticall proofe herof, that we cannot once cal it into queſtion. True it is, nature now a daies produceth neither Giants nor Pigmes: doth it therefore follow, that it neuer brought forth ſuch? Touching Giants, the Scripture giueth ſufficient teſtimonie: and dead mens bones may well induce vs to beleeue there haue bene ſuch. And Pigmes (as authors haue deſcribed them) were not much differing from the dwarfes and elfes we dayly ſee. Men at this day liue not ordinarily aboue 80. or 90. yeares: and yet we dare not denie but that ſome (not to ſpeake of *Methuſelah*) haue liued ſixe or ſeuen ages longer. And beſides thoſe mentioned in the holy writ, we find that many (long ſince their time) haue liued ſo exceeding long (though not ſo long as thoſe mentioned in Scripture) that there is no compariſon betweene their yeares and ours. Women at this day go but nine moneths for the moſt part: and therefore *Herodotus* muſt be ſent packing with his ten moneths. See how eaſie a matter it is for thoſe who credit the common report (which hath often a bliſter on her tongue) to condemne *Herodotus* as a fabulous fellow and lying Legendary. But let vs ſee how many authors they here encounter. For if *Herodotus* muſt not be heard with his ten moneths, neither muſt *Hippocrates*, *Galen*, *Plutarch*, *Plinie*, ſundry lawyers, nor the greateſt part of Poets, as *Theocritus*, *Plautus*, *Cecilius*, *Virgil* and *Propertius*, who affirme as much. But certaine it is, that they which condemne *Herodotus* in this particular, either haue not read him, or do not remember that they haue read as much in theſe writers; and being foreſtalled with this preiudicate opinion, that he maketh no conſcience of a lie, they ſcorne any further information; to which if they would but lend a patient eare, they ſhould (without forraging ſo farre) find the like, nay ſome farre greater and more wonderfull things in the extraordinary workes of nature then any mentioned by him. For clearing of which point, I wil adde an obiection of another kind. That which he reporteth of the fertility of the territory of *Babylon*, that one graine yeeldeth for the moſt part two hundred and oftentimes three hundred, farre ſurpaſſeth the fruitfulneſſe of our ſoyle, and therefore (ſay they) it is out of queſtion he here lied for the whetſtone. But let theſe horned Logicians which frame ſuch

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crooked arguments, anſwer whether nature can bring foorth fruite any more of her ſelfe, then the knife can cut of it ſelfe? They will anſwer (I am ſure) that it cannot. I demaund then, what is that ouer-ruling hand which guideth and diſpoſeth all theſe things? They dare not denie but that it is Omnipotent; which if they grant, why ſhould they thinke that to be impoſſible to him, which is here affirmed by *Herodotus*? If they ſhall further ſay, that he and other hiſtorians tell vs ſtrange tales of the fertilitie of certaine countries, whoſe plentie conſiſteth at this day only in ſcarcitie, want and penurie, and hereupon ſhall accuſe him of forgerie; let them beware leſt they inuolue the holy ſcriptures in the ſame accuſation. For they make ſome places fertile, which are now in a maner barren. But if we conſider the hand, which ſomtimes ſtretcheth forth it ſelf, and ſomtimes drawes it ſelf in again, which now ſendeth forth a bleſſing, and now a curſe vpon one and the ſame country. In briefe, if we call to mind the ſaying of *Dauid*, Pſal. 104. and refer the reaſon of ſuch alterations to that ſupreame and ſoueraigne cauſe, we ſhall find the true anſwer to ſuch obiections. Moreouer, thoſe who for the former reaſon will not beleeue *Herodotus* his report of the fruitfulneſſe of *Babylon*, will neuer beeleue that the citie *Babylon* was ſo great as he reporteth it to haue bene, viz. that thoſe which dwelt in the ſuburbes were ſurpriſed and taken before they in the heart of the citie had knowledge thereof. For if we meaſure the largeneſſe of it by the greatneſſe of our cities, it cannot chuſe but ſeeme falſe and fabulous.

I proceed now to proſecute the ſecond part, touching the actions of men. Firſt then as *Herodotus* is ſuſpected of falſhood and forgery, for reporting that *Babylon* was ſo beautiful, great & rich, and ſituate in ſo fertil a ſoile: ſo is he alſo for the large report which he maketh of the puiſſance of the *Perſian* Kings, Lords of that citie. For who can beleeue that a King of *Perſia* euer led ſuch an armie as drunke riuers drie? I meane ſuch ſmall riuers as he ſpeaketh of. True it is (I confeſſe) if the Reader ſhal conſider the power of our moderne Kings, and thereby iudge of the puiſſance and power of the *Perſian* Monarchs, he cannot but hold *Herodotus* for the fondeſt fabler that euer writ. But to make this compariſon, were to demaund (as one did) whether the Sea were greater then the Lake of *New-caſtle*: and it were to ſpeake with as good iudgement as he that ſaid (as it is reported) *Se le Rey de Franſe ſe fouſſe bin gouuerna, è fouſſe maitre d'houta de noutron ſeignau.* It were (I ſay) to meaſure the power of Princes with his mete-wand, who ſaid, *Mo, l'è pur matto 'ſto ré, à volerſe zuffar conſan Marco. L'è perſo, che i ſignori ha deliberato di mettere in terra cinquecenti cauai ſottili.* For looke how much theſe fond fooles debaſed the King of *France* by ſuch ignorant and doltiſh ſpeeches: ſo much do they debaſe the King of *Perſia*, who compare him with our moderne Kings. But as he which asked whether the Sea were greater then the Lake of *Newcaſtle*, would neuer haue demanded this queſtion if he had ſeene *Danubius* or *Nilus*, but wold (at leaſt ſhould) haue gathered, that if theſe riuers do incomparably exceed this Lake in bigneſſe, the Sea (into which all riuers do run) muſt needs be of a huge and ſpacious greatneſſe: ſo he that hath but read what forces *Tamberlaine* leuied of late yeares in compariſon (being at the firſt but a Neatheard) will (no doubt) if he haue but a dramme of iudgement thereby gather, that the power of the *Perſian* Kings did infinitely ſurpaſſe the forces of our moderne Kings. For *Tamberlaine* had ſixe hundred thouſand footmen and foure hundred thouſand horſemen when he encountred *Baiazet* the *Turkiſh* Emperour; and hauing diſcomfited two hundred thouſand of his men, led him away priſoner in fetters of gold. Now then if *Tamberlaine* of a neatheard became ſo puiſſant a Prince, to what height (may we think)

mounted the Kings of *Perſia*, conſidering that euen from their cradles they were men of matchleſſe might, which at their dying day they left much more increaſed: For confirmation whereof, though many pregnant proofes might be produced, yet I will content my ſelfe with ſuch as hiſtorians do affoord, as namely how *Xerxes* (one of theſe Emperours) gaue to *Themiſtocles* fiue great cities, the firſt for his pantry, the ſecond for his celler, the third for his kitchin, the fourth for his wardrobe, and the fift for his bed-chamber. And what great thing was this for the King of *Perſia* to giue? Verily no more then for a King at this day to giue one or two ſmall villages.

They further affirme, that it is not probable that euer any King ſhould play ſuch prankes as *Herodotus* reporteth, not onely not beſeeming their places and perſons (being Princes) but any ſimple ſwaines or corridons of the countrey. Whereunto I anſwer, that if it were a new thing to ſee Kings commit facts vnbeſeeming their places and perſons, we might well ſuſpect his report in this behalfe. But if it be common and ordinary in euery childs mouth, why ſhould we not beleeue it? What (may ſome ſay) is it credible that a King ſhould ſo farre forget himſelfe, as to expoſe his naked wife to the view of his ſeruant, as *Herodotus* affirmeth of King *Candaules*? To which I anſwer, that if *Candaules* were the onely King that played ſo ſhamefull a part, we were in ſome ſort to be pardoned, if we did not ſubſcribe hereto; (though other as vile parts and practiſes of theirs might induce vs to beleeue it) but when we finde in other vndoubted hiſtories that Kings haue done the like, why ſhould not his teſtimonie go for currant with vs? Nay, we reade of ſome who haue not onely committed the ſelfe ſame fact, but others alſo farre worſe. Albeit my memory furniſheth me onely with two examples at this preſent. The firſt is of one who committed the very ſame: The ſecond, of another who did wel worſe. For the firſt, conſider what *Suetonius* writeth in the life of *Caligula*, where he diſcourſeth of that which this King (or Emperour as the *Romanes* ſpeake) did to his wife *Ceſonia*, *Vt ſæpe chlamyde, peltaq́, & galeâ armatam, & iuxta adequitantem, militibus oſtenderit, amicis verò etiam nudam*. Yea but *Caligula* was a man giuen ouer to all kind of villanie. And what then? as though *Candaules* was not as very a villaine as he? For the ſecond, conſider how a King (not regiſtred among the reſt as famous, or rather infamous for his villanies) hath committed a farre more ſhameful fact then the ſhewing of his naked wife. For *Baptiſta Fulgoſius* reporteth how that *Henry* King of *Caſtile*, ſonne to king *Iohn*, being frigide and vnable to get children, had one by the helpe of a goodly yong man of the countrey, one *Beltramus Cueua*. As who ſo will not credite my report, may reade in the third chapter of the ninth booke of the ſaid *Fulgoſius*. And it is further to be noted, that he did not this in heate of affection, in ſome ſodaine moode or paſſion, but after long and mature deliberation, hauing aduanced him from the bottome of baſeneſſe to the height of honor, from the dunghill euen to a Dukedome, to the end he might at the laſt draw him from this ſeruice in recompence of ſo many benefites. And if I were diſpoſed to ſpeake of priuate men, I could alledge examples of ſundry ſages, poſſeſſed with this Kings humour, coſingermans to that wittall, who is ſo famous by theſe verſes of *Iuuenal*,

——doctus ſpectare lacunar,
Doctus & ad calicem vigilanti ſtertere naſo.

But among other ſtories impugned by many, and reckoned in the number of ridiculous tales, that is not to be forgotten which is recorded in his firſt booke, of certaine that came to King *Creſus*, requeſting him they might haue his ſons company

to

to assist them in taking a great wilde Boare which wasted the countrey. See (say they) a fine fable, and easie to be beleeued, that a Kings sonne should be intreated to performe such an exploit. Verily if this historie were to be examined by the custome at this day, I grant they had reason thus to except. For example, in the yeare 1548. when a cat of mount which came out of the forrest of *Orleans* did infinitely endamage the country of *Berry* (as another beast had done elsewhere in the yeare 1546.) the inhabitants were farre from requesting the King of *France* his sonne (though he had bene of yeares) to helpe them. But if we consider (as we ought) that Kings in those dayes were exceeding iealous of their honour in performing brauer exploits in hunting (especially in striking fierce and furious beasts) then any of their subiects, we shall haue no cause to thinke this history strange. Now that they were indeed iealous hereof, in such sort as hath bene said, may appeare by that which *Ctesias*, *Xenophon*, and *Herodotus* also (as I remember) report hereof, viz. how they put some of their huntsmen to death for striking the beast they had in chase, and so depriuing them of that honour which (as they thought) was due to none but to themselues. But leauing the further prosecuting of this point, we vnderstand by this story what great desire they had to become famous and renowned for their prowesse and actiuitie.

I haue likewise heard the story of the Magician who fained himselfe King of *Persia*, and for seuen moneths was reputed for no lesse, accounted fabulous. For is it likely (say they) that this counterfeit should not haue bene discouered in so long time? To which I answer, that we haue sundry examples of this kind of cosinage (as I haue shewed in my Latin Apologie) where I haue alledged two notable examples of the like imposture, viz. of such as haue enioyed the name and roome of those whō they counterfeited, as though they had bene the parties themselues, which in all reason ought not so easily to be credited: and yet are so authentically verified, that we cannot doubt thereof. One is of dame *Ioane* (the she Pope) who was held for Pope *Iohn*, till that a butterflie came out of her belly. The other is of one *Arnold du Tilh*, who played the cunning counterfeit so well, that he was acknowledged and receiued as husband to the wife of one *Martin Guerre*, who was then absent, keeping her companie both at bed and boord as though he had bene her true husband, for the space of three yeares and more; during which time he had certaine children by her: neither she nor any of her kinred and friends euer dreaming that she had companied with any saue her own husband. But in the end her true husband returning home (but not knowne) commenced sute in the court of Parliament at *Thoulouse* against this *Arnold*, who disturbed him so grieuously in his possession in the yeare 1559. as is to be seene in that strange manner of proceeding afterwards published in print.

Touching the different dispositions and behauiours of men in sundry countries described by *Herodotus*, it is strange they should be found so strange as not to be beleeued; especially considering the difference and dissimilitude which is to be seene betweene vs and our neare neighbors, as also the continuall strange alterations of customes and fashions in one & the same country. For as for the difference betwixt vs and our next neighbours, who sees not, how in their manner of life, attire, and ordinary affaires, they haue nothing common with vs? If we should see a a man of worth in *France*, apparelled in greene, we would surely thinke he were somewhat fantasticall: whereas in many places of *Germany* this attire is generally approued of all as decent and seemly. Againe, if we should see a woman in *France* weare a gowne of diuers colours with broade guards, we would thinke she meant

to

to come vpon the ſtage, or that ſhe did it for a wager: whereas in that countrey they hold this kind of attire very ciuill. Further, we in *France* (and others alſo in other countries) would haue a hard conceit of a woman that ſhould go vp and downe the ſtreets with her breaſt laid open, ſhewing halfe her dugges: whereas in ſome places of *Italie* (eſpecially at *Venice*) not ſo much as old filthy hanging dugs but are ſet out (as it were) to ſhew and ſale. Moreouer, in *France* and elſewhere women go to market to buy their prouiſion: whereas in *Italie* their husbands go themſelues, keeping their wiues mewed vp as it were in a cage. Furthermore, kiſſing in *France* betweene gentlemen and gentlewomen, &c. is permitted and held as honeſt, be they kinſmen or others: whereas ſuch a kiſſe in *Italie* would not only be ſcandalous, but alſo dangerous. In recompence whereof, *Italian* dames make no conſcience to paint themſelues as *French* Ladies do, thoſe at leaſtwiſe that are not *Italianized*. Theſe few examples (which may ſerue vs as a patterne of that which hereafter (God willing) ſhal be handled more at large) ſhall ſuffice for this preſent: and herewith I will conclude, that if in ſo neare neighbouring nations, and in the ſame age, the manners of men are ſo diſſonant and diſagreeing one from another, we may not imagine the difference betweene vs and thoſe of whom *Herodotus* ſpeaketh ſo incredible, they being ſo farre remote from vs, not onely in diſtance of place, but alſo of time. But becauſe the difference betweene our cuſtomes and thoſe of our predeceſſors may eaſily be diſcerned, I ſpare examples.

Yet one thing further is to be noted, viz. that ſome which at the firſt bluſh may haply ſeeme fooliſh and ridiculous (and are therefore thought forged and fabulous) if they be throughly conſidered, will be found to be grounded vpon good reaſon. Among the reſt, that of the *Babylonians* recorded in the firſt booke may
» well be numbred. In euery market towne (ſaith he) once a yeare they aſſemble all
» the mariageable maides, and leade them to a certaine place appointed for the pur-
» poſe, where a multitude of men come flocking about them: and there they are
» ſold by an officer to him that offereth moſt, the faireſt of all being cried firſt, and
» ſhe being ſold at a high rate, the next to her in beautie, and ſo the reſt in order; yet
» vpon condition that they marry them and take them for their wiues. Whereupon
» the richeſt *Babylonians* intending to marry, buy the faireſt and moſt beautifull vir-
» gins in the company, one out-bidding another in the bargain. The country ſwains
» contenting themſelues though they haue not the faireſt, take the woodden-fac'd
» wenches, and the ill-fauourd-foule-fuſtilugs for a ſmall ſumme. For when the of-
» ficer hath ſold all the handſomeſt, he comes to the fouleſt of them all (her eſpeci-
» ally that is lame, or hath but one eye, or ſome ſuch deformitie) and cries a-
» loud, *Who will haue her for ſuch a price?* In the end ſhe is deliuered to him that will
» be content to marry her for the ſmalleſt ſumme. The mony which is giuen for the
» mariage of the fouleſt, acrewing of the ſale of the faireſt. And thus the faire marry
» the foule, and ſuch as haue any bodily blemiſh or imperfection. Neither is it law-
» full for any to giue his daughter to whom he thinkes good; nor for him which
» hath bought her, to carry her away before he hath giuen his word that he will
» marry her. This ſtory at the firſt ſight ſeemeth not onely ſtrange, but alſo ridicu-
lous: howbeit if we conſider the cauſes and inducements which moued the *Babi-lonians* to marry their daughters in this ſort, we ſhall find that there is more rea-ſon and leſſe ſin in this cuſtome, then in ſundry lawes deuiſed by thoſe great Phi-loſophers *Plato* and *Ariſtotle*.

Now as it cannot be denied but that there are in *Herodotus* ſundry cuſtomes and faſhions, both wilde and wicked, which for this cauſe carry ſmall credite with them:

them: ſo muſt it needs be granted that he recordeth many noble enterpriſes, famous acts and valiant exploits, vndertaken, managed and atchieued with ſuch courage, proweſſe and valour, as may well deſerue admiration. And that there is nothing in this hiſtory ſo abhorring from truth or ſo incredible, but may winne credence if we compare it with that which other hiſtorians haue written in the like kinde. For they report farre ſtranger facts, I meane ſuch as were atchieued with infinite greater proweſſe and valour. And verily ſince the firſt inuention of guns it was neceſſary men ſhould (as it were) double and treble their valour, in expoſing themſelues againſt their mercileſſe fury and rage. And we haue dayly euents and occurrences which do in a maner compel vs to beleeue that to be true, which before we held to be falſe. The fact of *Cocles* alwayes thought ſo ſtrange and incredible, was confirmed Anno 1562. by a Scot, who being purſued by certaine Reiſters (from whom he could not wind himſelfe) leapt with his horſe from the top of the mountaine *Caux* (neare to *Havre de Grace*, called *Hable*) into the Sea, and ſo eſcaped ſafe to land: which is a ſtory confirmed by innumerable teſtimonies.

I am further to aduertiſe thee (gentle Reader) that ſome ſtories recorded by *Herodotus*, which ſeeme very ſtrange, and which a man would think were written for the whetſtone, are confirmed not onely by the teſtimonies of approued later writers, but of our moderne hiſtorians, as I haue ſhewed in my Latine Apology. Of which number that of the women of *Thrace* may wel be reckoned, who contended when their husband was dead (for one man had many wiues) which of them ſhould die with him for companie. For each of them affirmed that they were beſt beloued: and thereupon great ſuite was made by their kinsfolkes and friends, that they might haue the honour to accompanie him at his death. For ſhe that was thus graced, was accounted happie, the reſt going away with ſhame enough all their liues after. Verily this hiſtory cannot be ſampled nor paralelled by any example of women in theſe countries: for euen thoſe kind hearts which loue their husbands beſt, would looke ſtrangely vpon him that ſhould aske them whether they could not be contented to lay downe their liues for their husbands, as *Alceſtis* did, (a fact grounded vpon better reaſon then that of the *Thracians*.) And I perſwade my ſelfe they would aske ſo many three dayes reſpite, and ſo many termes to anſwer in one after another, that there would be no end. But ſhall we therefore ſay it is a fiction? For my part, though there were none but onely *Herodotus* that affirmed it, I would not hold it incredible, conſidering what *Cæſar* and other auncient hiſtorians write of thoſe which ſuffered volunrary death with the Kings of *Aquitane*. For the King of that countrey (ſaith he) had ſix hundred men with him, whom he entertained in his Court, permitting them to haue a hand in managing the affaires of the State, vpon condition they ſhould beare him companie at his death: which (without further intreatie) they were readie to performe. This hiſtory (I ſay) maketh the other much more credible. But to omit this known example, we find this very thing which *Herodotus* reports of theſe *Thracians*, recorded by other hiſtoriographers, who (as we know) neuer tooke it out of him: and teſtified alſo by others who were eye-witneſſes thereof: albeit they report it of the *Indians* and not of the *Thracians*.

I further affirme that our moderne hiſtorians report ſome ſtranger things then any is to be found in *Herodotus*, which hath purchaſed him ſo ill a name; which notwithſtanding go for currant from hand to hand, becauſe the authors thereof are men of credit and account. Thoſe eſpecially which write of barbarous countries,

tries, tell vs certaine ſtrange ſtories, farre ſurpaſſing any in *Herodotus*. I meane ſuch ſtrange wonders as are to be ſeene in the workes of nature, and the actions of mens liues, as well in their manners as diſpoſitions. Whereof we haue examples in thoſe who haue written of *Muſcouy* (in auncient time called *Scythia*) eſpecially in *Sigiſmundus Liber*; who diſcourſing of ſtrange humours and diſpoſitions, hath one thing amongſt the reſt which is more then incredible. And though all men ſhould ſubſcribe vnto it, yet I ſee not how any woman could be brought to credit it: and yet he ſpeaketh nothing but vpon good euidence. It is of a woman borne in a countrey bordering vpon *Muſcouy*, who though her husband entertained her in the kindeſt melting maner that might be, yet perſwaded her ſelfe he cared not for her. Whereupon he demaunding on a time what reaſon ſhe had to thinke ſo? ſhe anſwered, becauſe he ſhewed not the true tokens of his loue. He then requeſting her to expound her meaning: How (quoth ſhe) can you ſay you loue me, ſith ſince the time we came firſt together you did neuer beate me? He wondering at this ſo ſtrange a humour and extraordinary deſire, promiſed to giue her her bellie full. Which when he had done, both parties tooke greater contentment then euer before: for ſhe found her ſelfe well by being beaten, and he by beating of her. For where as it is ſaid, that *the cudgell marres loue*, the cudgell made loue. And thus he kindly entertained her for a long time. Howbeit in the end he entertained her ſo exceeding kindly with blowes, that he killed her with kindneſſe, cauſing loue and life to giue their laſt farewell.

There remaine yet other things to be ſpoken concerning *Herodotus*; but it ſhall ſuffice that they haue bin diſcuſſed in my *Latin* Apologie. And here I wil take my leaue of thee (gentle Reader) onely deſiring thee to hold me excuſed if haply thou find any thing ſlubbered vp or poſted ouer. For as touching my rude and vnpoliſhed ſtile, and abuſe of certaine termes, beſides that the great varietie of matter might excuſe me (the bare contriuing whereof would haue required greater leiſure) I hope my profeſſion will pleade for me: for it diſtracted my mind, and conſtrained me to deuide the ſame halfe houre to the ſtudie of the *Greeke*, *Latine* and *French*. But I will confeſſe mine ignorance, that I know not where a man may furniſh himſelfe with ſuch a *French* phraſe as may go for currant in all places, ſeeing the beſt *French* words are dayly reiected and cried downe by our new mint-maſters, who though they thinke they vſe a fine filed phraſe, and ſpeake in print after the Court faſhion, yet ſpeake harſhly & barbarouſly in the iudgement of the ſager and ſoberer ſort who retaine the ancient phraſe of ſpeech. True it is (I confeſſe) I haue here coined ſome new words, howbeit very ſparingly, there onely where the auncient failed, and ſuch as any man may perceiue I haue forged of pleaſure, that I might ſpeake ridiculouſly of ridiculous things, which notwithſtanding through the ſimplicitie of ſome ſilly ſoules are accounted very ſerious. And albeit (gentle Reader) I am not ignorant that it will be thought that I am verie forgetfull and much wanting to my ſelfe, in that I make no other excuſe nor Apologie touching this edition: yet I hope I ſhall not need to intreate further hereof by the grace of God, to the which I heartily commend thee.

HENRIE

HENRIE STEPHEN to his friend.

WHen I first tooke pensill in hand to draw the lineaments of this present Apologie, wherin I haue shadowed out a world of wonders, I perswaded my selfe that such as were acquainted with my daily emploiments (whereof the weale-publike, I meane such as loue and like good literature may reape lesse pleasure, but more profite, then by this discourse) would reckon this worke for none of the least wonders. And nothing doubting but that you (Sir) were one of that number, I was the more willing to ease you of that paine, (paine I say, seeing admiration is counted a passion by Philosophers) and to satisfie you touching the inducements which moued me to vndertake this present businesse. Marke then in what tearmes it stands. Hauing set forth Herodotus translated by Laurentius Valla, and corrected by my selfe, and prefixed an Apologie in behalfe of his historie, I had intelligence not long after of one who was minded to translate it into French: which I did the rather beleeue, and the more feare, for that I remembred a like pranke which had bene played me about eight yeares before. For I had no sooner published a little Pamphlet, but it met with a tinkerly translator, who Pigmalion-like doted vpon his owne doings, thinking he had put out the Popes eye; whereas to my thinking he roued at randon, and erred the whole heauen; in such sort that I could neither conceiue what I had written, nor yet perceiue any footsteps of my wonted stile. So that I may well say with the Italian, that he performed not the office of a traduttore, but of a traditore, that is, that he played not the part of a translator, but of a traitor. Which notwithstanding I pardoned in that nameless author, not doubting but that in doing amisse he did his best endeuour. Fearing therefore lest the like inconuenience would befall this mine Apologie, I thought good to take order for it betime. And after a short summons of my thoughts, I soone perceiued that it was my onely course to preuent these turkishers, by being mine owne interpreter; as knowing I could not only vnderstand mine owne meaning better then another, but also take that libertie to my selfe, which would neither be permitted them, nor yet beseeme them. Notwithstanding all fell out crosse and contrary to my expectation. For the translation which I had begun, disliked me so much, that I gaue it ouer in the plaine field, and in stead thereof (for mine owne satisfaction) began to prosecute this present worke, or rather some shadow or semblance thereof. For certes it was not my purpose to lanch so farre into the deepe; but going about to saile by the shore, I straight found that I was floting in the maine. And then I remembred the Greeke prouerbe, that a man ought to be well aduised before he take ship, but when he hath once hoised vp the sailes, it is too late to intreate the winds. Notwithstanding I am arriued (God be thanked) at the last, if not at the wished hauen, yet where I rest content. But to leaue these flourishes of Rhetoricke, and to speake plaine English, whereas my purpose was not to exceed the particulars handled in the Latin Apologie, I fell by little and little into other discourses, the prosecuting whereof I found to be more tedious then I had thought, and such as you here see. Howbeit I am in good hope that this worke (once come to perfection) will be both pleasant and profitable; so as the Reader may not only reape benefite by euery particular here recorded, but further learne to parallele auncient stories with moderne, by obseruing their conformitie

and Analogie (if this word ſound not too harſhly in Engliſh eares;) and conſequently to ſpeake with greater reuerence and reſpect of auncient hiſtorians: as alſo to omit no remarkable thing (which may ſtand him in ſtead when occaſion ſhall ſerue) without due obſeruation. I ſay, this worke once come to perfection, becauſe this is but an Introduction or Preparatiue treatiſe, as the title purporteth : albeit a man may here take a taſt of that which hath bene ſaid, which is the cauſe why I call it A preparatiue Treatiſe, or The firſt booke of the Apologie. But you may here haply demaund the reaſon that moued me firſt to pen the Latin Apologie, which was my firſt Eſſay? Verily (to deale plainly with you) the great pleaſure which I tooke in reading the Greeke ſtorie, made me not onely forget my paines in correcting infinite ſcapes in the Latin tranſlation: but further ſo obliged me vnto it by the great content it gaue me, that I could do no leſſe then pleade for it in theſe my Apologeticall diſcourſes, againſt the Philippicks and ſharpe inuectiues of ſuch ſeuere and rigide cenſurers as ceaſe not to accuſe it of falſhood, forgerie and fabuloſitie: and that the great deſire I had to teſtifie my good will and affection towards this author, ſhold baniſh all feare of mine owne inſufficiency to vndertake the penning of ſuch an Apologie, til ſome other, better able to furniſh out this argument, ſhould take it in hand. Moreouer I confeſſe (for I can conceale nothing from my friend) that one reaſon among the reſt which moued me to affect this ſtorie (being common to me with all French-men who are ſeene in the Greeke tongue) was not onely the great affinitie the French hath with the Greeke aboue any other language (as I haue ſhewed at large in a treatiſe which I publiſhed touching the conformitie of theſe two languages) but for that there is not a Greeke author extant at this day, nor any to be found in the beſt Libraries in France or Italie, which agreeth ſo well with the French phraſe, and to the vnderſtanding whereof the knowledge of the French is ſo neceſſarie and auaileable, as Herodotus is.

Now as I haue taken vpon me to be Herodotus his aduocate: ſo I am to intreate you to be mine, in pleading for me, againſt ſuch ſuperſilious cenſurers as not content to laſh me for my faults (for I feare me I haue giuen them iuſt cauſe in many places) ſhall ſtraine themſelues to go a note aboue Ela, and to correct Magnificat, in calumniating that which their conſciences tell them cannot be bettered. And albeit it may be thought that I haue ſtretched euery ſtorie vpon the tainters, and made mountaines of mole-hils, in enlarging each other narration, thereby to winne the greater applauſe and admiration: yet you (who know me ſo well) can witneſſe with me, that I make conſcience of enhancing the meaneſt hiſtorie. And verily I was ſo farre from taking this libertie to my ſelf, that where I found my authors (who are for the moſt part claſſique writers, or hiſtorians of note) iarring and at diſcord, I left all circumſtances doubtfull and vncertaine, contenting my ſelfe with the ſubſtance of the ſtorie fully reſolued and agreed vpon. You may alſo boldly ſpeake it vpō my word, that if I haue brought in any like mummers in a maſk, concealing their names, it was not becauſe I was ignorant of them, but for that I knew it would be more odious to ſome, and leſſe profitable to others. How profitable? (may ſome ſay) Verily the examples in the firſt part of the Apologie ſerue in ſtead of cryſtals, wherin we may ſee the waiwardneſſe and vntowardneſſe, the peeuiſhneſſe and peruerſneſſe of our nature, how backward it is to any thing that is good, and how prone and propenſe to that which is euill; as alſo what we are of our ſelues when we are deſtitute of the feare of God, which as a bridle ſhould curbe and keep vs in; which point is handled more at large Chap. 11. ſect. 4. Againe, they ſerue in ſtead of aduertiſements or warning-peeces, to admoniſh vs of ſundrie ſubtill ſleights and deceits, ſo common and riſe in the world. Thoſe in the ſecond part ſhew how farre one age exceeds another in clowniſme and ruſticitie: more eſpecially they ſerue vs in ſtead of ſo many mirrours, wherein we may behold the naturall blindneſſe of the multitude in the maine matter concerning their ſaluation, and conſequently

ſequently in what great need they ſtand of diuine illumination. True it is indeed, I haue there alſo blazoned the vertues of our good Catholickes of the Popiſh Clergie, who feede themſelues fat by famiſhing of others, in debarring them of the foode of their ſoules, and wickedly prophaning that which they beare the world in hand, and vrge vpon others as the onely true religion. Whoſe inditement I haue ſo hotly purſued, and trauerſed euerie point thereof, that (I feare me) I haue ſomewhat ouerſhot my ſelfe in ſetting downe ſome of their ſweete ſayings and doings in the darke, not worthie to be heard but by their owne eares: which, I perſwade my ſelfe, not you onely, but all that know me, will interprete no otherwiſe. Notwithſtanding let me intreate you to do the part of a faithfull friend, in informing thoſe with whom you ſhall conuerſe, of the ſinceritie of my meaning herein: leſt haply they ſtretch my words beyond the leuell of my thoughts, or make ſome other conſtruction of my meaning then indeed was meant. And thus Sir, accordingly I recommend my ſuite vnto you, and my ſelfe to your fauour, deſiring the Lord you may reſt in his. From our Helicon *the ſixt of Nouember.*

1566.

AN INTRODVCTION TO A TREATISE, TOVCHING THE CONFORMITIE OF AVNCIENT AND MODERNE WONDERS:

OR

A Preparatiue Treatiſe in defence of HERODOTVS.

Which may alſo be called, The firſt booke of the Apologie for *Herodotus*.

The Preface to the firſt Part.

AS there are many who do highly eſteeme of Antiquitie, and haue it in great admiration, and are (if I may ſo ſpeake) ſo zealouſly affected towards it, that the reuerence they beare it, is in the neareſt degree to ſuperſtition: ſo there are others (on the contrary) who are ſo farre from giuing it that which of due belongs vnto it, that they do not onely diſgrace it what they can, but euen tread it vnder foote. Now that theſe two opinions (be they fancies or humors) haue borne ſway among the auncient, ſhall appeare hereafter by pregnant proofes. But for the better manifeſtation of the reaſons whereon they ground their opinions, I thought it not impertinent to treate in generall of the vertues and vices of auncient times, ſearching out the firſt ſource and ſpring thereof: that ſo in the ſequel of this diſcourſe I may come to examine and trie the truth of the old prouerbiall ſentence, which ſaith by way of æquiuocation, *Le monde va touſiours à l'empire*, *The world growes daily worſe and worſe*. And ſo deſcending (as it were) by ſteps and degeees, may note and obſerue the examples of alterations which haue happened in this age or ſomewhat before, as an Introduction to the Preparatiue treatiſe of the Apology for *Herodotus*.

And firſt I will begin with the deſcription of the firſt Age, not as it is recorded in Canonicall Scripture, which cannot lie; but in the Apocryphall writings of Poets, who cannot ſpeake the truth; being as falſe, fond and fabulous, as it is true, certaine and vnfallible. And I beginne with Poets the rather, becauſe moſt men haue euer bene addicted to the reading of Poemes, being thereunto allured by their pleaſant fictions, which inſinuating themſelues by little and little into their eares, haue in proceſſe of time ſo ſetled in their minds, that they haue taken deepe rooting therein. Whereby we perceiue, how men in old time by entertaining of fables, and ſuffering them to lodge and harbour in their minds, haue bene brought to beleeue many fond fooleries, which haue bene conueyed from hand to hand, and deliuered by tradition from father to ſonne. Whereas the Scripture hath bene locked vp (as it were) in an vnknowne tongue, as well from theſe great admirers and ſcorners of antiquitie, as from thoſe of whom I am about to ſpeake. Nay, many who haue had ſome ſmattering knowledge therein, haue reiected them

as more fabulous then meere deuiſed fables. For ſome poeticall fictions taken originally from the ſacred fountaine of veritie (as a true ſtorie may be diſguiſed ſundry waies) ſeeme more probable in ſome mens corrupt iudgement then the truth it ſelfe, as ſhall be exemplified in the Chapter following.

CHAP. I.

A deſcription of the firſt Age of the world, called by Poets Saturnes, *and* the golden Age: *and how they haue depraued it with their fooliſh fictions, as they haue done other hiſtories in the Bible.*

IF we will giue any credite to *Greeke* and *Latin* Poets, we muſt confeſſe that the firſt age (called by them the golden age) was as happy as a man could wiſh. For the ground without tilling or manuring plentifully affoorded all commodities for the life of man; which were common to all, ſeeing no man knew what *mine* and *thine* meant: and conſequently were not acquainted with hatred, enuie and ſtealth, much leſſe with warre; and therefore needed not to beare armes againſt any, ſaue onely (as ſome are of opinion) againſt wilde beaſts, which they were not greatly to feare neither, conſidering their walles were ſo high that they could not ſpring them, and ſo ſtrong that they could not demoliſh them. I ſay *as ſome are of opinion*: for others make no exception at all, but affirme that wilde beaſts were then more gentle and tractable then tame ones are at this day: and that thoſe which are now poiſonfull and venimous (as experience ſhewes) were then nothing dangerous. But to leaue this diſpute, and to proſecute my former deſcription touching the particular, wherein all generally accord; we ſhall further beleeue (I ſay) that as there were then no lawes, ſo neither was there need of any, ſeeing no man wiſhed the hurt or hinderance of his neighbour, neither was ſollicited thereto by any meanes. Beſides, they knew not what ſickneſſe meant: and as they were of a ſtrong and ſound conſtitution, ſo did they abound with all things neceſſary for the ſuſtentation of mans life, albeit they knew not of what colour gold, ſiluer, copper, or other mettals were. For men were not then ſo curious to dig the earth to know what nature had hid in the bowels thereof. Beſides, they minded not the ſea, neither tooke they triall in what ſort the windes did toſſe the waues: for euery man abode at his owne home, like the ſnaile in her ſhel, or the Monk in his cell, nothing curious nor carefull to know what his next neighbours did; no more then the old man in *Claudian*, who though he dwelt within a quarter of a mile of *Verona* (or thereabout) yet neuer went thither in all his life: nor then the *Venetian* gentleman, who being almoſt foure ſcore and ten yeares old, neuer deſired to go out of *Venice* vntill he was confined therein as in a priſon. This (to omit the hony and milken riuers with ſuch like toyes) is the ſumme of that which Poets haue deliuered touching the felicity of that age, and of that plaine, honeſt, and vpright dealing which was then in vſe, notwithſtanding the great plentie and abundance of all things, contrary to the old *Greeke* prouerb, which hath bene found too true of other ages, *A good land, a bad people.*

Now that this Poeticall deſcription of the felicitie of the firſt age is true in generall (if we conſider the ſtate of man before the fall) we may not denie, except we

we will call the Scripture into queſtion: I ſay *in generall*, not inſiſting vpon particulars, though Poets like wire-drawers extend it further then they are warranted by holy writ, which ſhewes how that immediatly after the fall of our firſt parents man did eate his bread in the ſweate of his browes, of which Poets alſo ſpeake, though turkiſhing the ſtorie, or (to ſpeake more properly) turning it into a meere fable: affirming that the great God *Iupiter* created the world of a huge confuſed maſſe, which they call *Chaos* (wherein the elements were mingled pel-mell) and that *Prometheus* afterwards formed men of earth tempered with water, in the likeneſſe and ſimilitude of the Gods. They adde moreouer, that he ſtole fire from heauen, and conueyed it downe to the earth; whereat this great God was ſo highly offended (in that men by this meanes found out mechanicall arts and ſciences) that for a puniſhment he ſent them a yong damſell framed by all the Gods, (each of them hauing beſtowed ſomething vpon her, ſome to perfect her in beautie, others to make her wanton, ſubtill, craftie, and full of alluring ſleights; *Vulcan* hauing formerly framed the body of clay, and after infuſed the ſoule into it) and directed her firſt to *Prometheus*, who being wary and wiſe, would not receiue her, miſtruſting ſome trechery: but his vnwiſe brother *Epimetheus* willingly accepted of her, & gaue her entertainment. Howbeit he felt the ſmart of it ſhortly after, and not he onely, but all his poſteritie after him. For this Minion forthwith opened a box, whereout iſſued all manner of euils, miſchiefes and miſeries, which haue euer ſince harboured in the world. Now vnder theſe fables and fictions lay the true ſtory of the creation of our firſt parents, and of their Apoſtaſie (as it were) maſked and diſguiſed. For by the firſt man framed by *Prometheus*, we are to vnderſtand *Adam*; and by the yong damſell called *Pandora*, *Eue*, (who being brought to *Adam*, was the cauſe of his fall:) and by the fire which was ſtolne from heauen (by meanes whereof men came to the knowledge of mechanicall arts) the forbidden fruite, whereby they had experimentall knowledge of good and euill.

True it is, all Poets ſtay not here; but (as it is the cuſtome to amplifie and enlarge mens reports) adde that *Prometheus* faſhioning the firſt man of earth, infuſed into him ſomewhat of the nature of euery beaſt (for all of them were then created) as namely part of the Lions fury, which he inſtilled into his breaſt. Howbeit poore *Prometheus* could not eſcape their ſharpe cenſures, for not hauing duly conſidered of all things appertaining to the conſtitution of a humane body: as for not making windowes in his breaſt, whereby we might ſee what was in his heart; ſeeing moſt mens hearts and tongues agree no better then harpe and harrow. Againe, whereas ſome ſay, that this *Pandora* was the firſt woman that was made: others affirme that *Prometheus* framed a certaine ſet number of women, immediatly after the creation of man, and they blame him more for this ſecond worke then for the firſt: for he ought (ſay they) to haue conſidered ſundry things in the framing of this ſexe, which it ſeemeth he did not; alledging this among the reſt, that he gaue vnto them as large a tongue as vnto men; whereas if they had had but halfe a tongue, they would haue pratled more then enough. But if *Prometheus* would make me his Proctour to pleade his cauſe, me thinkes I ſhould not be vnprouided of an anſwer: and though he giue me not my fee, nor requeſt me to ſpeake in his behalfe, yet I will anſwer in a word, that he knew not that women would prattle more then men; neither could he imagine how their tongues could vtter one thing, and their hearts conceiue another. No maruell therefore if he did not preuent the inconueniences which he did not foreſee.

But to returne to the arguments which all Poets haue handled with one accord, borowing them from the Scripture, they tell vs ſtrange tales of god-gaſtering Giants, who heaped mightie mountains one vpon another, which might ſerue them in ſtead of ladders to ſcale the heauens: whereas the Scripture ſpeakes onely of ſuch as would needs build a Tower whoſe toppe might reach to heauen: neither doth it call them Giants, though elſewhere it make mention of ſuch. The floud likewiſe was a common argument with Poets, who agree with the Scripture in the cauſe wherefore it was ſent, viz. as a puniſhment for the ſinne of man.

Now in ſpeaking of the golden Age, I thought it not amiſſe to proceed a little further, to treate of theſe Poetical fictions, to the end I may ſhew (as occaſion ſhall ſerue) that if theſe narratiõs, being no better then wel qualified fictions (for as they are termed fables, ſo are they acknowledged to be no other) haue notwithſtanding ſome hidden truth in them, when they are diligently ſought into, and ſounded to the bottome: we ought not lightly to condemne auncient hiſtories, thoſe eſpecially whereunto auncient writers haue ſubſcribed, as not hauing the leaſt ſhew or ſemblance of truth. In the meane time I confeſſe, that as Poets haue diſguiſed, yea falſified fundry hiſtories in the Scripture: ſo haue ſundry hiſtoriographers likewiſe done, as namely *Ioſephus*, and *Euſebius* in his Euangelicall preparation. I remember alſo, that when I was in *Italie* I read in one of their Libraries a fragment of *Diodorus Siculus*, where he ſpeakes of *Moſes*, turning him like *Proteus* into euery forme and faſhion. And what (I beſeech you) haue ſome hiſtorians written of the originall and religion of the Iewes? What haue they alſo ſpoken of our bleſſed Sauiour? And though I ſhould grant all theſe to be fictions in hiſtorians, yet they ſhall pardon me (if they pleaſe) if I do not grant that a man tranſported with a preiudicate opinion may condemne any hiſtorie vpon his meere (and it may be fooliſh) fancie. For as there is no reaſon that the good ſhould ſuffer for the bad: ſo neither that true ſtories ſhould beare part of the puniſhment due to the falſe. Thus then I returne to the golden Age.

CHAP. II.

Another deſcription of the firſt Age of the world (called by Poets Saturnes, *and the golden Age) as it is recorded in Scripture, after the fall of our firſt parents. And in what ſence thoſe two Epithets may be giuen to the Age wherein we liue.*

POets (as I haue ſhewed a little before) confine not the felicitie of the firſt age of the world (deſcribed in the former Chapter) in ſo ſtraight and narrow bounds as the Scripture doth, but giue it a farre longer time and tearme of yeares. For the murder committed by *Cain*, is much more auncient then that committed by *Romulus*, or any mentioned in prophane ſtory. Notwithſtanding if we make the Scripture Iudge and Vmpire of this controuerſie (as Chriſtians ought) we muſt needs confeſſe that ſimple and plaine dealing continued long after the fall of our firſt parents, in as great and ample meaſure, if not in greater then euer it did ſince; and that men were not ſo looſe and licentious, ſo woluiſh and malicious in the golden Age, as in the ages following: in harmleſſe innocencie and ſimplicitie, reſembling the

the ruſſet-coates of the country, in compariſon of ſubtill citizens. So that the murther committed by *Cain*, may ſeeme as ſtrange (conſidering the time) as a murther committed at this day by a countrey Coridon, in compariſon of one committed by a citizen or Courtier. But howſoeuer the myſtery of that ſecret ſtand, certaine it is that ſuch diſſolute demeanour and looſeneſſe of life, ſuch riot and exceſſe, ſuch ſwearing and ſwaggering, was neuer heard of in the prime and infancy of the world as afterward towards the middle Age, and as now in the decrepit Age thereof; in the decrepite Age (I ſay) if we may beleeue our eyes, or iudge by the courſe and cariage of things, or credit ſuch as are better able to iudge of ſuch queſtions then our ſelues. Neuertheleſſe (vnder correction of better iudgement) I am of opinion that it fareth with the vniuerſe or great world, as with man the litle world; in that *The older it waxeth, the more it doteth*. For he that ſhall ſeriouſly conſider the guiſe of the world at this day, cannot but ſay that it doteth extreamely, and that it reſembles the age of our good grandſire, gray-bearded *Saturne*, whoſe old and auncient name it may iuſtly challenge to it ſelfe: though on the other ſide, it may well be called the *golden Age*, in the ſence that *Ouid* applied it to his owne, when he ſaith,

Aurea nunc verè ſunt ſæcula: plurimus auro
Venit honos: auro conciliatur amor.

That is,

Golden is our lateſt worlds age moſt iuſtly reported:
Gold alone our loue buyes: gold onely purchaſeth honor.

CHAP. III.

How ſome haue aſcribed too much to Antiquitie, and others derogated too much from it.

LEt vs now conſider, whether by our former deſcription of the firſt Age, it may appeare whereon theſe great admirers and contemners of antiquitie reſt and rely themſelues. And let vs in the firſt place examine the reaſons which they alledge for confirmation of their opinions. Firſt then we are to obſerue, that the ouer-great reuerence which ſome haue borne to antiquitie, is ſufficiently teſtified by certaine Latine phraſes, as when we ſay, *Nihil antiquius habui* (that is, word for word, *I eſteemed nothing more auncient*) in ſtead of this, *There was nothing in the world ſo neare or deare vnto me*; or, *I had greater care of it then of any thing in the world beſides*. And, *Nihil mihi eſt antiquius illa re*, that is, *I account nothing more deare, I hold nothing more precious*. So *Plautus* when he would commend a yong man to be well qualified, ſaith he was indued *antiquis moribus*. Againe, the Latins call that *priſca fides* which the French call *La bonne foy*, that is, plaine meaning, ſimple and honeſt dealing. And *Cicero* ſeemes to call thoſe men *antiquos*, who vſed old and ancient ſimplicitie, and were (as a man would ſay) plaine Dunſtable. But the queſtion is, what ground they haue for their opinion, who by ſuch phraſes do ſo highly honour and magnifie antiquitie? To which I anſwer, that they who call good manners *antiquos mores*, and plaine dealing *priſcam fidem*, allude (no doubt) to the golden Age, and the plaine ſimple dealing vſed in thoſe dayes, as we haue deſcribed it in the ſecond chapter. Wheras it is certain that they which vſed this phraſe,

Nihil

Nihil antiquius habui, I eſteemed nothing more auncient, in ſtead of, *I had nothing in greater account*, &c. had an eye to a further matter. Some ſay they reſpected the honour which was giuen to aged perſons, which ſeemes to be more probable in that the *Greeke* word πρεσβυτερον is all one with the *Latin*, both for ſound and ſignification: for it is applied to old men, whereas the *Latin* word *antiquus* is neuer vſed in that ſence. Wherfore (vnder correction) I am of opinion that it is a phraſe borowed from the great account and eſtimation which was had of antique works in former time, eſpecially of painters and caruers. For when they ſpake of a picture or ancient ſtatue, they meant a rare and exquiſite peece of worke, which was much ſet by, and of great price: which they vnderſtood not onely of the pictures of *Apelles* and *Zeuxis*, or of the ſtatues of *Scopas*, *Myron*, *Praxiteles*, and like cunning artiſans of thoſe times (whoſe workes were then in farre greater requeſt then thoſe of *Durer*, *Raphaël*, and *Michael Angelo* are at this day) but of ſundry other workmen of meaner note and later times. About which toyes ſome haue bene exceeding curious. For *Horace* reporteth that one *Damaſippus* was ſo caried away with curioſitie in this kind, that it bereft him of his wits. And I leaue it to thy conſideration (gentle Reader) what the Poet (if he were now liuing) would ſay of theſe buyers, engroſſers, and inhancers of *Antikes*, with whom the world is ſo peſtered at this day, and at whoſe coſt ſo many cheaters make ſuch good cheare; who (poore ſoules) are ſo farre from diſcerning betweene *antique* and *moderne*, that they ſcarce vnderſtand the meaning of the words, (which, ſuch as it is, was lately brought hither into *France* by ſome fidling *Italian*) and this it is which makes them put their hand ſo often to their purſes, and pay for the pins. And verily the *Sauoyard* did featly and finely, who going about to catch a ſottiſh Antiquary, fooliſhly fond of ſuch toyes, after that the fantaſtick had courted him a long time, in the end for a goodly auncient monument ſhewed him his wife who was foure ſcore yeares of age. But to returne to the argument in hand. Many men in times paſt were ſtrangely poſſeſſed and beſotted with this humorous and itching deſire of antiquitie in matters of Poems and Poetry: a fault complained of in the ſecond booke of the Greeke *Epigrams*, but much more by *Horace*, when he ſaith,

Si meliora dies, vt vina, Poëmata reddit,
Scire velim pretium chartis quotus arroget annus.
Scriptor ab hinc annos centum qui decidit, inter
Perfectos, veteresq́, referri debet, an inter
Viles atque nouos?

That is,

If Poëms wont as wine receiue their praiſe
From lenger dayes: faine would I know what yeare
Our writings mote in deare? If he that wrate
About the date of hundred yeares agone,
Be deemed one of writers ripe and ſage,
Or of the moderne age?

He further alledgeth ſundry other arguments to this purpoſe, *Lib. 2. Epiſt. 1.* Well, be it ſo (may ſome ſay) that this phraſe, *Ie n'ay rien eu plus antique*, that is, *I eſteemed nothing more auncient*, had his originall from the great opinion which was had of *antiques*, whether building or pictures; but why were they had in ſo great account? To which (omitting Poets) I anſwer, that for as much as they had ſuch exquiſite and perfect workmen in old time, it ſeemes they were of opinion, that the nearer their ſucceſſors followed them, the more they retained of their perfection.

Another

Another argument of our aunceſters faithfull and plaine dealing, in doing the workes they tooke in hand more ſubſtantially then workmen are wont to do at this day, may be taken from the old and ancient manner of building, which ſeems to be of iron or of ſteele in reſpect of ours. I meane ſuch buildings as were wroght with ciment. It will here (I know) be anſwered, that cyment is not now in vſe. And I anſwer againe, that the ſmall care which men haue had to worke ſoundly and ſubſtantially, neuer reſpecting how ſleight and ſlender their buildings be, hath marred all. Howbeit if any man ſhall thinke this reaſon weake or inſufficient, he may hold him to the former; which notwithſtanding I durſt not alledge of Poems, ſith it holds not true in generall, but onely in particular. For though it may be truly ſaid, that *Homers* great fame made other auncient *Greeke* Poets generally better thought of, by reaſon that this opinion poſſeſſed moſt mens minds, that the nearer they were vnto him in time, the perfecter they were in Poetry. Yet the ſame cannot be ſaid of the *Latin* Poets. For it cannot be denied but that *Virgil* excelled all the *Epickes*: that *Tibullus* and *Ouid* wonne the garland from all the *Elegiacks*: that *Horace* was the chiefe of choiſe among the *Lyricks*. And (if I may be ſo bold as to interpoſe an example of the Poets of our time) would it not be iniurious (trow we) to our moderne French Poets *de la pleiade*, if their anceſtors ſhould be preferred before them? Verily I am of opinió, that he that ſhould prefer them before them, ſhould do them as great wrong as they do ſundry other Poets (their equals at leaſt in time) in pearking before them, onely becauſe their Muſe is too maidenly, as being nothing ſo wanton and laſciuious as theirs, but reſembling rather that of *Ioachim du Bellay*. But be this ſpoken as it were vnder *Benedicite*, and by way of *parentheſis*, and let this be the concluſion, that the reaſon formerly alledged, why auncient workmanſhip was ſo highly eſteemed, and in ſuch requeſt, is not generally true of Poems and Poetry: the reaſons whereof I ſhould here ſet downe, but that my occaſions wil not permit me to trifle away the time with ſuch toyes; I will therefore leaue it to thoſe that haue more ſpare time and idle houres then my ſelfe.

Now as we begun to ſpeake of the extollers of Antiquitie by the *Latin* phraſe, ſo will we begin with the contemners of it by the *Greeke*: for as there are certaine *Latine* phraſes which giue teſtimony of the reuerent opinion men were wont to haue of Antiquitie; ſo are there *Greeke* words which ſhew the contempt and diſgrace wherein it was. For the profeſſors of the *Greeke* tongue cannot, at leaſtwiſe ought not to be ignorant, that by ἀρχαῖος and ἀρχαϊκος (which in proper termes is as much as *old* and *auncient*) is meant a ſimple ſoule, or a nouice who is but newly crept (as it were) out of the ſhell. The reaſon of this their opinion is very apparent and plaine: for they called thoſe ἀρχαιους (that is *ancients*) which were very ſimple, ſottiſh, groſſe and blockiſh, as being perſwaded that men in old time (eſpecially in the golden Age) were but ſimple ſwaines in compariſon of thoſe that came after. Thus then we ſee how Antiquitie hath bene admired by ſome, and contemned by others, for diuers reaſons, as hereafter ſhall be declared more at large.

But here it ſhall not be amiſſe (for the winding vp of this Chapter) to examine a few ordinary *French* phraſes appertaining to this argument. Firſt then when we ſpeake of *antique workes* (that is, of works made after the old faſhion) we do it for the moſt part in ſcorne and contempt, contrary to the *Latins*, as if we ſhould ſay *Fáit lourdement*, rudely done; and (as our criticall coiners of new *French* words ſpeake at this day) *goffement*, groſly or abſurdly; the common people at *Paris* ſay

ſay *groſſo modo*. Contrarily, we honor Antiquitie much, in calling it *Le bon temps*, the good time. For when we ſay, thoſe that were *du bon temps* ſaw not the vanities which we ſee; we meane the men of old time. The like honour we giue to aged perſons, when we call an old man *Bon homme*, and an old woman *Bonne femme*; for a man ſhall heare them now and then (when they are called *Bons hommes*, *bonnes femmes*) reply and ſay (alluding to this ſecond acception of the word) that they go not yet with a ſtaffe. I obſerued before, that that which the Latins call *Priſca fides*, we French-men call *La bonne foy*. To which let me adde, that the Grecians ſignifie the ſame by εὐήθης, which properly ſignifies *a man of good behauiour*, and ἀρχαῖος, that is, *ancient*. For by both theſe words they are wont to expreſſe and ſignifie a ſimple ſoule. And the Greeke word εὐήθης agreeth very fitly with our *French* phraſe, *Qui va à la bonne foy*, or *Qui va trop à la bonne foy*, that is, one that is plaine Dunſtable, who hath neither welt nor gard, but is as plaine as a pack-ſtaffe, without fraud, couen or deceit. Whereof we haue examples in Coridons of the countrey, in whom we may ſee the ſimplicitie of ancient times in ſome ſort ſhadowed out vnto vs. Albeit a man might find (if need were) enow ſuch ſwaines euen in your chiefeſt cities. Witneſſe the Embaſſadour ſent to the Pope by a Germaine Prince, who taking his leaue of his Holineſſe ſpeaking vnto him in Latin, and ſaying, *Tell our beloued ſonne, &c.* was in ſuch a chafe, that he had almoſt giuen him the lie, telling him that his Maſter was no Prieſts ſonne, meaning that he was not a baſtard. He likewiſe was plaine ſimplicitie, who being ſent with a letter to the Queene of *Nauarre*, and commaunded to kiſſe it before he deliuered it. Becauſe his Lord told him in words of doubtfull conſtruction, Carry this letter to her Highneſſe, and before you preſent her with it, * *Baiſez-la*; (which may be vnderſtood either of the Queene or of the letter.) He was no ſooner come into the preſence, but he went to the Queene and kiſſed her (not doubting but that he had courted it brauely) and hauing ſo done, deliuered her the letter without further complement. We ſay alſo *Aller à la bonne foy*; when a man ſpeakes any thing in ſimplicitie, which would be harſh or hardly taken being ſpoken by another: as when a gentle *Gillian* told king *Francis* the firſt, that when ſhe ſaw him in ſuch a ſute, ſhe thought ſhe ſaw one of the nine *lepreux* (that is, *lepers*) as they are vſually painted; whereas ſhe ſhould haue ſaid, One of the nine *Preux*, that is, *worthies*. To theſe I may adde the example of the ſilly *Sauoyard*, who taking the ſentence of condemnation which paſſed vpon him (whereby he was adiudged to be hanged) verie vnkindly, ſaid, *Hela meßiau, ie vo priou per la pareille, fade me pletou copa la teſte*, that is, *O good ſirs, I beſeech you, if you will haue me requite it, let me be beheaded*. For in ſaying, *if you will haue me requite it*, he meant ſimply. It were eaſie to alledge ſundry other examples of like ſimplicitie. But we are to conſider, that though a ſot and a ſwaine be very neare of kin, euen coſingermans at the leaſt, yet we muſt diſtinguiſh them, eſpecially if we wil follow the Grecians, who call the one ἀρχαῖος, and the other εὐήθης. For though euery ſot be a ſimple ſoule, yet euery ſimple fellow deſerues not the name of a ſot. For example, inciuilitie and ruſticitie is not ſottiſhneſſe, except it be accompanied with lurden-like loutiſhneſſe: although it come farre ſhort of hers, who being chid by her mother becauſe ſhe did not thanke her affianced louer when he dranke to her; ſhe telling her roundly of her fault, and ſaying, Canſt thou not ſay the next time that he drinkes to thee, I pledge you, you great foole? Thinking ſurely ſhe had learned her leſſon better, forgat not the next time he dranke to her, to ſay, *I pledge you, you great foole*. He alſo meant not onely ſimply, but plaid the foole in graine, who ate the Phiſitians preſcript,

* Kiſſe her, or, kiſſe it.

(I

(I meane the paper wherein it was written) becauſe he had bidden him take it. And I doubt not but the Reader wil giue me good leaue to enrole a certaine *Switzar* in this regiſter (for I hope I ſhall do his worſhip no wrong) who with great importunitie asked requitall and ſatisfaction for the French pockes which he had gotten in the Kings ſeruice. And if I durſt be ſo bold as to ſpeake of the Scots (who are all coſins to their King, as they ſay) I would here bring in a F. of this fraternitie, who hauing heard none in his awne gude cuntrey but gentlemen of the better ſort ſpeake French, wondred not a litle to heare the poore people in *France* beg their almes in French, and little children ſpeake it ſo readily. But leſt any man ſhould ſay that I ſpare mine owne countri-men, and ſpend my ſpirits vpon others, I wil here bring the ſilly *Limoſin* vpon the ſtage, who hauing ſeene a Spaniel gentle ſold at *Lions* for foure *French* crownes, highed him ſtraight home againe, for certain great maſtiues which he had left behind him, caſting with himſelf what a dog of ſuch a bigneſſe would affoord, if ſuch a little puppet were ſold at ſo high a rate. But a man had need to put on his conſidering cap, if he would finde fit termes to expreſſe ſuch fooleries. For we dayly heare of ſundry accidents, which at the firſt a man wold think were *ſottiſh*, whereas they are rather to be counted *fooliſh*, as being in a higher degree. For though euery *foole* be a *ſot*, yet euery *ſot* is not *a foole*: which I might exemplifie in the Biſhop (who was not onely a ſot but alſo a foole;) who after he had trounced his Chanons in a tedious and troubleſome ſuite, and toſſed them from poſt to pillar, tooke order by his will that his tombe ſhould not lie along, but ſtand vpright in the Church, fearing leſt after his death they ſhould piſſe on his head in way of reuenge. As fooliſh was he, who put out the candle that the fleas might not ſee him, and ſo might not bite him. He likewiſe deſerued this name (what country-man ſoeuer he was) who burning his ſhins before a great fire, had not the wit to go backe, but ſent for maſons to remoue the chimney. Who alſo hauing ſeene ſome ſpit vpon iron to trie whether it were hot, ſpit in his pottage to know whether they were hot or not. The ſame ſot being hit on the back with a ſtone as he rode vpon his mule, blamed the poore beaſt for kicking of him. It were eaſie to alledge ſundry like examples of ſuch ſilly ſots (they being mo then a good many, and in ſuch plentie that they are not daintie.) But theſe ſhall ſuffice to exemplifie the former diſtinction, which hath bene and ought to be made betweene a ſot and a ſimple ſwaine: which I was enforced, to make eaſie paſſage for that which foloweth, the better to proſecute my intended diſcourſe. Howbeit there are certaine particulars which will puzzle a man ſhrewdly to tell to which of theſe three heads (or common places) they ought to be referred, thoſe eſpecially which ſeeme equally to participate of ſottiſhneſſe and ſimplicitie (I alwayes take ſimplicitie in the ſence that we vſe it when we ſay, *He meaneth ſimply.*) Wherefore leauing it to the Readers iudgement, I will only adde this one thing, that it is held in *France* a greater indignitie to be called *ſot* then *foole*, notwithſtanding my former diſcourſe. The reaſon is, becauſe that when we call a man *a ſot*, we do it for the moſt part in earneſt: whereas when we call him *foole*, we do it ironically and in ieſt; and therefore it is not taken in ſo ill part.

And now that I am ſpeaking of the French phraſe, let me adde one thing further, which I ſhall deſire the Reader to conſider, viz. that (if my memory faile me not) we cannot call a man *foole* in French, but by the word *fol*; whereas we haue ſundry ſynonimes for a *ſot*. For *Nias* (in old French *Nice*) that is a nouice; *Fat*, that is, a foole; *Badaut* (called in ſundry places *Badlori*) a cockneigh; *Nigaud*, a noddie; *Badin*, a boobie; and ſuch like, are all ſworne brethren (at leaſt coſin-

germans) to a ſot. We alſo vſe proper names in the ſame ſence, as when we ſay *C'eſt vn Beneſt*, He is a ſimple cockſcomb (for in this phraſe it is pronounced *Beneſt*, and not as it is cõmonly *Benoiſt*.) *Ioannes* is vſed ſomwhat otherwiſe; for when we ſay, *C'eſt vn Ioannes*, it is as much as if we ſhould ſay, He is a *Pedant*, or a quaint *Quanquã* for Epiſtles. And when we ſay, *Vn bon Iannin* (the vulgar ſort ſaith *Genin*) we vnderſtand *a wittald*, who takes it patiently when his wife makes him a horned beaſt. We further vſe the word *Gruë*, that is, *Crane*, to ſignifie a *ſot*: for *C'eſt vn gruë*, is as much as *Ce'ſt vn ſot*, *C'eſt vn niais*; He is a ſimple ſot, or a noddie. True it is, that a merry companion being ſued for an action of treſpas, and brought into the Court for calling one *Bel oiſeau*, that is, *faire bird*, and then telling a tale of a Crane, was not ſo mad as to expound his meaning, but left it to the diſcretion of the Iudges. For the plaintife accuſing him for calling him *Bel oiſeau*, ſaid that he had called him cuckold by craft, in calling him *goſling*. My Lords (quoth the defendant) I confeſſe indeed I called him *Bel oiſeau*, that is, *faire bird*, but I denie that I meant *a goſling*, neither is it probable I ſhould ſo meane, ſeeing there are (as himſelfe confeſſeth) many birds fairer then a Goſling, were it but a Crane. Whereupon the Iudges (hearing him fetch ouer his aduerſary ſo finely, and nettle him worſe then before, the ſimple noddie neuer perceiuing it) brake forth into ſuch a fit of laughter, that they were glad to riſe from the bench, not knowing whether of them had won the day. And thus much of a *Sot*. If any ſhal here obiect, that we cal a man foole in *French*, and yet neuer vſe the word, and therfore that *fol* hath his fellow, as wel as *ſot* his ſynonime; I anſwer that it followes not; for my meaning was not that it could not be expreſſed by a periphraſis or circũlocution, but that it could not be expreſſed in one word; for I grant indeed, that whẽ we wold delay the harſhnes of this phraſe, *Il tient du fol*, He is but a foole, we ſay, *Il a le cerueau gaillard*, He is light headed, or, *Il a le cerueau vn peu gaillard*, He is ſomewhat giddie-headed: whereas others ſay, *Il n'a pas le cerueaubien fait*, He is ſomewhat brainſick; or *Il n'a pas la teſte bien faite*, He hath a crackt cranny; or, *Il y a de la Lune*, He is lunatik; or, *Il y a de l'heumeur*, he is humorous. The word *Innocent*, as when we ſay, *C'eſt vn poure innocent*, He is a poore innocent, importeth not ſo much: and *Tranſporté*, *incenſé*, beſtraught of his wits, mad, and ſuch like, imply more, as comming nearer to the ſignification of fury. Now the reaſon hereof, viz. why we ſhould haue ſuch varietie of words to expreſſe *a ſot*, and but one (if we ſpeake properly) to expreſſe a foole, I leaue to be diſcuſſed by others, (except this perhaps be the reaſon, that there are mo ſots then fools:) & wil here adde one thing more touching thoſe phraſes of which we ſpake in the firſt place, viz. that (if I haue rightly obſerued) we vſe the word *Moutõ*, that is *ſheepe*, tropically, not ſo much to ſignifie a ſot, as a ſimple ſoule, who ſuffers himſelf to be led by the noſe, as we ſay. Which is common to vs with the Grecians, as with *Lucian* among the reſt, ſaue that he vſeth the word *drawing* & not *leading*. He hath alſo another prouerb to the ſame effect, the meaning wherof is, as if one ſhold ſay, *He follows him as a ſheep doth a greene bough*: which may ſerue to confirme the vſe of this metaphor in our tong. Howbeit we haue no need of *Lucians* authoritie in this caſe, ſeeing *Æſchylus* (one of the ancienteſt Greek Poets) vſeth it in the ſame ſence.

But to omit the phraſes formerly ſpoken of (which are ſo many pregnant proofs of the contempt of Antiquitie) we will in the ſequell of this diſcourſe alledge others when we come to ſpeake of thoſe Poets who (contrary to the current and common receiued opinion) thought it a farre happier thing for them that they liued in their owne age, then if they had liued in any other. And verily my purpoſe was here to haue ſpoken of them at large, and to haue added them as a ſupplement

to

to this Chapter, but that I perceiue I haue already paſſed my bounds. Howbeit I haue an excuſe at hand, viz. that he which hath any dealing with fooles can neuer haue done.

CHAP. IIII.

How and wherefore certaine Poets ſo earneſtly deſired the golden Age.

When Poets (whoſe writings ſerue vs in ſtead of mirrours, wherein we may behold mens turbulent paſſions) compared the faſhions and cuſtoms of their owne age with thoſe of the golden Age, they could not but wiſh that it had bin their hap they had bin borne and liued in thoſe dayes. We haue an example hereof in *Tibullus*, who hauing recounted the happineſſe of thoſe times (which, to omit other particulars, were not harried nor rent in ſunder with warres and garboiles) breakes out into this patheticall wiſh:

Tunc mihi vita foret, vulgi nec triſtia noſſem
Arma, nec audiſſem, corde micante, tubam.

That is,

Liu'd I againe, I neuer more would weare
No deadly armes, nor neuer more would heare
The trumpets warlike ſound.

Neither are we to wonder at this his wiſh, ſeeing that *Heſiod* (who liued many hundred yeares before) ſigheth and ſaith:

Μηκέτ' ἔπειτ' ὄφελον ἐγὼ πέμπτοισι μετεῖναι
Ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν, ἢ ἔπειτα γενέσθαι.

That is,

Would I mought liue in this leud Age no more,
But or had ſince bene borne, or dide before.

But he greatly deceiued himſelfe (good man) in thinking he ſhould not haue bin ſo vnfortunate if he had liued in the Age following. For this is no new ſaying, which is commonly ſpoken by way of æquiuocation, *Le monde va touſiours à l'empire*: The world growes dayly worſe and worſe: witneſſe *Aratus* another Greeke Poet, who in the Poeme out of which Saint *Paul* tooke an *hemeſtichion*, hath theſe words:

Οἷην χρύσεοι παλαιὲς γενεὴν ἐλίποντο
Χειροτέρην· ὑμεῖς δὲ κακώτερα τεξέεσθε.

That is,

Our golden Sires left as their laſt bequeſt,
An age ſome deale impaired from the beſt:
And you ſhall framen for your future heires,
A worſe then theirs.

In imitation whereof *Horace* ſaith,

Ætas parentum peior auis, tulit
Nos nequiores, mox daturos
Progeniem vitioſiorem.

That is,

Our parents age, worſe then our aunceſtors,
Hath borne vs worſe then they, and we ſhall breed
A farre more vicious ſeed.

But how commeth it to paſſe (may ſome ſay) that our parents ſhould be more vicious then their fathers and grandfathers, and they likewiſe then their forefathers, and that we (in like ſort) ſhould exceed not onely them, but all our anceſtors, and our children vs? The reaſon hereof (me thinkes) is euident. For as he which is ſole heire to many rich men, hauing beſides the inheritance left him by his father, much more wealth accrewing vnto him otherwayes, muſt needes be richer then they whoſe heire he is: In like maner, it cãnot be, but that they who are left heires *de Aſſe* of all their aunceſtors vices, and by their good husbandry improue the old, and daily purchaſe new, ſhould in the end be more vicious then they whoſe heires and ſucceſſors they are. Seeing then it is plaine and apparent by vndoubted ſtories, that euen thoſe ſinnes among the reſt, againſt which God hath thundred out ſuch fearfull curſes in his law, haue bene ſo rife in the world ſince the golden Age, and euer ſince running vpon the ſcore; can we wonder to ſee them now innumerable? When I ſay *from the firſt age*, I ſpeake according to the Scripture, which confineth mans happie eſtate in farre leſſe compaſſe then prophane writers are wont to do, namely, during that ſhort time that our firſt parents continued in the eſtate of Innocencie. And ſome among them confine it in farre ſhorter bounds and limits then others; as *Iuuenal* by name, when he ſaith,

Antiquum & vetus eſt alienum Poſthume *lectum*
Concutere, atque ſacri genium contemnere fulcri.
Omne aliud crimen mox ferrea protulit ætas,
Viderunt primos argentea ſæcula mœchos.

That is,

Of ancient ſtanding is that pleaſing ſinne,
By wanton ſtealth of warming others bed:
Each other crime the iron Age did gin,
The ſiluer world it ſelfe ſome letchers bred.

But who would euer beleeue that Adultery ſhould haue bene ſo common in the ſiluer Age, and other vices not once knowne nor heard of til the iron Age? Verily though the Scripture were ſilent in this particular, and did not affirme the contrary in the ſtory of *Cains* murther, yet I ſee not how any man ſhould giue entertainment to this conceit. His meaning therfore (I take it) was to ſhew, that whoredom and adultery were the vices whereunto men in all Ages were moſt addicted. And how ſhould the heathen and prophane Pagans make conſcience of ſuch ſins, when as Chriſtians (euẽ thoſe that are otherwiſe vnſpotted of the world) account them but workes of nature, and trickes of youth.

Howſoeuer the caſe ſtand, certaine it is, that the firſt Age was not wiſhed for without cauſe. For whatſoeuer corruption was in thoſe dayes, it was but ſmall (in all probabilitie) in compariſon of that of later times, which like bad weed hath euer growne with ſpeede. True it is, that as we (conſidering the corruption of theſe times, and the wickedneſſe of mans nature) can hardly beleeue it ſhould be greater: ſo did our aunceſtors iudge of the corruptions of their owne. *Iuuenal* ſpeaking of his own Age, ſaith that it did ſo degenerate, and was ſo debaſed from the purity of the golden Age, that it deſerued no longer to be called by the name of any mettal; thereby ſignifying that he ſhould grace it much that ſhould call it *the iron Age*, conſidering

conſidering it did ſo farre outſtrip it in all exceſſe of riot. And *Ouid* ſpeaking of the vnconſcionable couetouſneſſe of the men of his time, ſaith, he could not imagine how it ſhould be greater. But if *Ouid* were deceiued, in thinking that the wickedneſſe of his time was then in the ruffe, much more was *Heſiod*, who liued ſo many Ages before. But ſinne and impietie did then ſo abound, and like a great deluge did ſo maſter the banks and ouerflow all, that he thought it a thouſand times better to haue liued either before or after the firſt Age, perſwading himſelfe that it was ſo vnlikely there ſhould come a worſe, that he thought it not poſſible that any ſhould match it. And therefore as we may not thinke that the golden Age was without all corruption (albeit Poets extoll it to the skies, and ſing forth a thouſand praiſes in commendation thereof:) ſo neither are we to doubt but that the Ages enſuing retained ſome ſeeds and ſparkes (as it were) of the firſt, notwithſtanding the clamorous complaints they make againſt it. For that which *Iuuenal* ſaith in commendation of the golden Age, viz. that they accounted it a capitall crime if a yong man (were he neuer ſo rich) had not riſen from his ſeate, and done reuerence to an old man, though neuer ſo poore, was practiſed long after by the *Lacedæmonians*, who puniſhed ſuch an offence, either with death, or with ſome grieuous puniſhment. And what great reuerence the auncient *Romaines* bare to old age, we may reade in *Valerius Maximus*.

CHAP. V.

How that whatſoeuer Poets haue written of the wickedneſſe of their times, might haue bene affirmed of the Age laſt paſt.

ALbeit it be a vſuall thing with Poets, ſo to amplifie the matter they intreate of, as that they make mountaines of mole-hils, and therefore their teſtimony may well be ſuſpected, notwithſtanding I dare be bold to ſay, that they haue written nothing of the leudneſſe of their times which can iuſtly be challenged, eſpecially if we compare it with the practiſe at this day. And ſurely if Poets ought not to be ſuſpected, much leſſe Hiſtoriographers, who take not ſo great libertie to themſelues, notwithſtanding they make relation of ſuch deteſtable facts as ſeeme paſt all beliefe: *Thucydides* by name, who diſcourſed at large of the plague which ſwept away an infinite number of people at *Athens*; in whom we find the raging and furious luſts of ſome (miſcreants rather then men) to haue bene ſuch and ſo great, that they tooke occaſion by that ſo terrible a ſcourge, to practiſe their villanies. If there be any that cannot ſubſcribe to this his report, let him but inquire what was done in the yeare 1564. the plague being at *Lions* (a Chriſtian citie, not heatheniſh as *Athens* was) eſpecially by the ſouldiers of the citadell, and he will no doubt, not onely beleeue them to be moſt true, but will further iudge them excuſable and tollerable in compariſon. To be ſhort, to what outrage (may we thinke) would not they let looſe the reines of their head-ſtrong affections, who made it an ordinary thing to defloure maids, and to force matrons euen then when they were infected with the noyſome and contagious diſeaſe of the plague and peſtilence, and now ready to giue vp the ghoſt? What language is there vnder the cope of heauen (I except not the *Greeke* it ſelfe, the moſt flowing and copious of all that are or haue bene) that can affoord vs a word ſufficiently emphaticall to expreſſe ſo brutiſh, ſo

desperate and furious a fact. Questionlesse if the *Turkes* had heard of such villanie they would haue abhorred it as hell it selfe: and not so onely, but would haue doubled and trebled the hatred they beare vs for our religion.

But it shall not be impertinent before we proceed to a further and more ample discourse of the guise and fashion of this Age, to enquire how euenly our aunce-stors (which liued some three or fourescore yeares ago) caried themselues (where I confine this word *Age* within somewhat straighter bounds then others commonly do) considering the world waxeth daily worse and worse. Tho whom then may we haue recourse to make inquiry hereof? Verily to the Preachers which liued in those dayes, and amongst others, for *France*, to Frier *Oliuer Maillard*, and Frier *Michael Menot*: for *Italy*, to Frier *Michael Barelete* (*aliâs de Bareleta*:) who though they haue infinitely corrupted Christian Religion with their doting dreames and fooliſh fancies, and with sundry wicked speeches, proceeding partly from blockish ignorance, partly from meere malice; notwithstanding they quit themselues like valiant champions, in encountring the vices which raigned in those times, as shall appeare in the sequell of this discourse. I will then (as occasion shall be offered) begin each seuerall argument with *Oliuer Maillard* (as being *Menots* auncient) and after I will come to *Barelete*, one of another country. And first (because it suteth so well with that which hath bene said) I will shew how all of them in generall, and euery of them in particular, find the wickednesse of their times so intollerable and superlatiue, that they iudge it infinitely to surpasse the leudnesse of all former Ages. Marke then the words of *Oliuer Maillard*, *fol.96. col.3. Audeo tamen asserere quòd multi sunt peiores in quarto anno nunc, quàm aliâs in septimo: & nunc in septimo, quàm aliâs in ætate perfecta.* And a little before, viz. *fol.81.col.2. Et quum nunquam fuerint maiores luxuriæ, iniustitiæ & rapinæ, quã nunc, ideo, &c.* Likewise *fol.217. O Deus meus, credo quòd ab incarnatione Domini nostri Iesu Christi, non regnauerunt tot luxuriosi in toto mundo, sicut nunc Parhisius. Menot* (who liued certaine yeares after) saith as much in these words: *Legatis historias, & non inuenietis quòd mundus fuerit ita deprauatus, sicut nunc est.* To which (besides the former sentences already alledged out of *Maillard*, iumping with it in sence and meaning) hee hath one which sutes it both in sence and words. In another place he twits his auditors not so much for their non-proficiencie in that they did not amend, as for their deficiency, in that they waxed daily worse and worse. Let vs now come to *Barelete. Nunquam* (saith he *fol.261. col.1.*) *mundus fuit tam malus vt nunc, neque tam separatus à Dei amore & proximi, vt nunc est.* Thus we see how all three (though liuing in seuerall countries) iumpe and accord in one, in taking vp the same complaint against the wickednesse of their times, as farre surpassing all the outrages and enormities of former ages. Let vs in the next place consider how they vpbraide Christians with the same vice, affirming that *Turkes* and other Infidels leade not so loose a life by many degrees. *Maillard* hauing reported how at *Tours* in the raigne of King *Lewis* the eight, the Iewes reproued Christians for saying that Christ died for them, and yet blasphemed and curſed him, hath these words: *Audeo dicere quòd plures insolentiæ fiunt in Ecclesia Christianorum quàm Iudæorum.* And *fol.147.col.2.* he saith he had conuersed with the *Moores*, and found them farre honester men then the Christians then liuing in *France*. Frier *Michael Menot* saith no lesse: *Sunt Iudæi in Auinione, & sunt Pagani in patria sua: sed firmiter credo, quòd secluso lumine fidei perfectiùs, moraliusq; viuunt quàm hodie plures Christiani, nec tantæ miseriæ fiunt inter eos sicut inter nos. Nescio de quo vobis seruiat nomen Christianitatis, & fides Christi, quam recepistis in Baptismo.*

Let

Let vs now heare what *Barelete* telleth his *Italians*, *fol.*24.*col.*1. *Non eſt plus erubeſcentia tenere publicè concubinas, accipere ſacramenta falſa, & omnia illicita perpetrare: A Saracenis, ab Agarenis, ab Arabis, ab Idumæis, à Mahometanis, à Barbaris, à Iudæis, ab infidelibus, ô falſe Chriſtiane hæc accepiſti.*

CHAP. VI.

How the former Age hath bene reproued by the aforeſaid Preachers for all ſorts of vices.

LEt vs now conſider how the aforeſaid Preachers declaiming thus in generall againſt the wickedneſſe of their times, do in particular alſo reproue and cenſure men for all ſorts of vices. And that I may proceed in order, I will begin with that which (as *Iuuenal* would make vs beleeue) is of all other vices the moſt ancient, and ſo much the more ancient, by how much the ſiluer Age is more ancient then the iron Age. What is this vice, may ſome ſay? Surely whoredome, otherwiſe called carnalitie, ſenſuality or lechery. (For that which *Iuuenal* ſaith of adultery, ought rather to be vnderſtood of ſimple fornication.) But for breuitie ſake I will alledge their owne words (where they reproue whoredome in generall, calling it *Luxuriam*;) yet ſo, as I wil not make a medley or mixture of Church-mens lubricitie with lay-mens lechery; which method I wil alſo obſerue in diſcourſing of their other vertues, leſt it ſhould be ſaid that I did confound the ſpiritualtie with the temporaltie, or that I did *miſcêre ſacra profanis*, *mixe ſacred things with prophane*, (as it is in the Latine prouerbe.) I am therfore to intreate our holy mother the Church to haue patience a while, till I haue got our three good Latiniſts diſpatch the temporaltitie: and then I will do her this honour, to place her apart by her ſelfe.

Let vs then heare *Oliuer Maillard*, who (to omit other particulars concerning this ſweete ſinne) is much offended with gentle-women for making their husbands weare the hornes. *fol.*81.*col.*2. *Et vos domicellæ quæ habetis tunicas apertas, numquid mariti veſtri ſunt cornuti, & ducunt vos ad banqueta?* And thereupon ſaith, that the King of *England* conſulting on a time with his Councel, whether he ſhould wage warre againſt the *French* or not, it was concluded he ſhould, becauſe the *Engliſh* were appointed by God, to be as it were his ſcourge, wherewith he would puniſh the ſinnes of the *French*. Whereupon he addeth, *Et cum nunquam fuerint maiores luxuriæ, iniuſtitiæ, & rapinæ, quàm nunc: ideo decretum fuit vt venirent.* We haue alreadie heard how he ſaith in his braue Latine: O good God, I am fully perſwaded that there was neuer ſuch riot in the world ſince the incarnation of Chriſt, as there is now at *Paris*. Further, he complaineth (*fol.*136.*col.*4.) of the Pariſians, which let their houſes to panders, whores, and bawds. And that whereas good King S. *Lewis* cauſed a brothel-houſe to be built without the citie, there were then ſtewes in euery corner. And in the page following directing his ſpeech to Lawyers, *Ego non habeo niſi linguam: ego facio appellationem, niſi depoſueritis ribaldas & meretrices à locis ſecretis, habetis lupanar ferè in omnibus locis ciuitatis.* Likewiſe *fol.* 84.*col.* 4. where are the ſtatutes of holy King *Lewis?* He commaunded that ſtewes ſhould be remoued farre from Colledges: but now the firſt place that ſcholers runne vnto when they ſtep out of a Colledge, is a bawdy houſe. Againe, the foreſaid King *Lewis* would haue ſwept all whores cleane out of this Realme,

but (to auoid a greater inconuenience) he was counſelled to let them make their abode in the ſuburbes, or in ſome remote place without the citie. And he ſheweth elſewhere, that himſelfe was iumpe of the ſame opinion. So that he, who as a preacher of the word ought to haue reformed others, had need himſelfe to be reformed, as hereafter ſhall be declared more at large. But to proceed on in my diſcourſe, this iolly preacher complaineth, that bawdes made their bargaines with ſtrumpets in the very Church, and therupon he calleth them ſacrilegious perſons. Moreouer, he maruelleth (which is a ridiculous conceit, albeit he ſpake it in great ſimplicitie) that the Saints there interred did not riſe againe and plucke out their eyes. Neither doth he ſpare thoſe mothers that are bawds to their owne daughters: as *fol.24. Súntne hic matres illæ maquerellæ filiarum ſuarũ, quæ dederunt eas hominibus de curia, ad lucrandum matrimoniũ ſuum?* And *fol.35.col.4.* after he hath ſaid, Where are you my maſters, ye Iuſtices of Peace and Quorum? Why do you not puniſh the whore-mongers, bawds, and ruffians of this citie? and ſhewed how they let ſuch theeues as theſe go Scot-free, whereas they ſeuerely puniſhed common felons: he commeth to ſpeake of bawdie bargaining, (a fact farre more deteſtable then the former) viz. how they made their daughters get their dowries with the ſweate of their bodies: *& faciunt eis* (ſaith he) *lucrari matrimonium ſuum ad pœnam & ſudorem corporis ſui.* And *fol.125.col.2.* Were it ſo hard a matter (think you) to find ſome in this towne who in their yonger yeares were arrant whores, and now being old crones are become common bawds? I charge you with it you Magiſtrates, for leauing ſuch perſons vnpuniſhed. If a man ſteale but twelue pence, he ſhall ſurely be puniſhed for the firſt offence: and if he ſteale the ſecond time, he ſhall leaue his eares on the pillorie, or otherwiſe be puniſhed with the loſſe of limbe (for he ſaith, *eſſet mutilatus in corpore:*) if the third time, he ſhall regaine the loſſe of his eares by ſtretching of his necke. Now tell me ye Iuſtices of *Oyer & Terminer*, whether it be worſe to ſteale a hundred crownes, or to ſell a maides virginitie?

But let vs heare what *Menot* ſaith (*fol.15.col.3.* of the ſecond impreſſion, which I follow) *Nunc ætas iuuenum ita deditus eſt luxuriæ, quòd non eſt nec pratũ, nec vinea, nec domus, quæ non ſordibus eorum inficiatur.* Likewiſe *fol.148.col.1. Nunc aqua luxuriæ tranſit per monaſteria, & habetis vſque ad os, loquendo de ea.* And a little after: *In ſuburbijs, & per totam villam non videtur alia mercatura*, other ware. *In cameris exercentur luxuriæ, in ſenibus, iuuenibus, viduis, vxoratis, filiabus, ancillis, in tabernis, & conſequenter in omni ſtatu.* True it is indeed, he is ſomewhat troubled in aſſoyling a queſtion which he propoundeth in the behalfe of yong maried men, who by reaſon of their affaires and buſineſſe abroad, are often enforced to go from home. *Fol.139.col.4. Cognoſcitis quòd non poſſumus, &c.* You know we cannot alwayes haue our wiues tied at our girdles, nor carry them in our pockets: in the meane time our yong gallants cannot liue without borrowing of their neighbours. Let a man come into Tauernes, Innes, hot-houſes, and ſuch like places, and he ſhall find wenches for the purpoſe, common as the high way, that will ſerue his turne for a ſmall price. I demaund whether it be not lawfull for a man to vſe them as his wife? Lo here a queſtion which he propoundeth in the perſon of certaine good fellowes: whence we may gather, what ſmall conſcience they made of ſuch things in thoſe dayes. For whereas he ſhould haue ſharply cenſured the mouers of ſuch queſtions, and haue cut them off in a word, he anſwereth as one who thought it a very ſerious matter, which required deepe and mature deliberation before he gaue his final reſolution. Notwithſtanding he ſhifteth his fingers very finely of all,

without

without diſparaging his reputation. Moreouer he crieth out (as well as Frier *Maillard*) againſt bawdie bargaining, wicked wenching, and villanous plotting vſed in Churches. *Fol.94. col.2. Si ſit quæſtio facere & tractare mercatum de aliqua filia rapienda, aut alio malo faciendo, oportet quærere magnas Eccleſias, &c.* And he ſheweth elſewhere, how the Church was made the *rende-vous* for all their merry-mad-meetings. Yet one thing there is which maketh him ſhed teares, viz. that mothers ſell their daughters to bawds. *Fol.97.col.4. Et quod plus eſt (quod & flens dico) numquid non ſunt quæ proprias filias venundant lenonibus?*

Barelete likewiſe complaineth hereof: *fol.28.col.1. Non eſt amplius verecundia publicè tenere concubinas: ſinitur vxor, & nutritur putana cum manicis rubeis.* And in ſundry other places he takes vp the ſame complaint, eſpecially againſt whoredome committed by Nunnes (whereof I find nothing in *Maillard* or *Menot*) as *fol.42. col.1. Ad moniales conuentuales, quæ habent filios ſpurios.*

But to proceed to other villanies, as inceſts, ſodomies, and the like ſins againſt nature: I do not remember that I haue read much of them in *Menot*; howbeit *Maillard* ſaith in generall, *fol.278.col.3. Taceo de adulterijs, ſtupris, & inceſtibus, & peccatis contra naturam.* And *fol.300.col.1. Si credant fures, falſarij, fallaces, adulteri, & inceſtuoſi, &c.* And he inueigheth in particular againſt Sodomie, *fol.262. col.2.* Howbeit he ſpeaketh not of it as of a thing whereof men made a trade and occupation, but onely (hauing ſhewed what the Scripture ſaith of ſuch villanie) addeth that many Chriſtians are ſo blinded and beſotted therewith, that they are not aſhamed to defend it. But *Barelete* (hauing to deale with *Italians*) crieth out often againſt it, as *fol.58.col.2. O quot ſodomitæ, ô quot ribaldi!* And *fol.72.col.1.* he addeth another miſchiefe which followeth in the necke of the former: *Hoc impedimento impedit Diabolus linguam ſodomitæ, qui cum pueris rem turpem agit. O naturæ deſtructor. Impeditur ille qui cum vxore non agit per rectam lineam. Impeditur qui cum beſtijs rem turpem agit. O beſtiâ deterior.* Likewiſe *fol.24. col.1.* he ioyneth *Sodomias* with *Cardinalitates*, vnder which word lyeth hid (no doubt) ſome great myſterie: but I leaue it to ſome *Delius* or *Oedipus*: his words are theſe: *Quis te conducit ad inhoneſtates, & ad libidines, & cardinalitates, & ad ſodomias?* Howſoeuer it be taken, certaine it is, his meaning was to expreſſe ſome great cardinall vertue by *cardinalitates*, in placing it betwixt whoredome and ſodomie.

Thefts alſo are ſharply cenſured by theſe three preachers, as alſo rapine and extorſion. Howbeit they inſiſt longer (and not without cauſe) vpon ſuch thefts as are not accounted thefts, but go ſcotfree and vnpuniſhed, then vpon others; and chiefly vpon vſury. Firſt then *Maillard* hauing alledged this diſtinctiõ out of *Thomas* of *Aquin* betweene *theft* and *rapine*; that *rapine* is when he that is ſpoyled of his goods doth not know it; yet afterwards he ſheweth another acception of the word, ſaying that rapine is committed openly, and theft (which he calleth *furtum*) ſecretly. He accounteth then that to be rapine or robbery, when a man hauing power and authoritie in his hands, doth depriue another (who is not able to withſtand him) of his goods, as when a Prince or a gentleman taketh his ſubiects or tenants goods by force and violence. Further he ſaith, that the maner of ſtealing vſed by ſouldiers, is robbery. That is alſo called robbery (ſaith he) which ought rather to be called *concuſsion*, as when the maſter withholdeth his mans wages, the miſtris her maids, &c. Of all which thefts he ſpeaketh as one that wanted not ſtore of examples. But let vs proceed to greater polling, ſtealth and rapine, and firſt that which is practiſed by vſurers. Beſides groſſe and palpable vſury (ſaith he) there is *cloaked vſury*, whereof he brings theſe examples. This cloaked vſury is when one

ſtanding

ſtanding in need of mony, commeth to a treaſurer (to whom he is directed) to receiue a thouſand crownes; the Treaſurer tels him, he cannot haue it till after a fortnight, at which time he is to receiue a certaine ſumme of mony. The poore man anſwers, that he ſtands in great need of it, and cannot ſtay. Well then (ſaith the Treaſurer) ſith it muſt needs be ſo, you ſhall haue the one halfe of it in mony, and the other halfe in wares: and ſo deliuereth him wares for two hundred crownes which are ſcarce worth an hundred. He further alledgeth this example. An vſurer lendeth a merchant-venturer an hundred pounds, vpon condition that if the merchandize proſper and come to good, beſides the principall he ſhall giue him halfe of his gaine; if not, he ſhall reſtore the principall againe. Whereupon he addeth, *Et ſic quotiens ponitur capitale in lucro, & lucrum ſub dubio, ibi eſt plura palliata*. He further alledgeth another example which I here omit, and come to treaſurers, at whom he girdeth in ſundry places, as *fol.*83.*col.*4. As for you Clarkes of the Exchequer, and you Treaſurers, do not Captaines giue you ten crownes to haſten their pay? This I tell you is vſury. You ſay, your office is little worth of it ſelfe, but that your vailes, practiſe, and dealing is good. The diuell take ſuch dealing: *Ad omnes diabolos tales practicæ.* You ſay moreouer your offices coſt you much, and therfore you muſt helpe your ſelues one way or another, and fill your bagges againe. All this is not worth a blew button; nay all ſuch dealing (I can tell you) is very dangerous. And ye gentle-women, do ye not weare rich furres and girdles of gold by this meanes? You muſt either make reſtitution for this geare, or be damned to the diuell, chuſe you whether. Againe, *fol.*87.*col.*3. ſpeaking of filthy lucre, This (ſaith he) concerneth receiuers and treaſurers wiues, &c. For when a man is to receiue a ſumme of mony, before he can get a farthing from them, he muſt preſent their wiues with ſome faire ring, girdle, or gowne. And *fol.*83. *col.*4. he twits Church-men for giuing their tythe corne vpon vſury: and he vpbraideth common bankers with their lending of ten crownes vpon a peece of land, that in the meane time they may haue the poſſeſſion of it: and merchants alſo, who lending their merchandize in ſtead of mony, value them at twice ſo much as they be worth; which he formerly layd in the Treaſurers diſh, as we haue heard.

Menot in like ſort crieth out as well againſt cloſe and cloaked vſury (to vſe his owne words) as open and manifeſt: when he ſaith, *Hodie ſunt publicæ vſuræ, non cooopertæ vel palliatæ, ſed omnino manifeſtæ, ita vt videamur eſſe ſine lege.* And in another place, Poore men are pilled and polled with greater vſuries at this day then euer were practiſed by the *Lombards* or *Iewes*, for which notwithſtanding they were baniſhed *France*. *Fol.* 100.*col.*3. *Fuerunt aliâs Longobardi & Iudæi expulſi à regno Franciæ, quòd totam terram inficiebant vſuris: ſed nunc permittuntur craſſiores Diaboli vſurarij quàm vnquam fuerint Longobardi ſiue Iudæi.* (Sutable whereunto we may obſerue how *Maillard* ſaith, *Vos dicitis quòd illi qui tenent banquos ad vſuram ſunt de Lombardia.*) He addeth, *Et adhuc quod fortiùs & vehementiùs lædit cor meum, ſunt illi qui dicũtur ſapientiores.* So that his opinion concerning vſurers is this, that if diuels ſhould come downe from heauen by thouſands vpon the earth, they would not ſo endammage and ſpoile poore people as one great diuelliſh vſurer doth in one onely pariſh. *Fol.*17.*col.*3. *Credite mihi, ſi mille Diaboli deſcenderent de aëre in terram ad perdendum bona pauperum, non tot mala facerent quanta vnus groſſus diabolus vſurarius in vna parochia. Et tales ſunt fugiendi ſicut Diaboli.* Further, in diſcourſing and laying open their wickedneſſe to the world, *fol.*196.*col.*1. he ſaith, that if theſe wicked wretches chance to reade a prognoſtication which foretelleth a dearth of corne or wine, they buy vp all that comes to the market, or

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can be got for mony; and hauing hoorded it vp, will not part with it, no not for the reliefe of the poore people, except they pay double the price. By which cruell and tyrannicall dealing, they being so pinched with pouerty, euen yell for hunger, and die without mercie. And *fol.*110.*col.*4. These grosse diuelliſh vsurers haue so gnawed the poore people during the dearth, that they haue nothing left whereon to liue, except they should flea themselues and sell their skinnes. Where note the phrase which he vseth, alluding to the place which he had before alledged, *Pelli meæ consumptis carnibus adhæsit os meum*. Thereby shewing that the poorer sort haue iust cause to take vp this complaint. Likewise *fol.*8.*col.*2.*&* 3. *O vos miseri vsurarij, per vestras vsuras destruitis pauperes, & ponitis eos nudos in magna miseria: homines sine misericordia & ratione. Vos habetis hoc anno vestrum Paradisum, quod videtis hoc anno esse magnam indigentiam bladi; ideo vestrum pauperibus venditis in duplo plusquam emistis. Vestra horrea plena sunt, & populus fame cruciatur.* And *fol.*23. *col.*3. *Sic faciunt isti grosi vsurarij, qui volunt decipere pauperem, dando ei bladum, vt tandem possint habere suam hæreditatem.* But he discourseth of this more largely elsewhere, shewing how in a cheape yeare they would say to the poore farmers that brought them their rent corne, Sell it, sell it, and keepe the mony to your selues, for we need it not yet: and so would watch these poore soules (as it were) by the way, and in the end would call for all the arrerages when it was deare; so that they being not able to pay their rent, were constrained to leaue them their lands, and to giue them for full paiment in stead of corne. For these gallants (as we may gather by the writings of this Preacher) put their confidence in that which many now a dayes rely vpon, viz. the founding of some Church, Chappell, or some religious house, or otherwise vpon the vertue of their almes, in being beneficiall to the Church at their death. *Fol.*5.*col.*1. *Vos vsurarij putatis euadere, dicentes, Ego committam vsuras, sed hoc est cum intentione fundandi vnam capellam.* *Barelete* likewise doth now and then lay loade vpon these vsurers, especially in the former particular mentioned by *Menot*, viz, that *Iewes* were banished out of *France* by reason of their vsuries: and yet more villanous vsurers were to be found among Christians then euer were among them. Men now adayes (saith he) are nothing ashamed to put out their mony to vsury, no not to haue dealing and traffick with the *Iewes*. Moreouer he maketh a sermon of purpose *De vsuris & restitutione rei alienæ*, alledging sundry reasons why vsury should not be tolerated: where (to omit other particulars) he cries out in this sort: O what a number are there, who in few yeares of very poore, are growne exceeding rich *per fas & nefas?* Such a poore man hath bought a cheese, which he neuer tasted of; another hath bought cloth, wherewith he was neuer clothed. O ye vsurers wiues, if your gownes were put in a presse, the bloud of the poore would drop from them. And *fol.*63.*col.*4. he telleth vs of certaine vsurers, who for ten measures which they lend, cause sixteene or a greater number to be set downe in the bill. And herupon he shews what punishment was inflicted vpon an vsurer at *Creme* in his time, who lending ten bushels of corne, caused fifteene to be set downe in his book, viz. that the notary was punished with the losse of his hand, and the vsurer with the losse of all his goods. And they could not chuse (I suppose) but be euen hoarse againe with exclaiming against the thefts and polling practises of our lawlesse Lawyers, as Proctors, Aduocates, Iudges, and such like. Of Aduocates *Maillard* saith, that they take *à dextris & à sinistris*: and he relateth a very pleasant story of a suite canuassed betweene two Lawyers in a certain citie of *France*, in the raigne of king *Lewis* the twelfth. A rich husband man (saith he) intreated one of these good fellowes to be of his counsell, and to follow

a ſute which he had in the court; which thing he vndertook. About 2. houres after came the aduerſe partie (who was a very rich man) and intreated him in like manner to pleade his cauſe againſt a certaine husbandman: which he alſo took in hand. The day being come wherein the cauſe ſhould be heard, the husbandman came to put his Proctor in mind of his ſute; who anſwered him, My friend when you came to me the other day, I gaue you no anſwer, becauſe I was otherwiſe employed: and now I giue you to vnderſtand that I cannot deale for you, hauing vndertaken your aduerſaries cauſe; notwithſtanding I will direct you by my letter to an honeſt man. Wherupon he wrote to another Lawyer as followeth: Two fat capons are fallen into my hands; hauing choſen the fatter, I ſend you the other; I will plucke the one, plucke you the other. And *fol.* 75. *col.* 1. Ye Counſellers, do ye not alledge the lawes to ouerthrow right iudgement? Do ye not corrupt and falſifie depoſitions as much as lieth in you? Do ye not frame appeales againſt God and your conſcience to ouerthrow the aduerſe part? Do ye not require the Iudge to giue ſentence againſt equitie? Do ye not take money on both hands? And a little after: As for you Gentle-women (Counſellers wiues) do ye not weare girdles of gold and ſiluer, chaines and ribbands with beades of gold and of leat, which ye haue got by the coſining conueyance of theſe diuels your husbands? It had bene better for you to haue maried clownes. And *fol.* 185. *col.* 3. Ye wiues of ſuch Counſellers, Atturneys, and Maſters of requeſts, it were better for you to be hangmens wiues. Again, *fol.* 42. *col.* 3. *O Domini de Parlamento qui datis ſententiam per Antiphraſin, melius eſſet vos eſſe mortuos in vteris matrum veſtrarum.* And *fol.* 59. *col.* 1. he layeth open another notable peece of knauery. Ye Proctors (ſaith he) do ye not go to men in priſon, and vſe ſuch or the like ſpeeches: My friend you haue a houſe and two akers of vines; if you will giue them to ſuch a Iudge, you ſhall be ſet free. *Menot* likewiſe diſcourſeth at large in ſundry places of thefts committed by Proctors and Counſellers, thoſe eſpecially that ſell to the rich the poore mans right; I meane, which draw from the poore what poſſibly they can, and in the meane time betray them to their aduerſaries, which come off roundly in paying their fees, and fill their purſes better. When (ſaith he *fol.* 95. *col.* 3.) a cauſe hath hung in ſuſpence foure or fiue yeares, an Atturney wil come to a rich man (who hath a poore man in ſute, and hath the better end of the ſtaffe) and will ſay vnto him; Sir, you muſt agree with your aduerſary, for in the end you will be caſt. After that, he will ſay to the poore man, My friend, you ouerthrow your ſelfe, it is not for you to go to law with ſuch a great man; it is your beſt courſe to agree with him, and giue him the land for a hundred crownes, otherwiſe he wil begger you, and ſtrip you of all. Whereupon he (poore ſoule) fearing the worſt, is glad to giue the land for a hundred crownes, which is worth a thouſand. And *fol.* 204. *col.* 1. heare what counſell an Atturney giues a ſilly fellow, *O amice, oportet quòd tu accordes cum iſto, quia aliter nunquam habebis pacem: nam tu vides* that he is not worth a groate, and that he hath a ſhrewd head, and is like to trouble thee much. *Dicam tibi tu non perdes totum; tu dicis, quòd ipſe debet tibi centum ſcuta; habebis decẽ, & eris contentus, ſi placet. Tunc dicet ille bonus homo, O quomodo poſſem facere iſtud? Neſcirem: quia ego perdam rem meam nimis miſerabiliter: ego non poſſem facere. O* (*dicet ille*) my friend *melius eſt quòd tu hoc habeas quàm tu perdas totum: quia dicitur communiter*: When a man hath loſt his cow, and can but recouer her taile, it will ſerue to make a handle for a doore. Neither may we wonder at the matter, conſidering the report which goes of the Court of Parliament which was in thoſe daies. For he ſaith that the Parliament was wont to be the faireſt flower in *France*:

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but ſince that time it hath bene died in the bloud of the poore, who run weeping and wailing after them. And leſt any ſhould thinke that I adde any one ſillable of mine owne, theſe are his words: *fol.*104.*col.*1. *Dico quòd eſt pulchrior roſa quæ ſit in Franciâ quàm Parlamentum: id eſt, quod habet videre & ſuper Eccleſiam, & ſuper brachium ſæculare. Sed iſta roſa verſa eſt in ſanguinem: ſic quòd eſt omninò tincta ſanguine pauperum clamantium & plorantium hodie poſt eos. Non mentior.* Afterwards he ſaith, A poore man may be in *Paris* ten yeares following his ſuite, and yet ſtill hang in the briers, and get nothing but his labour for his paines: whereas they might haue diſpatched him in a weeke. And a little before he inueyeth againſt all Lawyers in generall, for that they make a number of poore people to trot after their mules tailes, not once vouchſafing them audience, though it concerne their vtter vndoing: whereby it commeth to paſſe, that theſe ſilly ſoules dying in the meane while in following their ſuites, leaue their children beggers, and their daughters in ſtead of being well married are conſtrained to become Catholickes. Likewiſe *fol.*17.*col.*2. we ſee rich men who hauing ſpent ſixe or ſeuen yeares in following their ſuites, and their goods alſo, yet could not wind themſelues out of this endleſſe and inextricable labyrinth, but haue bene conſtrained in the end to go naked with a white ſticke in their hand (for thoſe are his words, *Et exierunt omninò nudi cum baculo albo in manu.*) Or hauing loſt their cauſe, haue bene ſentenced by the Court to pay the whole charges of the ſuite, and ſo in a manner forced to flie the countrey. And *fol.*90.*col.*1. *Sic hodie vos Procuratores, Iudices, & Aduocati, facitis currere pauperes cum proceſsibus veſtris poſt caudas mularum veſtrarum; manutenetis eos in his diabolicis proceſsibus, vt ſemper poſsitis arripere pecunias*, finger ſome money. And ſtraight after, he mentioneth certaine ſuites that had hung full twentie or thirtie yeares; ſo that two or three wranglers hauing ſpent both their liues and liuings in following the law, and leauing their heires nothing wherewith to follow it any longer, haue hung them vp at a hooke or a naile. And *fol.*114.*col.*4. *Domini de iuſtitia, qui tenetis homines* at a bay, *clamantes, Sunt tres menſes, vel tres anni, quibus habetis ſententiam iam in capite veſtro, quam poteſtis vno die ferre: ſed ſemper ad augendum lucrum veſtrum, facitis eos ſiccare poſt vos, vt incantatos ſortilegi; & currere poſt caudas mularum veſtrarũ, cum ſuis ſacculis.* Which agreeth well with that which *Maillard* caſteth Iudges and Atturneys in the teeth withall: who (notwithſtanding all their wrangling, bawling, and outcries one againſt another in open Court) prolong a ſuite full foure yeares for one onely dinner. I returne to *Menot*, who vpbraideth Atturneys (*fol.*125.*col.*1.) for keeping children in ſuite againſt their mothers, being widowes: and who crieth out againſt pettifogging Proctors, for counſelling debters to ſtand ſtoutly vpon the deniall of the debt, when the creditor hath neither writ nor witneſſe. The ſame preacher (ſpeaking of ſuch as enrich themſelues at the poore peoples coſt) complaineth of Princes who ouercharge their ſubiects with taxes and ſubſidies, as *fol.*170. *col.*1. *Quantum ad populum, miſeria in qua eſt, talis eſt: Moritur fame, quòd nunc patitur tallias, gabellas, roſiones, excoriationes; & niſi dimittat pellem non poterit amplius aliquid pati.* Item *fol.*108.*col.*1. *O vtinam illud attenderent domini iuſticiarij, qui fauore Principum, vt eis obtemperent, obediunt nefandis eorum præceptis, pauperem populum rodentes, excoriantes pupillos & viduas, nouas quotidie exactiones ſuſcitantes.* Notwithſtanding (ſaith he) Lawyers do more impouerish a poore man in a three-penie ſuite, then all tolles, impoſitions and cuſtomes; yea then all the ſouldiers that could come to his houſe in a yeare. For theſe Lawyers (whom he calleth the Kings officers) appointed for protection of the poore people, are like the Cat which keepeth the

Mice from the cheefe, who if ſhe once fall of eating her ſelfe, will do more hurt at one bit, then a mouſe can do at twentie. He alſo exclaimes againſt Iudges for tollerating vſury and the ſtewes: and he vpbraideth certaine Lords of the Parliament, for making no conſcience to let their houſes to panders, whore-mongers, and bawds. He recordeth alſo ſundry other knaueries committed by other officers; as namely *fol.*128. And directing his ſpeech generally againſt all ſuch as enrich themſelues by vnlawfull meanes, hee ſaith, Ye gentlemen and gentlewomen, that haue all things according to your hearts deſire, and weare Scarlet gownes, I verily thinke that if a man ſhould preſſe them hard, the bloud of the poore (wherein they haue bene died) would drop out of them. Which Hyperbolicall and loftie kind of ſpeech, is almoſt word for word the ſame with that of *Barelets* (whereof we haue already ſpoken) who forgets not Lawyers (eſpecially Atturneys) no more then his fellowes; albeit he ſpeake but little of them in compariſon. *Fol.*109.*col.*3. *O perſequutores viduarum, ô lupi rapaces, ô crudeles aduocati.* See what he alſo ſaith, *fol.*262.

I proceede to other thefts and pilferings committed by other tradeſ-men, and men of other callings, and reprooued by theſe preachers, eſpecially by *Maillard*, committed (I ſay) deceitfully either in falſe wares, or in falſe weights and meaſures, or otherwiſe by cunning conueyance. Firſt then, *fol.*70. *col.*2. he ſaith, *Vos domini notarij, feciſtiſne deceptiones in literis? Vnde dicitur communiter in communi prouerbio*, From three things good Lord deliuer vs, from a Notaries *& cætera*, from an Apothecaries *Qui pro quo*, and from an *Italian figge*: (where note by the way, that he keepeth a foule ado in ſundry places with the Apothecaries *qui pro quo.*) And *fol.*27.*col.*2. as alſo *fol.*66.*col.*3. he is offended with diuers of them for mingling ginger with cinnamom, to make ſpices, and with ſuch as lay bags and bundles of ginger, pepper, ſaffron, cinamon, &c. in a celler or vault vnder the earth to make them weigh the heauier. Moreouer, he inueyeth againſt Apothecaries for mingling oile with ſaffron, to giue it a fairer colour, and better weight. *Fol.*68.*col.*3. Not forgetting merchants among the reſt, who powre water into their wools that they may weigh the heauier: nor Clothiers, who wet their clothes to make them ſtretch the better. He further reproueth infinite deceits in ſundry other kinds, till he come euen to Vintners, who ſophiſticate their wine in mingling water therewith: and to Butchers who blow vp their fleſh, and mingle ſwines greaſe with other ſuet. But he chafeth extremely againſt the huckſters, who buy with a great meaſure or weight, and ſell with a leſſe: and he is horne mad at thoſe which helpe the ballance with their finger, to make it fall. *Et quando ponderatis aliquid* (ſaith he) *datis de digito ſuper ſlateram, vt deſcendat.* He ſpeakes alſo againſt Merchants who forſweare themſelues, to the end they may ſell the dearer, *Merces ſuas plus periurijs onerando quàm pretijs*: and againſt ſuch as cut the poore peoples throates with their Monopolies: where we are to take Monopolies (according to the proper ſignification of the word) for that which is vſually practiſed by the engroſſers who get into their hands any commoditie the countrey will afford, and afterward ſell it at their owne price; which I do the rather inſinuate, becauſe the word *Monopolie* is commonly taken in another ſence. But to returne to the periuries of Merchants. He vpbraideth them (*pag.*331. *col.*2.) for that they make no bones to forſweare themſelues, and to damne their ſoules to the diuell for an halfe peny. *Eſtis hic* (ſaith he) *qui pro vno albo eſtis contenti damnari?* But *Menot* telleth vs of certaine merchants who made no conſcience to forſweare themſelues for a farthing. And he further ſheweth, that their manner was (in thoſe dayes) to

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ouerprise their wares, and to sell that for a shilling, for which they were not ashamed to aske ten. He is also much offended with those merchants, who not contented to know cunning knacks of knauery, and to practise them dayly for their owne aduantage, do also teach them their children, scarce crept out of the cradle, fearing lest they should want wit to deuise them themselues: and how they teach them the tricke of the ballance (*mensuram parui ponderis*) threatning them that their children thus taught and trained vp by them, shall one day serue in stead of fagots and fire-brands in hell to burne them; as *fol.*115.*col.*3. and elsewhere. *Barelete* is as busie as his fellowes in blazoning the knaueries committed by these couetous caitiues in wares and merchandizes: where he bringeth in one of them alledging this prouerbe, *I wil* (as the *Florentine* saith) *haue an iron arme, an Ants belly, a dogs soule*: that is, to the end that I may become rich, I will take as much paines as I am able to endure: I will shift with as little cost as possibly I can: as for conscience, I will respect it no more then a dog. The last of which, agreeth well with this other prouerbiall saying, *He that would quickly be rich, must turne his backe on God.* Both which are true and infallible testimonies of the profaneness & impiety which hath long since seized and taken possession of most mens minds, though especially applied to Merchants.

They censure blasphemies as sharply as other vices (which come in here very fitly after periurie, whereunto many are egged on by couetousnes.) First therfore to begin with *Maillard*, *fol.*271. *col.*1. O wicked wretches (saith he) which neuer cease swearing by Gods flesh, by Gods bloud, by the body of God, by Gods head, by Gods wounds, by Gods death. He elsewhere mentioneth other blasphemies, as *I wil haue it in despite of God: I renoūce God, &c.* And gamesters (saith he) are wont to say, *In spite of God*, which he expresseth in these words, *In mala gratia sit hoc factū: Ie desauoue Dieu*, Gallicè; I care not a blew button for God. Moreouer, he twits women with these their modest speeches and interpretations, *The diuell take me; I would I might neuer come in heauen; I would I might be damned if euer I did or said this or that.* And that when their husbands tooke them tardie, as in talking with their paramours, or any whom they suspected, and had in iealousie (for which he giues them one or two Items) their manner was to say, *The diuell take me if euer he spake to me of any such thing.* And he crieth out against their hellish blasphemies, as swelling againe not onely with the venime and poison of impietie, but euen of plaine Atheisme; as when they say, *Let God keepe his heauen to himselfe, and let vs alone, and follow our pleasures. Fol.*125. *col.*3. And coming afterward to speake of blasphemous oathes (much like the former) he saith, And you base Christians which sweare by Gods wounds, by the bodie of God, and Gods bloud; is not this the language of the infernall lake? And *fol.*140.*col.*1. he reporteth that it was enacted by holy King *Lewis*, that blasphemers for the first offence should endure a moneths imprisonment, and after to be set on the pillorie, (for he saith, *ponerentur in pilario*: whereas *Menot* saith, *Au carquan*, or *au collier*:) for the second, that their tongues should be pierced through with a hote iron: for the third, that their vnder lippe should be boared through: for the fourth, that their tongues and lippes should be cut off. And we may not forget the place formerly alledged, where he reporteth how certaine Iewes at *Tours* (in the raigne of King *Lewis* the eight) hearing Christians swearing in most fearful maner, as if they meant to haue pulled Christ out of heauen, said, they wondred they would to outrage him, if they did beleeue that he died for them. *Menot* also is hote against the blasphemers of those times, telling them that it is all one as if they should spit in Gods face: alledging

out of Saint *Chryſoſtome*, that Chriſtians ſinne as grieuouſly which blaſpheme Chriſt now being in heauen, as the Iewes did who crucified him when he was vpon earth. He further alledgeth ſundry reaſons why this ſinne of all others is moſt to be deteſted, where he ſaith, *O miſeri, nunquam Diaboli auſi fuerunt facere quod facitis.* And ſheweth what a ſhame it is, that blaſphemies ſhould be puniſhed by *Turkes* and *Saracens*, and ſhould remaine vnpuniſhed among Chriſtians. And a little after, In times paſt (ſaith he) they were ſet in the ſtockes, or on the pillorie, or caſt in priſon, or had ſome great fine ſet vpon their heads: and in the raigne of holy King *Lewis* their tongues were pierced through according to the Law which he had made in that behalfe. But the contrary is practiſed at this day: for they that ſhould puniſh blaſphemies, are of all others the greateſt blaſphemers, glorying therein, and ſaying that it is not for a paiſant to renounce God, *Quòd non pertinet ad rurales rennuciare Deum. Et ego dico tibi quòd ad te non pertinet intrare Paradiſum*: and I tell thee, thou ſhalt neuer come into heauen for this geare. In another place he maketh mention of a notorious ſwearer, whoſe tongue King *Lewis* cauſed to be cut out, *fol.183. col.1. Sic S. Ludouicus de vno blaſphematore Pariſius, qui fecit ei abſcindere linguam.* But *Barelete* is more hote and vehement againſt his countreymen the *Italians*, then they againſt their country men the *French*, when he ſaith *fol.120.col.2.* O *Italy* infected with ſuch a vice, O people polluted with ſuch wickedneſſe: I feare me Gods vengeance will vtterly ouerwhelme you in a moment. Neither is he to learne how to apply King *Lewis* his decree againſt blaſphemers, alledged by the two former preachers. He ſaith moreouer, that the *Saracens* had a law, that whoſoeuer blaſphemed Chriſt or the bleſſed virgine (his mother) ſhould be famiſhed to death betweene two boords. He telleth vs alſo of another auncient law, which puniſhed blaſphemy and buggery with the ſame puniſhment. And is it not a lamentable thing (ſaith he) that Duke *Galeace* ſhould hang a man onely for murmuring againſt him? and that the Duke of *Mantua* ſhould put another to death for the like offence: and that blaſphemers ſhould go ſcotfree and vnpuniſhed? He further ſhewes that it is leſſe excuſable then any other vice, in that whereas men are drawne to commit ſinne through delight and pleaſure which they take therein, (as the whoremonger by the pleaſure he taketh in whoredome and daliance; the glutton by the delight he hath in his full furniſht table, in dainty morcels, and the laughter of his wine, &c.) the blaſphemer can haue no delight in ſwearing at all: adding moreouer that it hath this proper and peculiar vnto it, in that whereas all other ſinnes ceaſe after death, this onely continues. For proofe whereof he alledgeth *Apoc.16. And men blaſphemed God which hath power ouer theſe plagues.* And a little after, *And blaſphemed the God of heauen for their paines and for their ſores.* And to the ſame effect alſo in the end of the Chapter. Laſtly he laboureth with tooth and naile (at leaſtwiſe in ſhew) to withdraw them from this ſinne, as by propounding ſundry examples of Gods fearefull iudgements which haue befallen ſwearers and blaſphemers; as that when certaine gameſters at *Mantua* brake forth into blaſphemy againſt our bleſſed Sauiour, their eyes fell on the table. That at *Rome* a child (but fiue yeares old) blaſpheming the name of God, was caried away by the diuell from betweene his parents armes. That a marriner at *Ragouſe*, moſt fearfully tearing and rending God aſunder with his bloudie othes, fell into the ſea, and was not ſeene till certaine dayes after that he was found on the ſhore, where his bodie was taken vp entire and whole, the tongue onely excepted. He further ſpeakes of certaine oathes proper to *Italians*, as when they call God *traitor*, and the virgine *Marie whore*, *fol.118.col.1. Clamant Deum traditorem*,

torem, virginem, putanam. Which I remember onely for their sakes who haue not bene in *Italy*. For they who haue continued there any time, and haue trauelled through the countrey (as my selfe haue done) may by these two remember others farre more horrible; except God haue bene more mercifull vnto them herein, then vnto me, in giuing them grace to forget them. And I perswade my selfe, that since *Barelets* time blasphemies haue much more increased both in number and nature, I meane as well in quantitie as qualitie. For I remember that in the last yeare of my abode in *Italy*, I heard certaine oathes which I had not heard before, as at *Bononia* which I had not heard at *Venice*, *Padua* nor *Vincentia*; and at *Florence*, which I had not heard at *Bononia* nor at *Luke*: and so of other places, as at *Rome*, *Naples*, *&c.* But the most horrible terrible oath that euer I heard belched out in all my life, or euer heard of, was vttered by a Priest at *Rome*, who had bene angred by a courtizan, which I will conceale for this present, and returne to *Barelete*, who mentioneth a merry oath which a good fellow (an *Italian*) was wont to vse, viz. *A bots on the asse that caried Christ to Ierusalem*: a merry one I say, if any oath may be called merry. Howbeit it is rather to be termed a ieast, then an oath. And yet if it be spoken with an intent to sweare, it is worke enough for Diuines: as when *Italians* say in their fustian fumes *per la Potta* of such or such a one; whereas they are otherwise wont to say, *Per la Potta de la virgine Maria*; or by way of exclamation, *Potta de la virgine Maria*; or leauing out *Maria*, as being easily vnderstood; and when French-men say in heate and hast *vertubieu*: as also when *Germaines* in their curses and imprecations corruptly pronounce the word *Gott*, for which we call them *dastipoteurs*, because we do not vnderstand them. But to close vp this point, were it not for my former promise, I would here relate what I haue read in the Sermons of *Barelete*, of a Bishop, who had taken vp such a bad custome of swearing, that when *Barelete* came to admonish him thereof, saying, Reuerend father, I haue often heard that you cannot speake a word without an oath, or naming the Diuell: he presently (to cleare himselfe of that imputation, and to shew that it was but a false slander and malicious defamation) said, *And who reported that of me in the diuels name? By G. body it is false.* Then said he, Reuerend father, I take your selfe for witnesse. But if any desire to heare his pure Ciceronian Latin, thus it is word for word: *Exemplum Prælati, quem noui Ianuæ, qui loqui nesciebat, nisi per corpus & nomen Diaboli. Quum nemo auderet mouere, ego Gabriel officium suscepi, dicens, Pater reuerende, plures de vestris nobis dicunt, quòd nescitis loqui sine iuramento, & nomine Diaboli. At Episcopus in impatientiam versus, ait, In nomine Diaboli, & quis de me ita dicit? Per corpus Christi non est verum. Cui respondi, Reuerende Domine, à vobis testimonium capio: sicq; cum rubore discessit.* Which hote bickering betweene *Barelete* and the Bishop I had no sooner related to a vertuous gentleman of good credite and account, but he paralleled it with another very like it, which he gaue me in exchange, albeit his was new, and mine somewhat stale. How that he hauing told a gentleman (his very good friend) that the wound he had receiued, ought to be a warning vnto him to beware of swearing, (a sinne to which he was much addicted) he should answer and say, *By G. body I will neuer sweare more.*

Moreouer, they complaine much of murthers and man-slaughters. And their manner is in speaking of the sinnes of their time, to range whoredome, theft and murther in the first ranke: and they seeme to be grieued to the very soule that they are not punished. *Menot* saith, if a man go to the magistrate, and informe him of a murther committed the last night in such a place, he will not stirre a foote, nor

moue a finger, except he first know the accuser, and who will discharge the Court by paying the fees: of which neglect of iustice, he speaketh in sundry other places. Hee complaineth also that men are no more moued then stockes or stone walles, when they see a man of worth slaine in the open streetes. And *Barelete* saith; *Occiditur homo, & adhuc malefactor stat in terminis patriæ sine pauore, quia non est iustitia.*

But there are other murthers, for which they weepe water and snot: as those which women commit in causing an abortion: and (which is worse) for that Priests (as *Maillard* saith) perswade them that in so doing they commit no mortall sinne. *Fol. 74. col. 2. Súntne ibi mulieres, & sacerdotes qui dicunt quòd mulieres comedentes venenum ad expellendum materiam de matrice suâ, ne fœtus veniat ad portam, antequam anima rationalis introducatur, non peccant mortaliter?* Where he also telleth vs of children cast into riuers, and priuies. *Vtinam haberemus aures apertas, & audiremus voces puerorum in latrinis proiectorum & in fluminibus.* *Barelete* also crieth out against this sinne, *fol. 262. col. 2. O quot luxuriæ, O quot Sodomiæ, O quot fornicationes, clamant latrinæ, latibula vbi sunt pueri suffocati.* *Pontanus* also alledgeth an example of this currish crueltie, affirming it to be more vsuall with Nuns then with others.

These I hope may suffice to shew the estate of the Age last past. For (if according to the old saying, *A word be enough to the wise*) by these the learned Reader may conceiue of the rest. For albeit we haue spoken nothing of the gluttonie and drunkennesse of those times, yet we may not thinke that whoredome was without these two companions, especially considering what the old prouerbe saith, *Sine Cerere & Bacchofriget Venus.* And the *Greeke* verse saith prouerbially, that when the belly is full, the mind is among the maides. Which agrees well with the *French* prouerbe, *Apres la panse, vient la danse: After banquetting followes chambering.* *Ouid* also saith, *Non habet vnde suum paupertas pascat amorem.* And we may assure our selues, that there was no manner of costly or sumptuous attire, no fond, fantasticall, gaudie, or garish fashion, which the wit of man or the wickednesse of the time could inuent, but was then in vse. For *Oliuer Maillard* is at hot as a tost with Atturneys wiues, who (notwithstanding their husbands poore estate, hauing not after they haue payd for their offices so much as twentie shillings a yeare left them) are as stately as Princesses. *Menot* also is round with them, telling them that there need no other flags to display their folly, but their fans and verdingales: but especially for that they did not hide that which modestie wold haue couered. *Fol. 61. col. 2. Vos iuuenes mulieres quæ aperitis pectora vestra ad ostendendum mamillas.* *Menot* also taketh on like an oister-wife, for that they wore their gownes so open before, that a man might haue almost seene their bellies. And he reproueth them sharply for sundry like vnseemly and vnciuill behauiours: especially for this: If my mistris (saith he) be at Church, and there come in some gentleman-like man; to keepe the custome of gentilitie, she must rise vp amongst them all, and giue him a licke on the lips, though it be in the Sermon or prayer time, when euerie man is deepe in his deuotion. The diuell (saith he) take such fashions. *Ad omnes diabolos talis modus faciendi.* But it is now high time we should heare how these preachers say Church-men their lessons, or rather how they reproue them and giue them the gentle correction: if the reproofe of the meane may take place with the mightie: and if their loud cries and shrill voices lifted vp like so many trumpets, may pierce the eares of these deafe adders, better stopped then euer were *Vlysseses*, least hee should heare the melodious harmonie, or harmo-

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nious melodie of the Syrens ſong, to vſe the phraſe of our deſcanting and Pindarizing Poets.

CHAP. VII.

Of certaine vices reproued in our good Catholickes by the aforeſaid Preachers.

THat I may performe my late promiſe, I muſt beſtow this Chapter vpon my Maſters of the Popiſh Cleargie: beginning according to my former method, with their whoredome; yet not forgetting their ſecret thefts and cunning conueyance, whereby they were wont to maintaine themſelues in their diſſolute demeanour and looſe life, as they do at this day. Firſt then let vs heare *Oliuer Maillard* (doing him this honour, as alwayes heretofore, to giue him firſt audience.) *Fol.327.col.1.* Haue you any of thoſe great men here, whoſe wiues make them weare hornes? „ Yes, there is ſtore of ſuch: ſo that we may well ſay, the Cuckoes ſong is now come „ into the Popes Court. But before we come to Prelates, let vs heare how he layeth „ out the knauery of poore Prieſts and ſimple Sir *Iohns*. They heare (ſaith he) wo- „ mens confeſſions, and knowing who they be that vſe the occupation, they runne „ after them. Which puts me in mind of that which I haue read of certaine Prieſts who would gladly haue brought vp this cuſtome, that the poore penitents which came vnto them for abſolution, ſhould ſhew them thoſe parts of their bodies wherewith they had offended. I returne to *Maillard*, who hath theſe words vſually in his mouth: *Sacerdotes concubinarij*, or *fornicarij*; as alſo, *religioſi concubinarij*. He further ſpeakes againſt ſuch as keepe them in their chambers * *à pain & à pot*: as *fol.61.col.3. Súntne hic ſacerdotes tenentes concubinas à pain & à pot.* In ſtead wherof *Menot* ſaith * *à pot & à cueillier*. To reture to Prelates, againſt whom *Maillard* in- ueyeth, *fol.22.col.4.* O ye infamous damned fat gorbellies, written in the diuels booke, theeues, and Church-robbers, (as Saint *Bernard* ſaith) do ye thinke that „ your founders gaue you your liuings to do nothing but to hunt whores, and to „ ſhoote at ſhort buts? And *fol.107.col.1.* And ye my Maſters of the Clergie, that „ ſpend your benefices vpon horſes, hounds and whores. He addeth alſo *Hiſtriones*. „ Likewiſe *pag.84.col.2.* Aske S. *Stephen* if he went to heauen by leading ſuch a life as you do, making great cheare, euer feaſting and banquetting, giuing the goods of the Church and Crucifixe to harlots; keeping hounds and hawkes with the goods of the poore? It had bene better you had neuer bene borne, then that you ſhould leade this looſe, lazie, and licentious life. Where he likewiſe addeth *Hiſtriones* after *meretices*. All men know the ſignification of this *Latin* word; but becauſe both he and his fellowes deale with the *Latin* as they thinke good, vſing words arſie-verſie and kim-kam, I doubt whether by *Hiſtriones* he meant not *moriones*, which will appeare to be more probable, if we conſider the practiſe vſuall at this day. In another place he ſaith that Prelates haue no table talke but of obſcenitie and ribaldrie. And he is the man (if my memory faile me not) who ſaith, that whereas Prelates in times paſt gaue mony towards the mariage of yong maides (which were monileſſe and friendleſſe) they contrarily ſuffer them to play the ſtrumpets vnder their noſes, making them get their dowries by the ſweate of their bodies. But let vs heare what goodman *Menot* ſaith (who currieth the cockſcombs

* At bed and boord.

* At rack and manger.

of thoſe gallants as well as the beſt of them.) *Fol.144. col.2.* I ſay the like *de ancillis ſacerdotum, quibus non licet dare hoc ſacramentum Euchariſtiæ; quòd certè non ſunt de grege Dei, ſed Diaboli.* And *fol.82. col.3. Eſt filia ſeducta, quæ fuit per annum incluſa cum ſacerdote cum poto & cochleari*, at bed and boord, *hodie venit, &c.* And in another place he ſaith, that when ſouldiers entred any towne, the firſt thing they ſought for was the Curates (or Parſons) Lemman. And they might haue done well (as farre as we may gather by his words) to haue giuen warning from one end of the towne to the other: *Looke to your plackard Madame (or Miſtris) for feare of theſe Prelates.* For ouer and beſides thoſe which they kept at home, they had cuſtomers in euery corner of the towne. Albeit they tooke greateſt ſport in making Counſellers weare the hornes. But here was the ieſt, that great rich men had euer one Prelate or other for their goſſips: the goodman taking him for his ſons godfather, who (vnknowne to him) was his father. Where note how in his copper *Latin* he calleth the committing of whoredom with a Biſhop, *facere placitum Domini Epiſcopi*: to do my Lord Biſhop a pleaſure: as *fol.18. O Dominæ quæ facitis placitum Domini Epiſcopi.* And *fol.110. col.2.* If you ſhall aske how this child being but ten yeares old, got ſuch a liuing: they will anſwer you ſtraight, that his mother was very familiar with the Biſhop, and for kind acquaintance *dedit ei.* He further mentioneth a cunning ſleight practiſed by theſe ſir *Iohns*, to haue their pleaſure of thoſe with whom they were in loue, that their manner was (if no other occaſion were offered) to inuite them to a feaſt among other modeſt maids and matrons. Laſt of all he ſheweth that Prelates in his time had both maids and matrons, both wiues and widowes, at commaund. We haue already heard how *Maillard* (after Saint *Bernard*) calleth them theeues, and Church-robbers. Let vs now heare what *Menot* ſaith of their thefts and ſimonies (though men now a dayes make but a ieaſt of ſuch ſinnes.) Firſt then, *fol.70. col.1.* he ſaith, *O Domini Eccleſiaſtici, qui roditis oſſa mortuorum, & bibitis ſanguinem Crucifixi, audite.* And *fol.5. col.3. Non eſt cauda Prælatorum, qui hodie poſt ſe ducunt canes, & mangones indutos ad modum armigerorum, ſicut Suytenſes: qui nullo modo curant de grege ſibi credito.* And ſtraight after, *Quid dicetis, Domini Eccleſiaſtici & Prælati, qui comeditis bona huius pauperis qui pendit in cruce, ducendo veſtras vanitates?* And *fol.132. col.1. O ſi non viderentur magni luxus*, great brauery, *ſimoniæ, magnæ vſuræ patentes, notoriæ luxuriæ, quæ ſunt in Eccleſia, populus non eſſet ſcandalizatus, nec vos imitaretur. O qualis rumor! dico ſecundum puram veritatem*: O what a notorious ſhame it is! I ſay the plaine truth of it: *Mille Prælati ſunt cauſa quòd pauper & ſimplex populus peccat, & quærit infernum*: that the poore people ſinne, and are damned *ad omnes diabolos.* And *fol. 118. col.1.* he ſends the dealing of all thoſe Prelates packing to the diuel, in the ſence that men are wont to praiſe them for good husbandry. *Nunc* (ſaith he) *ſi aliquem eorum vis laudare, hoc modo laudes, Eſt bonus pater-familiæ*, he is a good husband: *benè aliter facit quàm ſuus prædeceſſor. Ad omnes Diabolos tale menagium. Menagium pro animabus eſt magis neceſſarium, & principale.* And ſpeaking of their election, *fol.93. col.1. Videmus quòd hodie intrant Eccleſiam vt boues ſtabulum, cornibus eleuatis: vt multi qui intrant non per Spiritum ſanctum, ſed vi armorum, & ſtrepitu armigerorum & militum*: by force of armes and dint of ſword. Likewiſe *fol.110. col.1. Sed vnde prouenit hoc? quia certè Spiritus ſanctus eſt hodie expulſus de concilio, ſynagoga, & capitulis Epiſcoporum, & electionibus Prælatorum. Quia, vt videtur, hodie puero decem annorum datur parochia in qua ſunt quingenti ignes: & pro cuſtodia aſſignatur quandoque* a Courtier, *vnus nobilis curiæ, qui poſt Deum nil odit niſi Eccleſiam. Heu, Deus ſcit quomodo hodie dantur beneficia Eccleſiaſtica. Si quæritis quomodo puer iſte habuit*

habuit beneficium: sciunt responsionem, Mater sua erat familiaris cum Episcopo, his mother was very familiar with the Bishop, and for acquaintance sake *dedit ei. Nam hodie verificatur & completur Prophetia Esayæ 3. Populum meum exactores sui spoliauerunt, & mulieres dominatæ sunt eorum. Videmus hodie super mulas, habentes duas Abbatias, duos Episcopatus* (*Anglicè* two crosses, two myters) *& adhuc non sunt contenti.* As also in another place, And you gentlewomen (saith he) that do my Lord Bishop the pleasure you wot of, and then you say, Oh, oh, he will do my sonne a good turne, he shall be the better prouided for by some benefice or Ecclesiasticall dignitie. Also *fol.111. col.2. Quòd hodie non dantur beneficia, non, non, sed venduntur. Non est meum dare vobis. Antiquitùs dicebantur Præbendæ, à Præbeo, præbes: sed hodie dici debent Emendæ, ab Emo, emis; quòd non est meum dare vobis.* Which conceited allusion puts me in mind of that which he hath, *fol.*100. *col.*4. *Secundò erit Prior, Abbas, Cõmendatarius, & potius comedatarius qui omnia comedit.* Moreouer, he oftẽ reproues and censures them for simony (to which we may referre certain particulars spoken of before) as *fol.*94. *col.*1. *Nónne reputatis simoniam quando pro Episcopatu valente nouem millia, facitus fasciculum plurium beneficiorum ascendentium vsque ad summã nouem millium, & datis hoc pro recompensa? Ad omnes diabolos tales recompensa.* Likewise *fol.8. col.3. Sic isti Protonotarij qui habent illas dispensas ad tria, imò ad quindecim beneficia, & sunt simoniaci & sacrilegi: & non cessant arripere beneficia, incompatibilia: idem est eis. Si vacet Episcopatus, pro eo habendo dabitur vnus grossus fasciculus aliorũ beneficiorũ. Primò accumulabuntur archidiaconatus, abbatiæ, duo prioratus, quatuor aut quinque præbendæ, & dabuntur hæc omnia pro recompensatione.* And *fol.*100. *col.*2. *Dic de abusibus qui fiunt quando isti qui habent beneficia, dant illa fratri vxoris, vt illa portionem hæreditatum fratris habeat.* I may not here forget what he saith (*fol.*124. *col.*3.) concerning Monkes, viz. how they are euer following one suite or other in the pallace at Paris: so that of foure you meet with, it is a wonder if one be not a Monke. And if you aske them, what businesse they haue there? One *Clericus* will answer, Our Chapter is in suite with the Deane, the Bishop, &c. and I dance attendance vpon these Counsellers for this end. And thou maister Monke, what doest thou here? I pleade for an Abbey of eight hundred pound rent for my Lord Abbot. And thou white Monke? I pleade for a small Priory for my selfe. And you beggerly Monkes, that haue neither land nor liuing, what do you sneaking here? The King hath granted vs salt, wood, and the like, but his officers denie to giue them: or such a couetous or enuious Curate denies vs buriall, and will not suffer vs to performe the will of one lately deceased: so that we are inforced to repaire to the Court to seeke a redresse.

Barelete indeed doth not so often inueigh against these two vices of Cleargiemen, as his fellowes. But elsewhere he telleth vs a very merry tale of a *Venetian* doctor, who being taken with a filthy drab at vnawares in the very fact, and that by her mistris; and *Barelete* (then preacher in *Venice*) whom she had sent for to see this sport, and being admonished of this so hainous and scandalous a sin, made no other answer, but that he was so deepe in loue with this dirtie droile, that he knew not what to thinke or say of himselfe, whether he were a man or a beast. He further cries out against Nunnes for pestering the world with a broode of bastard brats, whereof his fellowes speake nothing to my remembrance. Howbeit *Pontanus* tels vs in plaine termes of certaine Monasteries of Nunnes at *Valentia* in *Spaine*, which differ nothing from stewes. And least any should suspect me of falsification or forgery, I will alledge his owne words, as they are to be found in his treatise *De Immanitate, cap.17. Valentiæ in Hispania citeriore, ædes quædam sacræ, Vestaliumq́ Monasteria,*

naſteria, ita quidem patent amatoribus, vt inſtar lupanariorum ſint. Moreouer, diſcourſing in generall of Nunnes, he ſaith, that they either kill their children in the wombe by certaine potions, or elſe ſtrangle them as ſoone as they are borne, and after caſt them into priuies.

CHAP. VIII.

How the foreſaid Preachers haue diſcouered certaine abuſes in Popiſh doctrine; and of the couetouſneſſe of the Popiſh Cleargie.

BVt (to omit the looſe liues of our good Catholickes) the foreſaid Preachers diſcouer certaine errors in doctrine (though themſelues were greatly ouerſeene in ſundry things, ſo that we may well iudge of them according to the prouerb, He that hath but one eye is king among the blind:) where note, that they are ſuch errors & abuſes, as helpe to keepe their kitchins hot. Firſt then *Maillard* is full of inuectiues againſt pedlers of relickes, as *fol.25. col.3. Eſtis hic Domini bullatores & portatores reliquiarum?* And *fol.25.col.3. Dixi hodie mane de lingua fraudulatoria, & credo quòd* iugling Gipſies *Anglice, portatores reliquiarum, caphardi, & menſuratores vultuum imaginum ſæpe comedunt de iſto paſtillo.* Alſo *fol.37.col.3. Eſtis hîc portatores bullarum? numquid linitis auditores veſtros ad capiendas burſas eorum?* Likewiſe *fol.45.col.1. Et vos portatores reliquiarum & indulgentiarum, numquid iactatis vos de malis quæ facitis in villagijs?* But before I proceed to a further point, I will giue a ſhort expoſition of this word *paſtillo*, that is, *paſtie*; and that out of the author himſelfe. We are therefore to know, that it hath relation to a tale that he told *fol.24. col.4.* It is reported (ſaith he) that the diuell being very ſicke vpon a time, his Phiſitians asked him to what his ſtomack would beſt ſerue him, to freſh water fiſh, or to ſea-fiſh? He anſwered to neither. Whereupon they asked him if he had a mind to porke, biefe, or veale? He anſwered, No. Well then (ſaid the Phiſitians) haue you a ſtomacke to chickens, partridges, or veniſon? He anſwered, that his ſtomack could not away with them no more then with the reſt: but that he would gladly eate of that meate which women eate of when they lie in childbed, to wit, of a paſtie of tongues. Wherupon they asked him with what ſauce he would eate it. I would haue them (ſaid he) firſt fried, and then baked. I leaue the deduction and application hereof to thoſe that haue the book, ſeeing I haue quoted the place where it is to be found. But thoſe that haue heard the chat & pratling of theſe goſſiping houſwiues when they ſit by a warme fire, may eaſily gueſſe how their tongues wag when they are bathing themſelues in a warme bath of a woman in childbed: which is a circumſtance worthy the noting. For verily it is not probable, that their tongues ſhould then be frozen, at leaſtwiſe I dare giue my word for the good wiues of *Paris*, who call their ſeates *cacquetoires*, that is, *tatling benches*; where ſitting together after they haue finely fetcht ouer their husbands, brethren, ſiſters, kinſmen and friends (yea and their louers alſo who are now called *ſeruants*) at laſt fall foule among themſelues, giuing each other ſuch priuie nips and croſſe blowes ouer the thombes, that their husbands are hornified thereby. But now to the matter againe (leſt it be ſaid that women make me forget my ſelfe) yet ſo as I will not giue them a finall farewell: for the fact whereof I am about to ſpeake (reproued by *Maillard*) concernes them very nearely, viz. that notwithſtanding the gloſſe affirme, that if a

prieſt

prieſt be found kiſſing a woman, we muſt ſuppoſe he did it to print a bleſſing vpon her lips: yet we may in charitie iudge that it is a preparatiue to initiate them in ſome other myſtery, eſpecially if they be alone, and in a ſuſpected place. He ſpeaketh alſo very boldly (for thoſe times) againſt Indulgences and pardons: yet ſo as a man may well perceiue he ſpeaketh not all he thinketh. In the meane time he flatly condemneth theſe pedlers of pardons (whom he calleth in another place *bullatores*) for ſaying, that if they were perſwaded that their anceſtors had not bought Popes pardons (meaning ſuch pedlary ware as they had in their packes) they would neuer pray for them. Among other things he ſaith, *An creditis quòd vnus magnus vſurarius, plenus vitijs, qui habebit mille millia peccata, dando ſex albos trunco, habeat remiſſionem omnium peccatorum ſuorum? Certè durum eſt mihi credere, & durius prædicare.* He further reproueth ſuch as preached onely for gaine. Are you here my maiſters (ſaith he) you Lent preachers, who preach onely in hope of gaine: and when you haue gotten a round ſumme, ſay on Eaſter day, that you haue had a good Lent? Where he compares them to adulterers for this reaſon: *Adulteri enim de malo concubitu recipiunt prolem: ita & vos pecuniam.* And *Fol. 331. col. 1. Videte magiſtri venerandi, habuiſtis bonum quadrageſimale, lucrati eſtis centum francos, congregaſtis multum; vos reddetis computum.* He complaineth alſo that the Church-men ſell the diueil and all, in refuſing to bury one in the Church vnder a *franc*. I returne to *Menot*, who calleth thoſe pedlers of relickes *portatores rogationum*, whom *Maillard* calleth *portatores reliquiarum, & indulgentiarum, & bullatores*. It is (ſaith *Menot fol. 131.*) the practiſe of theſe pedlers to make poore widowes beleeue, that they and their family ought rather to ſtarue for hunger, then to want their pardons. In like manner *Fol. 174. col. 3.* Shall I ſpeake a word for all? Diuines neuer medled with theſe pardons, or very little. And preſently after, None preach them but theſe falſe Friers, who adde infinite thereto, to deceiue the people: and being in tauernes, keepe reuell rout, as though they were yong diuels, talking of nothing but of dallying and whoredome. Further, the ſaid preacher (*fol. 12. col. 4.*) makes mention of certaine cheaters, who hauing pawned their reliks in a tauerne, ſhewed the people a brand, and made them worſhip it, as being one of thoſe wherewith Saint *Laurence* was broyled. But of this more hereafter. *Barelete* alſo (as I remember) reproueth certaine abuſes, though very briefly, rather pointing at them, then dwelling long vpon any point. Neither are we to wonder that he and his fellowes ſhould let ſo many abuſes go ſcotfree, vntouched, and vncenſured. It is a wonder rather they could diſcouer any, conſidering the courſe they tooke. Howbeit we are to obſerue this one thing, that whatſoeuer the ignorance of former times hath bene, the doctrine, which tended directly to keepe the kitching hot, hath euer bene ſuſpected. Whence it is that ſome (euen of our good Catholickes) could neuer be brought to put any confidence in ſuch pardons: for that they conſidered (albeit they ſhould haue aſcended higher, and ſought peremptory proofes) that if they tooke place, men ſhould buy out the pardon of their ſinnes at too eaſie a rate. Thus we ſee what the doctrine is, which tends directly to keepe their kitchins hot. And in very truth there is no one concluſion in the Romiſh religion which pointeth not this way, though ſome more directly, others more obſcurely. How euer it be, our old prouerbes do ſufficiently blazon the couetouſneſſe of our good Catholickes. But this enſuing beſt of all:

Trois choſes ſont tout d'vn accord,
L'Egliſe, la Cour, & la mort.
L'Egliſe prend du vif, du mort:

La Cour prend le droict & le tort:
La mort prend le foible & le fort.
That is,
There be things three do well agree,
The Church, the Court, and deſtinie.
For none will ought to other leaue:
The Church from liue and dead doth reaue:
The Court takes both the right and wrong:
And death takes doth the weake and ſtrong.

There is alſo another prouerbe which ſaith, that *three things are vnſatiable, Prieſts, Monks, and the ſea:* whereof *Barelete* puts me in mind when he ſaith, *Presbyteri, & fratres, & mare nunquam ſatiantur*. Howbeit I haue heard old folkes name theſe threee, *Prieſts, women, and the ſea.* And verily Monkes may well be compriſed vnder *Prieſts.*

CHAP. IX.

Wherein is declared, that by how much the wickedneſſe of the laſt Age doth exceed the former, by ſo much ours doth ſurpaſſe the laſt: notwithſtanding that vices are better detected, more ſharply cenſured, and ſeuerely puniſhed then euer they were.

WE may perceiue by the complaints taken vp by the foreſaid Preachers, that they ſaw the world in the wane, waxing dayly worſe and worſe. For it is not to be thought but that they omitted ſundry groſſe and hainous ſinnes which raigned in thoſe dayes, either becauſe they knew them not, or remembred them not. For we may well thinke, that men in thoſe dayes were not onely good guardians, in keeping the vices whereof their aunceſtors left them inheritors, but improuers alſo in increaſing their ſtocke by adding of new. And verily I muſt confeſſe that I haue not reaped ſo great a harueſt, nor gathered ſo plentifull a vintage out of their workes and writings, but that many gleanings and after-gatherings remaine behind for ſuch as haue moe idle houres then my ſelfe. For who ſo ſhall diligently peruſe the Sermons of theſe three Doctors, ſhall find that I haue omitted a number of notorious and prodigious facts, which haue bene diſcouered in part by ancient Poets. For proofe hereof, conſider what *Menot* ſaith: The ſonne would plucke out his fathers eyes to enioy his goods. And I perſwade my ſelfe that the booke in which children ſtudie leaſt, and which grieueth them moſt, is the life of their fathers (where he alludes to a booke called *Vitæ Patrum*, written of certaine Ancients who were thought to haue led a ſtrict and holy life.) And a little before, Alas, how is it poſſible to find friendſhip among enemies, when loue is not to be found among kinſmen? no not betweene parents and children, brethren and ſiſters? Now that this ſinne is of great ſtanding, may appeare by *Heſiod*, whom *Ouid* hath thus expreſſed:

Viuitur ex rapto, non hoſpes ab hoſpite tutus,
Non ſocer à genero, fratrum quoque gratia rara eſt.
Imminet exitio vir coniugis, illa mariti.
Lurida terribiles miſcent aconita nouercæ.

Which

Which *Marrot* hath thus turned:

On vit desia de ce qu'on emble & oste.
Chez l'hostelier n'est point asseuré l'hoste:
Ne le beaupere auecques le sien gendre.
Petite amour entre freres s'engendre.
Le mari s'offre à la mort de sa femme,
Femme au mary fait semblable diffame.
Per mal-talent les maraſtres terribles
Meslent souuent venins froids & horribles.

That is,

All liue on spoile. One where the warie gueſt
Suspects his falſer hoſt. Elſewhere the ſonne
His ſecond father feares. Nor can one breſt,
One wombe, ſhield brothers from diſſention.
The faithleſſe wife conſpires her husbands bane,
And he in fell reuenge ſeekes hers againe.
The cruell ſtep-dame deadly poyſon brues. &c.

He afterwards ſpeakes of children, who abhorre to ſtudie or reade in the booke called *Vitæ Patrum.*

Filius ante diem patrios inquirit in annos.

That is,

The ſonne for raiſing of his owne eſtate,
Wiſheth his father dead ere natures date.

True it is indeede, theſe words *For raiſing of his owne eſtate*, are not in the *Latine*: howbeit they are added very fitly to make vp the ſence, as any man may perceiue: and they accord with that of *Menot*, that children would plucke out their fathers eyes to enioy their goods. And as they complained in old time of other vices, ſo of the neglect and want of iuſtice. For this is an ancient prouerbe (if we regard the ſence rather then the words) *Greater theeues hang the leſſe:* agreeable to that of *Iuuenal:*

Dat veniam Coruis, vexat cenſura columbas.

That is,

Poore Doues are payd, whilſt Rauens ſcapen free.

And it ſuteth well with the ſaying of that famous Law-giuer *Zaleucus*, that lawes are like to cobwebs: for as ſmall flies as caught in them, when as the greater breake through them: ſo poore people, or ſuch as cannot prattle apace, are inſnared in them; wheras the rich, or ſuch as haue glib tongues, breake through them by force: not vnlike to that in *Terence*:

——quia non rete Accipitri tenditur neque Miluio,
Qui male faciunt nobis, illis qui nihil faciunt, tenditur.
Quia enim illis fructus eſt, in illis opera luditur.

Which is ſpoken by a ſmell-feaſt (or good trencher-man) called by this Poet a Paraſite, who hauing boaſted that he did ſtrike and beate whom he liſted, and plaid the pike in a pond, and that none durſt once quince or ſpeake a word againſt him; being demanded the reaſon of this ſo great boldneſſe, anſwered, Becauſe the net is not ſpread for the * Sacre or Kite which annoy vs, but for thoſe harmleſſe birds that do not hurt vs: for there is ſome profite in theſe, as for the reſt it is but labour loſt. The Poet indeed (which I ſpeake only by the way) vſeth a * word, which (as ſome are of opinion) ſignifieth all kind of haukes, whether ſparrow-

* Al Saker.

* Accipiter.

haukes, faulkons, or others. But I rather vſe the word *ſacre*, conſidering the common phraſe in euery mans mouth vſed in way of a prouerbe, *C'eſt vn ſacre*, as if a man ſhould ſay, he is a ſpendthrift, or a deuouring gulfe. It is alſo taken for a glutton, or a wine-bibber. And good father *Menot fol.138. col.1.* forgets not thoſe that exclaime againſt the poore, & haue nothing to ſay againſt the rich. For examining the hiſtory of the woman who was taken in adultery, and brought before our Sauiour Chriſt, he demandeth the reaſon why he brought not the adulterer alſo? To which he preſently anſwereth, It may be (ſaith he) he was a rich mã. This is the common practiſe at this day: they accuſe poore men, but haue not a word to ſay againſt a *gros goddon*. Which word I ſpeak of purpoſe, as being an excellent good *French* word (though now almoſt worne out of vſe) vſed alſo by *Oliuer Maillard* his ancient: *fol.22. col.4. O gros goddons, damnati, infames, & ſcripti in libro Diaboli, fures & ſacrilegi.* But to returne to our former argument touching great and ſmall flies. Some there be who make the Philoſopher *Anacharſis* author of this compariſon, affirming that his meaning was, thereby to let *Solon* (a law-giuer as well as *Zaleucus*) vnderſtand, that the paines he tooke in making lawes, was but in vain. Now whereas they who father it vpon *Zaleucus*, report he ſhould ſay, that as the flie and the gnat falling into a cobweb are there intangled, whereas the Bee and the waſpe breake through and flie away: ſo the poore, &c. They who father it vpon the Philoſopher *Anacharſis*, in ſtead of great and ſmall flies (ſignifying the poore and the rich) vſe a compariſon betweene light and waightie bodies; which (in my conceit) hath not ſo good a grace. But the Flie is vſed fitly in another compariſon, which will not be amiſſe here to relate. It is that by which *Metrodorus* counſelled thoſe that would liue in any ſtate or common wealth, or vnder any gouernment, that they ſhould be carefull to auoid two extreames, viz. the bottome of baſeneſſe and the height of honour: that they be neither like gnats nor Lions; ſeeing gnats are quaſhed at the very firſt, and men euer watch to take the Lion at aduantage.

Further, we heare how theſe Preachers exclaime againſt the pompe and brauery of women; and how *Maillard* for his part calleth them *femmes à la grand' gorre*, and *femmes gorrieres*, that is, women gorgeouſly apparelled, finicall and fine as fippence: and how he findeth fault with their long traines, their furres of ſable, their gold wherewith they all to beſpangle their heads, and which they weare about their necks, and on their girdles: and how *Menot* ſaith, The poore ſtarue for cold in the ſtreete, whileſt thou ſtately Ladie, and thou delicate Dame haſt ſeuen or eight gownes in thy trunke, which thou weareſt not thriſe in a yeare: and doeſt thou not thinke thou ſhalt be called to account for this vaine ſuperfluitie before Gods iudgement ſeate? I know not what excuſe a Ladie can make, who ſeeing a poore man naked and crying for cold, trayleth two or three elles of veluet after her. But how women in all ages haue deſired to excell in brauery, (I ſhould ſay in pompe and pride) Poets do ſufficiently declare, who like heraulds haue proclaimed the folly of their ſumptuous ſuperfluities in this kind, whoſe teſtimonies (if haply they ſhal not ſatisfie any) they may haue recourſe to ſundry others, recorded by hiſtorians, as namely by *Liuie*, who reports that certaine *Romaine* Ladies and Gentlewomen (nobly deſcended, and otherwiſe accounted graue and chaſt matrons) did murmure and mutine againſt ſuch as would not ſuffer them to returne to their braueries againe, and that in ſuch turbulent and furious manner, as though they had bin beſides themſelues. And wherfore (I beſeech you) were laws enacted of old, to cut off the exceſſe and riot of women, but becauſe there was need of

ſuch

ſuch bridles to reſtraine them, and curbes to keepe them in? *Menot* alſo vſeth a word, which puts me in mind of a place in *Terence*, where he ſhewes what paines women tooke in tricking and trimming of themſelues. For whereas he ſaith hyperbolically, that a man might ſooner make a ſtable cleane where fortie horſes had ſtood, then a woman will haue pinned all her pins, and ſetled her attire; *Terence* ſaid lodg ago, *Dum comuntur annus eſt.* The ſame Preacher doth often fume and fret againſt thoſe huſwiues who attired themſelues ſo modeſtly, that a man might ſee euen to their nauels. His words are theſe, *fol.25.col.1. Habebit magnas manicas, caput diſſolutum, & pectus diſcoopertum vſque ad ventrem, cum pectorali albo, per quod quis clarè poteſt videre.* Which put me in mind of that which *Horace* ſaith:

Altera nil obſtat Cois tibi: pene videre eſt
Vt nudam.

But ſome may haply ſay, As for this light, looſe, and laſciuious kind of apparell, I hold it to be a wicked thing indeed: but why ſhould brauery and ſumptuous attire vndergo ſo ſharpe a cenſure? To which I anſwer, that in ſome perſons it cannot be reproued: notwithſtanding ſuch coſtly array hath euer bene condemned, becauſe that for one that maintaines it at her owne coſt, there are an hundred which maintaine it at their coſt that cannot do withall (as *Barelete* and *Menot* teſtifie) though the mony come out of their husbands purſes, or accrew to them by cutting aſunder the true loues knot. For proofe whereof, conſider the place formerly quoted out of *Barelete*, O ye ſuch and ſuch mens wiues, I tell you, if your garments were put in a preſſe, the bloud of the poore would drop from them. And *Menot* alſo, who iumpeth with him, not onely in iudgement, but almoſt in words: Yé my Lords & Ladies, who are ſo addicted to your pleaſures, and weare ſcarlet gownes, I verily think that if they were wel preſſed, a man might ſee the bloud of the poore (wherein they were died) runne out of them. Which prouerbiall phraſes, though they may not be taken ſtrictly according to the letter, but hyperbolically, the better to ſet out ſuch impietie (as it were) in orient colours: yet *Barelete* not content to houer thus in generalities, bringeth for inſtance that which befell an vſurer, no leſſe ſtrange then the former: for he ſaith that bloud came out of the bread which he ate. As for thoſe huſwiues that maintaine their pompe and ſtate by falſe play at the tables, in bearing a man too many, contrary to duty and promiſe, *Maillard* and *Menot* ſay them their leſſons. But I will content my ſelfe with the teſtimonie of *Maillard*, who hauing ſaid, Tell me whether it be a goodly ſight to ſee an Atturneys wife, who hath not twentie ſhillings a yeare left him after he hath payed for his ffice, to go like a Princeſſe? to haue her head beſpangled with gold, a gold chaine about her necke, and a golden girdle? You ſay your places wil maintaine it. *The diuell take your places and you alſo.* Addeth afterward, It may be you will ſay, Our husbands giue vs no ſuch gownes, but we get them with the paine of our bodies. All the diuels in hell go with ſuch paines. For theſe are his words: *Dicetis fortè, Maritus noſter non dat nobis tales veſtes, ſed nos lucramur ad pœnam noſtri corporis. Ad trigenta mille Diabolos talis pœna.* Now it is eaſie to vnderſtand without further explication what this paine is: neuertheleſſe if it ſeeme ſo obſcure to any, that it need a gloſſe, a man may fetch it out of *Maillard*, where he exclaimeth againſt ſuch as are their daughters bawds, and who make them get their dowrie with the paine and ſweate of their bodies. *Faciunt ei lucrari matrimonium ſuum ad pœnam & ſudorem ſui corporis, fol.35.col.4.*

But to apply theſe teſtimonies to the particulars which I haue here vndertaken to intreate of. If in *Heſiods* time there was ſmall fidelitie to be found among men,

no not among brethren, nor yet in children towards their parents: doubtleſſe there was leſſe in *Ouids* time, and much leſſe in the ages following; and leaſt of all in this wherein we liue. And if charitie did waxe cold in former times, it is now altogether frozen: if iuſtice did then halt of one foote, ſhe now halteth downe-right of both. If ſhe had then but one eye, ſhe is now ſtarke blind. If ſhe was deafe but of one eare, ſhe is now as deafe as a doore naile (I ſpeake according to the old prouerbe, *There is none ſo deafe as he that wil not heare*: to which we may adde this, *There is none ſo blind as he that wil not ſee.*) And whereas ſhe then tooke onely with her hands, ſhe now taketh both with hands and feete: and whereas brauery and effeminateneſſe in attire, laſciuiouſneſſe in ſpeech and behauiour, and all ſuch vices as are fore-runners of greater miſchiefes, went but on foote and ſlowly, now they go on horſebacke and in poſt. All which notorious and groſſe ſinnes we may aſſure our ſelues are now in the ruffe, and (as it were) in the Aprill of their age, (whereas the former were but in their winter:) hauing ſo much more vigour and ſtrength now then they had in former time, as trees and plants haue in the ſpring time, then in the winter ſeaſon. The truth of all which ſhall be demonſtrated hereafter in particular.

Now we haue ſo little cauſe to complaine of the want of Chriſtian reproofes, inſtructions, reprehenſions and admonitions, or to iudge it to be the reaſon of the looſeneſſe and leudneſſe of our times, that if we conſider the great mercie and fauour of God towards vs in this behalfe, we cannot but wonder how the impietie of men at this day ſhould any way come neare that of our anceſtors. For where is the preacher now to be found (though many do nothing but flatter and bolſter men vp in their ſinnes) who if he ſhould ſay in open pulpit with *Oliuer Maillard* (*fol.*323.*col.*2.) that whores ought to be tolerated, would not be afraid leaſt little children would ſpit in his face? Or where is the man to be found, that dare maintaine that damnable paradoxe, which Prieſts (as he ſaith) defended in his time, That a woman killing the child in her wombe, did not commit a mortall ſinne? And albeit it hath euer bene an odious, and ſo conſequently a dangerous thing, to reproue ſinne (as we may ſee in *Menot*, who complaineth that Preachers in his time were threatned with a red hat, and that they ſhould be made Cardinals without going to *Rome*, for preaching the truth; like *Iohn Baptiſt*, who for bringing the truth to *Herods* Court, left his head behind him) yet it was neuer halfe ſo dangerous as at this day. And though flatterers, who are naturally caried with a helliſh hatred againſt ſuch as reproue and cenſure ſinne, ſwarme in greater multitudes then euer they did; and though the number of ſuch as dare not ſpeake the truth (for feare of hard meaſure, loſſe of goods, or future hopes) be as great as euer it was: notwithſtanding vices are better detected and more ſharply cenſured by preaching and writing, then they were in the dayes of our forefathers; which as it ſerues to aggrauate our ſinnes the more, ſo it will make vs culpable of greater damnation when we ſhall giue vp our account at the generall audite.

Touching the laſt point which I propounded to intreate of in this Chapter (to wit, that God puniſheth ſin more ſeuerely at this day then he did in former time) becauſe it deſerues a larger diſcourſe, I will here onely adde this one thing, that he which hath no ſenſe nor feeling thereof, is neither *French-man*, *Italian*, *Spaniard*, nor *Germaine*, but in the ſhape of a man, a very beaſt.

CHAP.

CHAP. X.

How that the foreſaid Preachers haue left ſundry vices vntouched and vncenſured.

BEfore I make a comparatiue eſtimate of the leudneſſe of former times with the looſeneſſe of our owne, it will not be amiſſe to conſider whether the foreſaid Preachers (whoſe teſtimonies I haue alledged) haue omitted any particular, through obliuion, or otherwiſe. Firſt then albeit *Oliuer Maillard* and *Menot* (his punay) ſay little or nothing of inceſts, ſodomies, and other prodigious vices, as murthering of father and mother, of wiues murthering their husbands, and husbands their wiues, parents their children, one brother another, and one kinſman another; we may not therefore thinke but that thoſe times were ſtained with theſe ſinnes : or (to ſpeake more properly) that ſuch infection which had continued feſtering ſo long, did then ceaſe. I ſay *which had continued ſo long*, conſidering what we reade, not only in prophane Antiquitie, but eſpecially in the Sacred hiſtory, of theſe and the like vices. For it fareth not with God as it did with the law-giuer *Solon*, who being told that he had not preſcribed what puniſhment ſhould be inflicted vpon parricides (there being then a malefactor taken who had murthered his father,) anſwered, he could not enact a law for the puniſhment of ſuch a fact, as he could not imagine any man wold ſo much forget himſelf as once to cõmit. The caſe I ſay is farre otherwiſe with this great law-giuer, who ſeeth the moſt ſecret and hidden thoughts of mens hearts, and the motions of their minds more clearly then we ſee the feature of their faces. Neither may we thinke that any age hath bene free from ſuch prodigious vices, but that they were euer extraordinary in reſpect of other ſinnes, as alſo more rare in ſome countries and ages then in others. And I here proteſt, it much miſliketh me to enter diſcourſe of ſuch an argument. But as he who vndertakes to extoll the proweſſe of *Achilles* aboue that of *Hector* or *Aiax*, is not to omit any of their heroicall exploits if he would haue *Achilles* more renowned and extolled to the skies: ſo conſidering the end of this diſcourſe is to ſhew that the viciouſneſſe of our time is a perfect patterne thereof, being compared with that of the age laſt paſt (which notwithſtanding ſurpaſſeth I ſuppoſe all former generations) I ſhould not eſcape the ſharpe cenſure of iuſt reprehenſion, if I ſhould diſcharge one of theſe ages of ſome vices, the more to loade the other : or if I ſhould go about to keepe the credite of the one entire and inuiolable, by cracking the credite of the other. For as for the reſt, I grant that though it was the will of God ſuch prodigious ſinnes ſhould be recorded in holy Scripture; yet it is ſo much the better, by how much we ſpeake or thinke the leſſe thereof. And as for ſodomie, I am eaſily drawne to beleeue, that the former Preachers were very ſparing in ſpeaking thereof, leſt they ſhould open a gap to mens curioſitie which is naturally exorbitant in this kind. The more knaues are the Prieſts, who in their auricular confeſſion (as they call it) ſtir the minds and awake the ſpirits of their confeſſioniſts by their interrogatories, occaſioning them to muſe vpon ſuch matters, and to feed their fancies with ſuch facts, as otherwiſe they would neuer haue dreamed of. For mine owne part I confeſſe, that for this very reaſon I haue had much ado to perſwade my ſelfe, that ſwiniſh Sodomites and beaſtly buggerers ſhould be executed publikely. True it is, ſundry weightie reaſons may be alledged on both ſides; but I hold me to that which I ſee practiſed in well ordered cities. Further-

more, the reaſon which moues me to thinke that ſodomie was not then (in all probabilitie) ſo common as at this day, is, for that there was not ſuch reſort into thoſe countreys where it is made a trade and occupation as at this preſent. For proofe hereof if we conſider who thoſe French-men be that giue themſelues to ſuch horrible and helliſh ſinnes, we ſhall find that moſt of them haue bene in *Italie* or *Turkie*, or (not to go out of *France* to ſeeke them) haue frequented their companie, at leaſtwiſe haue familiarly conuerſed with their ſchollers. For albeit *Athenæus* tell vs in his thirteenth booke (which I remember I haue read elſewhere vnder the name of *Hermippus*) that the *Celtes* in his time, notwithſtanding they had fairer women then other Barbarians, were addicted to this ſinne: yet (God be thanked) before we could ſpeake ſo good *Italian* in *France*, there was (almoſt) no ſpeech of this villanie, as I haue heard of diuers old folkes. And verily it is more pardonable in *Italians* then in *French-men* (if pardonable in any,) ſeeing that they (who for the moſt part call it but *peccatillo*) are nearer their ſanctities who do not onely giue a licence for it by way of permiſſion, but a preſident alſo by way of example, as hereafter ſhall be ſhewed. Notwithſtanding the words wherewith we expreſſe ſuch diuelliſh and damnable dealing, being borowed from the *Italian* tongue, are a pregnant proofe that *France* learned all the villanie it hath of them, though it were hard to ſay from what particular place. For this is a common ſong in *Italie*, currant in euery mans mouth:

Siena ſi vanta di quatro coſe,
Di torri, & di campane,
Di bardaſſe, & di puttane.

Or thus,

Siena di quatro coſe e piena,
Di torri, &c.

That is,

For theſe foure things Siena lookes ſo hie,
For towers, for bels, for whores, for buggerie.

But Maiſter *Paſquin* ſheweth plainely in ſundry of his Satyres, that notwithſtanding that prouerb, *Rome* in regard of the third particular ought to go before *Siena*, as where he ſaith,

Sed Romæ puero non licet eſſe mihi.

And were it but onely for the reaſon I haue now alledged, he cannot endure (and ſurely not without cauſe) that *Rome* ſhould be depriued of this honour.

Touching inceſts, *Italie* (no doubt) will affoord vs better ſtore of examples then any other countrey; whether we ſpeake of this age, or of that of the former preachers: which we ſhall the better perceiue, if we ſhall conſider the diuelliſh prouerb which is there ſo common of fathers who haue mariageable daughters. But if I haue well obſerued, there are more inceſts committed by Lords or men of note, then by meaner perſons: which puts me in mind of that which is recorded by *Pontanus*, how that *Sigiſmondus Malateſta* Lord of *Romagniola*, had a child by his own daughter. True it is that other prodigious villanies committed by the ſame man (if he may be called a man) and regiſtred by the foreſaid author, will make vs leſſe to wonder hereat. For he reporteth how that he would haue abuſed his owne ſon *Robert*, and that he had made a buggering boy of him, if he had not drawne his dagger at him, and ſo eſcaped. As alſo how that being deſirous to haue his pleaſure of a vertuous *Germaine* Ladie that trauelled through his countrey to *Rome*, and perceiuing that he could not work her to his will, he cut her throate, and afterward

ſatisfied

ſatisfied his luſt. What can a man now find in *Herodotus*, I ſay not incredible, but hard to be beleeued? But it ſhall not be amiſſe to pauſe here a little, and to liſten to that which *Pontanus* addeth after the narration of the inceſt committed by this wicked wretch. For he alledgeth two examples well worthy the noting, of a certaine naturall honeſtie which is to be found euen among beaſts, which condemneth ſuch prodigious practiſes among men. The firſt is of a little bitch he had, which would neuer ſuffer her whelp to line her. *Nunquam* (ſaith he) *paſſa eſt mater à filio ſuo iniri, & quamuis meis à pueris comprehenſa teneretur, nihilominus ea mordicus pueros à ſe reiecit, & in filium illata, illum dentibus malè habuit.* The ſecond is more ſtrange; of a Mare that would not ſuffer her colt to couer her; but hauing bene at the laſt couered by him (being diſguiſed with a skinne of another colour, & by other deuiſes,) after ſhe once perceiued it, forſook her meate for very griefe, and died ſhortly after: which (as he ſaith) was told him by one *Iohn Vingtmille* an *Italian* Marqueſſe, whoſe the Mare and colt were. Theſe be the two examples alledged by *Pontanus*, a man of ſo great credite, that I did not ſticke to relate them vpon his word, albeit I am not ignorant they ſhould be accounted of many but fond and fabulous: which (it ſeemeth) himſelfe foreſaw, and therefore vſeth this preface in the narration of the firſt example, *Referam quæ ego ipſe ex aduerſo & vidi, & teſtor, & perſanctè etiam iuro:* and for the ſecond, he alledgeth his author of whom he heard it. But ſeeing that inceſts are extraordinary ſinnes, why ſhould we not think that God would oppoſe the extraordinary honeſty which is to be found in certaine bruite beaſts, to ſuch villanie practiſed by men, to condemne the reaſonable creatures by the vnreaſonable? Neuertheleſſe I report my ſelfe to the thing as it is, eſpecially conſidering the *French* prouerbe doth not account him a good dog that keepeth his kind. There is yet another kind of inceſt, according to thoſe who haue bene of opinion, and are euen at this day, that Nunnes are holier then other women: and verily it may ſeeme, that ſith they keepe the ſame place the *Veſtal* virgins did in old time (in the iudgment of ſuch as call them by no other name in *Latin* but *Veſtales*) we ſhould call the whoredome committed with them, *inceſt*; and that he which defloureth them after they haue once vowed virginitie to God (or to ſuch or ſuch a Saint) were a ſacrilegious perſon; I grant the one, but not the other. I grant (I ſay) that foraſmuch as this doughtie deuotion is borowed from the heathen, the word *inceſt*, whereby they were wont to expreſſe ſuch a ſlippery tricke committed with a holy Nunne, may be kept, and that (to ſpeake as heathen do) it may be called inceſt: but I denie that he that defileth a Nunne is a ſacrilegious perſon, to ſpeake as Chriſtians do. For hereupon it would follow, that ſuch virginitie ſhould be a holy conſecrated thing; and to the end it might be holy and conſecrate, neceſſary it is, that either God or the Saint to whom it was vowed, conſecrated or dedicated, ſhould declare by ſolemne couenant and ſtipulation that he did accept thereof. But how can they accept of that at the hands of a Nunne, which ſhe cannot giue? Or what reaſon is there ſhe ſhould offer that, to which ſhe hath no right? And if continencie be a ſpeciall gift of God, how can any votary vow perpetuall virginitie either to God or the Saints, without a warrant from him ſo to do? To conclude then, certaine it is that he that knoweth ſuch a vow of virginitie and ſingle life to be but an abuſe, and conſequently that a Nun is no more holy then another woman; if he defloure her, he committeth neither ſacriledge nor inceſt: whereas being otherwiſe perſwaded he committeth both, in regard of conſcience. And therefore the tyrant *Dionyſius* was a ſacrilegious perſon for robbing and ſpoiling of his Idols, which he was bound (according to his reli-

gion) to haue holden for gods; whereas one of another religion holding them to be but Idols, ſhould haue bene but a ſimple thiefe. And doubtleſſe the folly which is committed with a Nunne, after ſhe hath once loſt her virginitie, becauſe that of holy (according to her religion) ſhe is made profane, is neither inceſt nor ſacriledge in regard of either partie. Another difficultie remaines to be diſcuſſed, viz. whether a holy Monke hauing defloured a holy Nunne, ought to be accuſed therof or not? But leauing the deciding of this queſtion to the next Councell, I will onely adde this one thing, that our kind Catholickes are not (it ſeemes) of this opinion, conſidering what ſmall conſcience they make hereof. The like I may ſay of thoſe who were wont to lodge Nuns neare vnto Monkes, that (as good fellows ſpeake) the barne might be neare the thraſhers. How euer it be, it appeareth plainly by that which hath bene alledged out of *Pontanus*, that Nunneries were little better then ſtewes in the time of the former Preachers.

Touching the ſinne againſt nature (of which I ſpeake remembring my former proteſtation) we haue examples euen of thoſe times. For the foreſaid *Pontanus* writeth of a *Brittan* who had the companie of an Aſſe, whileſt the French King *Charles* the eight held *Naples*.

It were alſo eaſie to alledge moderne examples of wiues murthering their huſbands, and husbands ther wiues: as alſo of brethren and neareſt kinſmen embrewing their hands in one anothers bloud: and of children murthering their parents, and parents their children, though this be more rare then the former. When huſbands murther their wiues, or wiues their husbands, they do it (for the moſt part) of ſpite or rather rage and madneſſe cauſed by breach of wedlocke. For as hiſtories make mention of diuers men who at the very inſtant, and *in ipſo facto* (as we ſay) haue taken reuenge of their wiues who had played falſe with them: So they make report of women, who for the ſame reaſon haue wreaked their malice vpon their husbands, ſome by poiſon, others by other meanes; as we reade in *Baptiſta Fulgoſius*, of a woman neare to *Narbonne* who in the night cut off her huſbands priuities becauſe he had defiled the marriage bed. Notwithſtanding the occaſion of ſome murthers proceeds from both parties, deſiring to enioy their vnlawfull luſts with greater libertie. The cauſe of fratricide, or murthers committed by one brother vpon another, ariſe for the moſt part from hence, in that they cannot agree whether of them ſhould remaine abſolute Lord; and ſo are enforced to decide their right by dint of ſword, whereof we haue very auncient examples in the two *Theban* brethren, *Eteocles* and *Polynices*, in *Rhemus* and *Romulus*, in *Artaxerxes* and *Cyrus*: and in the age laſt paſt (wherewith I compare the preſent) there was ſuch hot bickering at *Tunis* in *Africa* betweene two brethren for the crowne, that they did not only kill one another in the quarrel, but alſo maſſacred their children and offſpring, as *Pontanus* teſtifieth. But hiſtories affoord vs moe examples of ſuch as haue murthered their brethren vpon light occaſions, by treaſon or otherwiſe, when once they had them on the hip, eſpecially of *Italians*, as *Volaterran* reporteth of *Anthonie Cuſiognore*, who ſlue *Bartholmew* his brother, to the end he might enioy the Dukedome of *Verona*, which was deuided betweene them by their fathers will. In like manner how one *Pinus Ordelaphus* vpon the like occaſion ſlue his brother *Francis*, and baniſhed his children. As alſo how *Francis* and *Lewis* ſonne of *Guido Gonzagua* Duke of *Mantua* ſlue their brother *Vgolin* (pretending to make good cheare at a ſupper, to which they had inuited him) becauſe their father had left him ſole heire of the Dukedome. Moreouer we reade of one *Perinus Fregoſa* Duke of *Genoua*, who ſlue his brother *Nicholas*, hauing him in iealouſie

that

that he aſpired to the Dukedome. In like ſort *Lewis Marie* put *Galeace* his brothers ſonne to death, to the end he might the more quietly enioy the Dukedome of *Millaine*.

Touching murthering of parents (properly called *parricide*, though the ſignification of the word be ſomewhat more large) we find in auncient hiſtories that it was more ordinary with Kings, Princes, and great Lords, then with meaner men: and ſo it continues euen to this day. For the Emperour *Fredericke* the third was ſlaine by his owne ſonne *Manfred* (his baſe ſonne as ſome affirme) at leaſtwiſe he was the plotter and procurer of his death. And one *Friſque* murthered his father the duke of *Ferrara*, to the end he might come to the Dukedome, as indeed he did, though he enioyed it not long; for his ſubiects ſhortly after, executing Gods iuſt iudgement vpon him, cut his throate. And doubtleſſe the age laſt paſt can neuer waſh it hands of this wickedneſſe, albeit I produce no examples for confirmation hereof, haſtening to end ſuch diſcourſes as ſhould not onely be offenſiue to Chriſtian eares, but alſo make their very haires ſtand vpright on their heads. What ſay I Chriſtians? Nay the very heathen alſo; yea the moſt barbarous and ſauage among them.

CHAP. XI.

That the notorious and incredible leudneſſe of theſe times doth iuſtifie that which hath bene ſpoken of the wickedneſſe and impietie of the Age laſt paſt.

ALbeit there go ſtrange reports of the hainous and horrible ſinnes which raigned in the former Age; yet if we ſhall but a little conſider the courſe of the world, and liſten to the common complaints, we ſhall find (would to God it were not ſo) far fouler facts, which will not onely induce vs to ſubſcribe to the truth of that report, but further to confeſſe that the ſinnes of thoſe times were but ſugar (as it is in the French prouerbe) in compariſon of the villanies of theſe wherein we liue. I haue heretofore giuen a reaſon why ſinne like a riuer, the further it goes, the greater it growes, and ſtill increaſeth till it come to be a great ſea. But we may giue one more ſpeciall touching theſe times. For beſides that we haue trod in the ſteps of our anceſtors, and followed their examples, as well in the carefull keeping of the vices whereof they left vs their heires and ſucceſſors, as in improuing the old and purchaſing of the new by our good husbandry, we haue further increaſed the number of them by our trafficke and commerce with other countries, a thing more common at this day then euer it was in former times; to whom an hundred miles ſeemed longer then fiue hundred to vs: and for one that was curious to know the faſhions of forreine countries, there are now a dayes ten, whom this gadding humour of rouing and ranging abroad, and coaſting countries, carieth away; cauſing them to giue a farewell to their friends, and to forſake their deareſt countrey, kinſmen and acquaintance. But what fruite reape they by ſuch trauell? at leaſtwiſe what do the moſt reape? It was *Horace* his old ſong,

Cœlum non animum mutant, qui trans mare currunt.

That is,

They change the aire that ſeas do paſſe,
But mind remaines the ſame that was.

But

But if in croſſing the ſea they haply change their mind, it is but as the weather-cocke doth with the wind; for they are ſo farre from being bettered by their trauell, that they are made much worſe, mending their manners no otherwiſe then ſower Ale doth in ſommer. The reaſon whereof is mans inbred corruption, which hath an attractiue facultie to draw vice vnto it, as Amber doth a ſtraw, or the load-ſtone iron. Whence it is, that as ill weed (according to the old prouerbe) growes with ſpeed: ſo vice hath his continuall (though inſenſible) growth in vs, and not vertue. Which the auncient Poet *Heſiod* ſeemeth to inſinuate, when he ſaith, that Dame Wickedneſſe is eaſie to be found, as dwelling neare vnto vs; whereas Lady Vertue is inacceſſible, and not to be ſpoken with, without great labour and paine, in that the way vnto her houſe and honour is not onely long and tedious, but alſo ſteepe and cragged. And haue we not dayly experience hereof in the moſt of our great trauellers? What ſhall we ſay of our *Rome*-rouers among the reſt? Verily the old prouerbe hath long ſince concluded them in *Bocardo*:

Iamais ni cheual, ni homme
N'amenda d'aller à Romme.

That is,

Nor horſe, nor man, ere turned home,
Ought betterd by the ſight of Rome.

Which though it be ſpoken of *Rome* in particular, yet it may well be vnderſtood of other countries alſo, ſeeing there is not one traueller among twentie (eſpecially of the yonger ſort) who returneth home againe, no not from his Holineſſe or the holy land, but ſeemes to haue frequented the diuels rather then the diuinitie ſchooles. And as *Italie* is the onely country in the world, ſo *Rome* is the onely citie wherein an *Abel* may learne to becom a *Cain*, where a lambe may be transformed into a Lion, and a man into a monſter. And yet notwithſtanding it is accounted a greater grace to a man to haue bene ſtudent in ſuch a ſchoole, then it was in times paſt to haue bene trained vp in *Athens*, ſtored with ſo many learned Philoſophers. Nay, the more a French-man is Romanized or Italianized, the ſooner he ſhall be promoted by great Lords, as hauing beſtowed his time well, and as being a man fit for employment by meanes of the temper and mixture of two ſeuerall diſpoſitions. As though a Frenchman taken in his pure naturals were not bad enough to be employed in their ſweete dealings, except he haue learned the tricke of the *Italian* trade.

Now that men in theſe dayes muſt needs exceed their aunceſtors in wickedneſſe, may hence appeare, in that they are bound prentiſes to the trade, and practiſe it ſooner. And whence comes this, but partly from hence, in that youth is ſet at libertie, and haue the reine laid in their neckes to runne at randon at their pleaſure, before they come to be of age; and partly for that *Iuuenals* rule was neuer worſe kept:

Maxima debetur puero reuerentia, ſi quid,
Turpe paras.——

And it is the common complaint of old men almoſt in all places, that yong children who cannot ſpeake readily, can ſweare roundly, and rap out oathes thick and threefold, in ſuch ſort, that men of yeares in time paſt were not able to vie with them. And therefore we are not ſo much to wonder to heare ſome of all ſorts, as tailers and tinkers, carters and coblers, and the reſt of the raſcalitie, ſweare, blaſpheme, and renounce God (according to the French prouerbe, *Apertient il à vn vilain de renier Dieu?*) as ſome of all ages, as well yong as old. And yet it makes

old

old folkes wonder, and that not a little, to ſee yong children who are ſcarce crept out of their cradles, to be ſent to ſchoole, and to haue ſome ſmacke of learning: whereupon they iudge vs more fortunate then themſelues, in that ſcholers at this day leaue the ſchoole almoſt at the ſame age that they were wont to be ſent thither in time paſt. Whence they are induced to beleeue, that children are far more ripe and pregnant now then they were in their yonger yeares. But all things duly conſidered, it will appeare that that which ſhould be a helpe and furtherance to the greateſt part of youth, is a let and hinderance vnto them. I grant indeed that children at this day can conceiue more at ſix or ſeuen yeares of age (as experience ſhewes) then they could in old time at nine or ten: which is not to be aſcribed to the quickneſſe of their wit in vnderſtanding, but to the more eaſie and facile method of teaching; whence it is, that they profit more in one yeare, then our aunceſtors did in two. But pittie it is to ſee many, who hauing diſcontinued but three or foure dayes from ſchoole, haue need to returne to their horne-booke againe: ſo that as they are more happie and fortunate then their aunceſtors in learning quickly; ſo are they more vnfortunate in forgetting it as faſt. The reaſon wherof is, for that they giue ouer the ſchoole before they come to ſtrength of memory, capacitie and iudgement.

But this is farre worſe (for it redounds to the great contempt and deriſion of learning) in that many ſend not their children to ſchoole to learne, but onely to ſharpen their wits and to quicken their ſpirits, by meanes of continuall companie (youths being as it were a whetſtone to ſharpen one another:) and in a word to let them like vntamed colts, haue a little more ſcope and libertie to runne at large, and to giue them the firſt fleſhing in wickednes; which ſome call liuelineſſe, others fineneſſe and featneſſe, or gallantneſſe, or pleaſantneſſe, or ſharpneſſe of wit, or ciuilitie, &c. For many now a dayes ſend their children to ſchoole only till ſuch time as they be fit to be made pages, where they are ſure to loſe that little learning they had formerly gotten, if haply they had any beaten into their heads: being (in the meane time) ſo farre from looſing their firſt ſeaſoning, that they adde thereto a ſecond and a third. Some ſend their children to ſchoole to learne three or foure words of *Latin*, till they be of yeares to trauell into *Italy*, where like reſtie colts they may be broken, and like haggar hawkes learned to the lure, and abſolutely accompliſhed in courtlike complements. Howbeit ſome gentlemen ſend not their ſons into *Italy* to learne faſhions and gallant behauiour onely, proper to the countrey; but in hope that when they are weary with viſiting curtizans, they will find ſome ſpare time to viſite *Bartol*. And I perſwade my ſelfe that he who writing to his ſonne at *Padua*, ſuperſcribed his letter (for feare he ſhould belie him) *ſtudenti Patauij, aut ſtudendi cauſâ miſſo*, miſtruſted ſome ſuch dealing, though it grieued him (poore man) not a little. Howbeit it were a wonder if one almoſt among twentie, returning home from trauel, ſhould remember any other lawes then ſuch as begin with *La ſignora Lucretia*, *La ſignora Angela*, *La ſignora Camilla*, or the like. Though I am not ignorant that in old time alſo (as *Menot* witneſſeth) our yong gallants left *Bartol* bawling in his chaire, and went to the dancing ſchoole, and to court Ladies. But not to ſpeake how thoſe which trauell into *Italy* are in danger to be infected with farre worſe vices (as dayly experience ſhewes) this miſchiefe alſo followes in the necke of it, that they are not onely reſtrained by the feare of God, but alſo by the feare of man, as being in forreine and farre remote countries out of their ſight who might controle them. For I remember that whileſt *Odet de Selue* was Embaſſadour for the French King at *Venice* (about thirteene yeares ago) there

there was a yong gentleman ſome fourteene or fifteen yeares of age, ſent into *Italy* by his father (then Counſeller of the high Court of Parliament at *Paris*) vnder the tuition of his old Tutor: who at his departure from his fathers houſe, was of as meeke, gentle and tractable a diſpoſition as could be wiſhed: but after he had continued certaine dayes at *Venice*, and ſome few at *Padua*, he grew ſo ſtubburne and ſtout, that whereas his Tutor was wont to hold a high hand ouer him, and to keepe him ſhort, he was then glad not onely to let looſe the reines to his head-ſtrong affections; but euen to lay the bridle in his necke, and ſuffer him to runne at large, and become a Tutor to himſelfe. To wind vp all in a word, certaine it is, that whether it be for the reaſons formerly alledged, or for ſome other, the impietie of theſe times farre ſurpaſſeth all former ages: being growne to that height within theſe fiue and twentie yeares, that men make no bones to commit that, which they would then haue loathed once to haue ſpoken, or entertained in their ſecreteſt thoughts. As for the vices wherewith our anceſtors were infected, there is as great difference betweene their diſſoluteneſſe and ours, as betweene thoſe who are diſpleaſed with themſelues for their ſlips and ſinnes of infirmitie, and ſuch as glorie in their wickedneſſe. For what ſhould we ſay of this age, when yong Princes and noble mens ſonnes haue tutors and inſtructors for blaſphemies and worſe matters which for ſhame I cannot name? But this ſhall ſuffice to haue ſpoken in generall: I will now deſcend vnto particulars.

And here ſome may haply demaund, what benefite a man may reape by ſuch a diſcourſe? To which I anſwer, that the benefit is greater then we may perchance imagine, if we conſider that God layes a more heauie hand vpon vs now, then he did in former time (as ſhall be declared hereafter in a ſeuerall Chapter) that we remembring his boundleſſe mercie in the midſt of his iuſt iudgements, might the more be moued to repentance. For here we ſhall perceiue (if we will not ſooth and flatter our ſelues) that for one plague and puniſhment inflicted vpon vs, we deſerue an hundred: and that whereas he correcteth vs but with rods of men, he might ſhiuer vs in peeces with his rod of Iron. Beſides, we are to hold this as a moſt vndoubted truth, that it is not without cauſe that ſo many fearfull examples and prodigious ſins euen of the Saints are regiſtred in holy Scripture. For whence do we learne the frowardneſſe and corruption of our nature, or the ſleights of Satan, and his implacable hatred againſt mankind, or how he lies in ambuſh for vs at euery corner, and watcheth vs at euery turne, but by ſuch accidents as haue befalne them who without all hope of recouery haue intangled themſelues in his ſnares? And whence can we better know in what need we ſtand of all Gods helping hand, then by the dayly dangers wherewith we are beſet on euery ſide, being ſo many warning peeces to admoniſh vs to ſtand vpon our guard? And ſeeing we cannot be ignorant, that all our helpe commeth onely from aboue, and that there is none ſafely guarded but he that is guarded by the heauenly guard of Gods holy Angels, euery rumour and report of ſuch hainous and horrible crimes, ſhould be ſo many alarmes (as it were) to rouſe vs from our ſecuritie, and to ſtirre vs vp to recommend our ſelues more earneſtly into his hands, and to plie him more effectually by humble and heartie prayer, that he would not leaue vs to our ſelues, nor let looſe the reines to our vnruly and diſordered affections, but bridle and keep them in compaſſe, and euer take vs into his holy protection: like little children, who the more they are afraid, the more carefully they hide themſelues, and the further they creepe into their mothers lap. For if ſeeing a man that hath any bodily blemiſh or imperfection, we haue iuſt cauſe offered vs to lift vp our hearts by thankfulneſſe

fulneſſe vnto God for preſeruing vs from the like, and to acknowledge withall that we are liable to as great, if not greater dangers. How much more when we ſee any that hath foully forgotten himſelfe, and fallen into any fearfull ſinne, to giue him thankes for keeping vs from falling into the like: and withall to acknowledge that we are made of the ſame mould, and that we haue no pattent to be exempted from ſuch dangers, but ſo long as it ſhall pleaſe him to aſſiſt vs by his grace, and keepe vs in his holy feare, reſtraining the rage of the diuell our deadly enemie; that though he aſſaile vs, yet he may not preuaile againſt vs. Now then if this preſent diſcourſe ſhew euidently that this deadly enemy of mankind hath doubled his forces in theſe latter dayes, ought it not ſtirre vs vp to greater vigilancie and watchfulneſſe ouer our hearts and liues, to ſtand vpon our guard, and to arme our ſelues at all points with the complete armour of the Spirit? Vice (we know) was euer puniſhed in all ages and religions. But where the heathen reſpected onely exemplary puniſhment, in doing open execution vpon malefactors, that others might heare and feare, and deale no more preſumptuouſly: Chriſtians haue gone a ſtep further, and haue had a deeper inſight thereinto, viz. that thoſe that would not be kept in compaſſe by the feare of God, ſhould be kept in order and awe by the feare of man; I meane by feare of puniſhment which the law hath appointed to be inflicted vpon them according to the nature and qualitie of their offence. For the heathen Poet ſaid long ago,

Odérunt peccare boni virtutis amore,
Odérunt peccare mali formidine pœnæ.
That is,
The good for vertues loue from ill refraine,
The ill refraine from ill for feare of paine.

Whereunto Chriſtians alſo accord, ſaue that they deliuer it in other termes, when they ſay, that the reaſon why the godly do not powre themſelues forth into pleaſure, and let looſe the reines to their luſts, is becauſe they haue the feare of God continually before their eyes. Feare (I ſay) proceeding from a loue truly filiall, and no way ſeruile; as the good child feareth to offend his father for the loue he beareth him. Moreouer, this benefite we may reape by this diſcourſe, that it will ſerue vs in ſtead of a monitor, to giue vs warning of thoſe many ſleights and deceits ſo common and rife in the world.

CHAP. XII.

Wherein is declared by how much Whoredome is greater, and more notorious at this day, then euer it was.

TO begin then where formerly I began (yet not tying my ſelfe preciſely to the ſame method) we heare how mightily *Menot* exclaimeth againſt whoredome committed in his time. But if he were now liuing, neither his exclamations, nor the out-cries of his fellowes (though made with open mouth) would be ſufficient. For ſince it was notoriouſly knowne, that the place where the Popes Holineſſe makes his abode, is the chiefe harbour and hoſpitall for whores (I ſhould haue ſaid Curtizans) of all countries: he that kept a whore before with ſome remorſe of conſcience, thought he ſhould then ſurely do a meritorious worke, if he entertained one;

and that if he kept many, he ſhould performe workes of ſupererogation: ſo that many began to keepe whole droues of whores, as of horſes. In a word, the new and ſtrange puniſhments inflicted vpon men for ſuch filthineſſe, may ſufficiently ſhew how that ſince that time, the moſt haue euen plunged themſelues ouer head and eares into this pit of whoredome. For as Phiſitians vſe new and deſperate remedies, for deſperate and incurable diſeaſes: ſo God hath ſent theſe diſpleing dames, the French-poxe and the Knaue-bald diſeaſe, and all their traine, as a iuſt puniſhment vpon the Age wilfully giuen ouer to all wantonneſſe and villanie, without hope of recouery, to execute his iuſt iudgments. The which doth better diſcouer the ſurpaſſing wickedneſſe of theſe times: for as wicked children are hardened by the rod; ſo men are now ſo hardened againſt theſe diſeaſes, which not long ſince were held ſo prodigious, that a man would haue thought euen wild and ſauage beaſts would haue bene tamed therby; that in ſtead of ſtanding in feare of them, they euen ſeeke them out, and dare them in their dens. Albeit we daily ſee the moſt frolicke youthes and braueſt gallants ſooneſt rot away by peece-meale; and many a Captaine who hath bene another *Roland* in ſundry battels, at length to giue vp his laſt breath in their pawes, hauing long encountered them with many potions: and yet for all this in diuers companies, he is accounted but a daſtard, a milk-ſop, and a white liüerd ſouldier that hath not trauelled fiue or ſixe times into *Sweatland*, till he haue bene in danger to leaue his skin behind him. To conclude, men are now ſo hardened with ſtripes, and do ſo eagerly purſue their pleaſures in a brutiſh kind of ſenſualitie, that they are nothing afraid of the French poxe which hath bene in former times, but onely of the quinteſſence of the pockes, which is ſaid to haue begun within theſe few yeares. Indeed, I well remember, I was once at *Padua* at *Michaël Faloppio's* lecture, where he promiſed to ſhew his ſchollers the next day, how they might haue their bellies full of whoredome and lecherie, without any feare of Madame the French pockes, or any of her traine.

2 But if we compare this age with the age laſt paſt, we ſhall (no doubt) find that in thoſe times, onely ſimple fornication and adultery were knowne and talked of; ſuch (I meane) as were not inceſtuous: and that men made as great conſcience to defloure *a Nun*, as the heathen did to defloure *a Veſtall virgin*, putting as great difference betweene the defiling of *Veſtals* and other virgins, as between ſimple theft and ſacriledge: whereas now euen thoſe who account of *Nunnes* as the heathen did of their *Veſtals*, and thinke it inceſt to defloure them, ceaſe not to make common ſtewes of Nunneries. Touching the ſecond kind of inceſt which Popiſh ſuperſtition ſuffered not to be accounted inceſt (albeit Gods word hath condemned it) who ſeeth not how common it is growne? Is there not an *Italian* prouerbe which maketh but a ieaſt at the inceſt of the father with his affianced daughter? Whereof I will giue examples when I come to ſpeake of Cleargie-men: and will here onely adde this one thing, how that ſome in theſe dayes haue committed ſtrange inceſts, and almoſt incredible. We reade in the Queene of *Nauarres* narrations of one who lying with his mother (thinking he had laine with her gentlewoman) had a child by her, which was his ſiſter and daughter, and afterwards his wife; and ſo from one ſimple inceſt fell into two other, though as ignorant thereof as he was of the former: which happened through his mothers default, preſuming too much of her conſtancie; for ſhe not crediting her gentlewomans report, that her ſonne did intice and ſollicite her to folly: to the end ſhe might know the truth, went at the time appointed in her roome; where in ſtead of preuenting a leſſe euil, by this meanes, ſhe kept her roome ſo well (not making her ſelfe knowne) that ſhe

cauſed

cauſed her ſonne to fall into that ſo horrible and deteſtable a ſinne: who afterwards (not knowing nor once ſuſpecting any ſuch thing) married her whom he had begotten in ſuch inceſt. But to omit inceſts committed of ignorance, we dayly heare of others no leſſe abominable, committed of ſet purpoſe, and that not by Clergy-men onely (as ſhall be ſhewed hereafter) but by Lay men alſo. Nay, great mens houſes (though otherwiſe honorable) are generally ſtained with inceſtuous mariages. Further, what ſhall we ſay to thoſe of our time, who to go beyond their predeceſſors in all villanie, are come to this paſſe, to keepe ſchooles of whoredom, and by laſciuious pictures (printed euen at *Rome*) to reade men a lecture, teaching them (as it were) by ocular demonſtration? If the very heathen did deteſt and abhorre that villaine *Elephantis* for ſuch pictures, what ſhal we ſay of our age, wherein men profeſſing themſelues Chriſtians, haue taken pleaſure in ſuch abhominations?

3 As for ſuch as ſold their daughters in former time, what ſtrange thing did they in cõpariſon of thoſe who at this day ſel not onely their daughters, but themſelues alſo? And what ſhall we ſay of thoſe wittals, who lend, or pawne, or ſell their wiues for ready mony? Verily ſuch women are greatly to be pitied: but ſome of them (I warrant you) know well enough how to crie quittance with their husbands: as ſhe did who was lent to a yong Cardinall at the Councel of *Trent*. For though at the firſt ſhe was as nice as a Nunnes hen, and needed great intreatie to pleaſure this yong Prelate; ſaying, it went againſt her conſcience to impart that vnto him, which of right was due to none but to her husband: yet her kind heart being perſwaded, at the laſt ſhe gaue her conſent, and found ſuch comfort in this Prelates firſt viſitation, that the next morning ſhe brought her husband the money which was promiſed him; ſaying, Here is the mony which was promiſed you for the lone of me, but aſſure your ſelfe it is a plaine and ſimple ſale, therefore you may do wel to prouide your ſelfe of another wife; for whereas you would but lend me, I had rather to be ſold outright, that I may not change ſo often: and ſo it was concluded. Now as there are ſome women, whoſe caſe is to be pitied: ſo on the other ſide it is great pitie to ſee ſome wittals weare hornes to their great griefe, and yet dare not for their eares complaine to thoſe that might redreſſe it. For what haue the moſt of them gottẽ, who haue ſo long ſued to be diuorced from their adulterous wiues, but to be flouted, laughed to ſcorne, and pointed at euen by little children, who could ſay that ſuch & ſuch cauſed thẽſelues to be canonized for cuckolds. Indeed I remẽber that a man of worth, after a tedious & importunate ſute, was diuorced frõ his light huſwife: but by this means ſhe had that which ſhe deſired, for ſhe was put into a monaſtery, where in ſtead of puniſhment, ſhe had oportunitie to follow her occupation with greater libertie. I haue alſo heard of one, who complaining of the wrong which his wife offered him, receiued this anſwer: Why ſir, would you be more priuiledged then ſuch a great Lord, a man of ſuch valour, who knowes full well that his wife makes him cuckold, as well when he is in the Court preſent with her, as when he is in the country abſent from her, and yet dare not ſpeake a word for feare of cracking his credit? Thus we ſee how long cuſtome in ſin hath ſo bereft many at this day of all ſenſe of ciuill honeſtie, that they make but a ieaſt at that, which their anceſtors counted the greateſt croſſe and corraſiue in the world: I ſay *their aunceſtors*, including the heathen as well as Chriſtians. For the *Grecians* and *Romans* (we know) puniſhed adultery moſt ſeuerely, following the law of God therein. But not to ſeeke farre backe nor farre off for examples, we may iudge by that which befell the high Stuards wife of *Normandie* (in the raigne of king *Lewis*

the eleuenth) whether at that time they made but a ieaſt of adultery, as they do at this day. For he hauing taken his Ladie vpon the ſodaine playing the whore with his ſteward, firſt ſlue the adulterer before her face, and after put her to the ſword likewiſe (notwithſtanding their children which ſhe held in her armes:) and yet was neuer troubled by the King, nor called *coram* for the matter, albeit ſhe was deſcended of a noble houſe, and of the bloud royall, as ſome affirme. Would not ſuch a fact ſeeme ſtrange at this day? No doubt it would, conſidering that the world is cleane changed from that it was in former time, and (as it were) turned vp ſide downe. For they are now growne to this height of impudencie, to make wanton ſongs of purpoſe to embolden and fleſh *Venus* white liuerd ſouldiers, to violate their faith plight to their husbands; one of which beginneth thus:

Ne void on pas les hommes
Faire vertu d'aimer?
Et ſottes que nous ſommes,
Nous le voulons blaſmer.
Ce que leur eſt louable,
Nous tourne à deſhonneur,
Et faute inexcuſable.
O dure loy d'honneur.
Pourquoy nature ſage, &c.

That is,

See we not men ſo honour wanton loue
With vertues ſtile, which we fond fooles reproue?
That which in them deſerues ſo faire a name,
To vs why ſhould it turne to mickle blame?
Hard law of honour, why did nature ſage? &c.

This ſong likewiſe (which was common in euery mans mouth at the Court) was made vpon a *Vaudeuille*, beginning thus:

Ne void on pas les hommes ſe iouer ça & là?
Et ſottes que nous ſommes, n'oſons faire cela.

That is,

How do our gallants ſwagger to and fro?
But fooles that we are, we dare not do ſo.

And there was another in as great requeſt: the argument whereof was the licentious libertie and impunitie of adulterie, a ſinne ſo rife at this day: one ſtraine of the ſong is this:

Ami cocu, veux-tu que ie te die,
Si tu m'en crois, ne di ta maladie.
Car ſi ta femme vn coup eſt deſcouuerte,
Elle voudra le faire à porte ouuerte.
Eſtre cocu n'eſt pas mauuaiſe choſe,
Si autre mal on ne luy preſuppoſe.

That is,

Cuckold my friend, if thou wilt me belieue,
Neuer expreſſe the thing that gars thee grieue.
For if thy wife be knowne once for a whore,
She then will iade thee at thine open doore.
It matters not ſo much to weare an horne,
And if it might be free from others ſcorne.

The

The concluſion of the ſong is this:

Ou ſi tu crois cocu eſtre vne tache,
Garde toi bien au moins qu'on ne le ſache,
Le remede eſt à qui les cornes porte,
De les planter ailleurs de meſme ſorte.

That is,

If hornes thou deemſt a blemiſh to thy brow,
See well that neuer man thy ſorrow know.
Hornes haue no cure, but when thy ſelfe is ſped,
To plant thy hornes vpon anothers head.

I am not ignorant that this ſweet ſong was made in imitation of *Ouid*; but the queſtion is, whether he being a prophane Pagan, be a ſufficient warrant for Chriſtians to oppoſe ſuch notorious vile villanies to Gods holy commaundements? And which is yet more, he was then accounted no body that could not ſing this ſong; whereas if a man had ſung the ten commandements, or one of *Dauids* Pſalmes, they would haue ſung him a ſong of frying a fagot, and committed him to the Lords of *the burning chamber*. My ſelfe being in the Court, had mine eares often beaten with a like ſong coming out of ſome ſuch ſhop, in which mention is made of a certaine Ladie, who perceiuing her ſelfe to wrinkle and waxe old, greatly lamented her former courſe of life, viz. that ſhe had bene honeſt, and kept touch with her husband: the ſong beginneth thus:

Ie plain le temps de mon floriſſant aage, &c.

That is,

I waile the time of my once flouring age, &c.

Thus thou ſeeſt (gentle Reader) how they incite women to wantonneſſe and dalliance, as if they were ſlacke and backward of themſelues, when they are intreated to play ſuch pageants: thoſe I meane eſpecially who are brought vp in all idleneſſe, delicacie and wantonneſſe; for whoſe good, theſe ſongs (containing ſuch goodly inſtructions) were purpoſely made. I omit other triuiall ſongs, many prouerbes, as alſo ſundry wanton and effeminate ſpeeches and geſtures, which aime at nothing elſe but the corrupting of maids and matrons. For (to wind vp all in a word) there is no deuice ſo diueliſh or damnable, but hath bene found out in theſe daies, to make vices vertues: which I vnderſtand eſpecially of whoredome. And to the end they might throughly corrupt vs, they haue erected *Priapus* his images againe with all their traine, in their pleaſant gardens; witneſſe that of Saint *Germain des Prez* at *Paris*, ſo finely trimmed by an *Italian* who was owner therof, and who kept a brothell houſe in it for all commers. What remaines there then to make the vices of this Age ſo ſuperlatiue, but that it may out-ſtrip and go beyond not onely the age laſt paſt, but all others ſince the world began? Verily nothing but the modeſt pictures of *Philænis* and *Elephantis*. But hath not *Italy* (I ſpeake it with griefe) furniſhed vs with as bad, or rather with worſe then they? Yea, and with ſome ſuch as were not heard of before: wherin that is liuely preſented to the eye, which whoſoeuer hath but a ſparke of the feare of God in his heart, cannot ſo much as name withour horror. So that we may wel ſay, *Venimus ad ſummũ*: and yet all too little to ſet forth the exceeding great wickednes, & ſuperſuperlatiue knauery of theſe times in this particular. For who of all the heathen are more laſciuious, more looſly licencious and diſſolute in ſpeech, or (in a word) more deadly enemies to chaſtity, then the Poets, eſpecially the Latin *Elegiacks*? And yet *Propertius* a captain among them cõplaines of the like wickednes (though not altogether ſo notorious) whẽ he ſaith:

Quæ manus obſcœnas depinxit prima tabellas,
Et poſuit caſta turpia viſa domo,
Illa puellarum ingenuos corrupit ocellos,
Nequitiæq́ ſuæ noluit eſſe rudes.
Ah gemat in terris iſta qui protulit arte,
Iurgia ſub tacita condita lætitia.
Non iſtis olim variabant tecta figuris,
Quum paries nullo crimine pictus erat.

And as concerning the laſt diſtich, with what elſe I beſeech you are walles painted at this day (being alwayes in the view of children, and thoſe of the yonger ſort, who are yet vnder the rod) ſaue with ſuch pictures? Or with what pictures are halles and chambers garniſhed, ſaue with theſe? I had thought I had bin at an end, but I perceiue I am yet to begin, in that ſundry other offer themſelues to my pen, which haue bene deuiſed (at leaſtwiſe practiſed) by Chriſtians at theſe dayes. Notwithſtanding I will content my ſelfe with one other, in compariſon whereof theſe ſtatues of *Priapus* erected in gardens and others, reſembling thoſe of *Philænis* and *Elephantis*, may ſeeme to be but toyes, not to be ſpoken of. It is a fine pageant which was playd at *Bloys*, when King *Henrie* the ſecond made his entrance into that citie, in which they cauſed a company of whores (thoſe eſpecially whom the *Italians* call *Sfaciate*) to be ſtript naked, and to ride vpon oxen in this modeſt manner; making this goodly ſhew whereſoeuer theſe gallants which followed them (performing the office of *pique-bœufs*) thought good. Moreouer, we heare how *Menot* (poore ſoule) exclaimeth againſt certaine for making their baudie bargaines in Churches. But what would he ſay to thoſe that commit whoredome in Chappels, taking all their Saints of both ſexes there preſent for witneſſes? Which wanton and wicked dealing, the Lord (no doubt) ſuffereth in iudgement, to the end that thoſe places which haue bene ſo long time ſpirituall brothel houſes for men to commit ſpirituall fornication in, ſhould be alſo reall brothell houſes, euen ſtewes and ſties of ſinne, where they might defile themſelues by bodily pollution. And what would he ſay (trow we) of another profane practiſe, yet more ſtrange, viz. of ſuch as apply the holy Scripture, and ſentences of the auncient Doctors to their baudy and beaſtly ſongs? as we ſee in theſe verſes:

Sainct Auguſtin *inſtruiſant vne Dame,*
Dit que l'amour eſt l'ame de noſtre ame:
Et que la foy, tant ſoit conſtante & forte,
Sans ferme amour eſt inutile & morte.
Sainct Bernard *fait vne longue homelie,*
Où il benit tous les cœurs qu'amour lie.
Et ſainct Ambroiſe *en fait vne autre expreſſe,*
Où il maudit ceux qui ſont ſans maiſtreſſe.
Et de Lyra *là deſſus nous reconte*
Que qui plus aime, & plus haut au ciel monte.
Celui qui ſçeut les ſecrets de ſon maiſtre,
Dit que l'aimant damné ne ſauroit eſtre.
Et dit bien plus le Docteur Seraphique,
Que qui point n'aime, eſt pire qu'heretique.
Pource qu'amour eſt feu pur & celeſte,
Qui ne craint point qu'autre feu le moleſte.

Et

Et c'eſt pourquoi (comme dit ſainct Gregoire)
Vn aimant fait ici ſon Purgatoire.
That is,
Auſtine *inſtructing a deuouter Dame,*
Sayes, Loue the ſoule is of our liuing ſoule,
And faith how euer firme and reſolute,
Withouten loue, all bootleſſe is and dead.
And Bernard *writes a longſome homily,*
Bleſſing all hearts ybound with chaines of loue.

And Ambroſe *writes another not vnlike,*
Cenſuring all that do a miſtris want.
Whereon Lyranus *in his learned gloſſe,*
Sayes, more we loue, the nearer we aſpire
To heauens height. And he that inlie knew
His miſtris ſecret thewes, could boldly ſay,
The man that loues, can neuer damned be.
And that Seraphique *Doctor well defines*
Who loues not's worſe then an hereticke.
And for loue is a pure celeſtiall fire,
That cannot be by other fires annoyd:
Wiſely concludeth hence Saint Gregorie,
That louers here do frie in Purgatorie.

The concluſion is this:

Nulle de nous ne ſoit donques ſi dure
Qu'elle reſiſte à la ſaincte Eſcriture:
Puis qu'on la void de ce propos remplie,
Que pour aimer, la Loi eſt accomplie.

That is,

Let non ſo hardie be to dare oppoſe
The ſacred writ; whoſe euery page auowes
The law by loue fulfild.

See here the brazen faced impudencie of theſe miſerable miſcreants, thus ſhamefully prophaning the holy Scripture, in making it ſerue them as their bawd. A far fouler fact then that whereof *Menot* complaineth, when he exclaimeth againſt certaine letchers for making their baudie bargaines in Churches. It is true indeed (may ſome ſay) but it haply neuer came to their eares that had either wit in their heads to perceiue the impietie that lay masked vnder this vizard, or authoritie in their hands to puniſh thoſe that ſung it. To which I anſwer, that there was neuer ſong in ſuch requeſt, or which better pleaſed, eſpecially thoſe kind of men. Others there are who haue vſed ſentences of Scripture, as namely certaine verſes taken out of the Pſalmes, in their wanton ballads and laſciuious ſongs. For it is not of late time (as we know) that they tooke this libertie to make themſelues merry, by vſing the Scripture phraſe to grace a conceit or a ieaſt. But we ſhall haue fitter occaſion to ſpeake hereof in the Chapter of blaſphemies. Let this now ſuffice for *Menots* complaint.

4 Moreouer, theſe Preachers crie out with might and maine againſt the bawds of their time: and *Menot* hath a bout with the Lords of the Parliament for letting them their houſes; being horne mad with them for giuing their helping hand, or ſhewing any countenance to ſuch wicked wretches. But what would he ſay (may

we thinke) of thoſe, who for their good and faithfull ſeruice in making baudy bargaines, haue bene in ſuch fauour with Princes, that they haue not ſtucke to beſtow caſtles, benefices, offices, and great dignities vpon them? Witneſſe a Biſhop, who bragged in my hearing, that whereas men in times paſt came to great preferment by their learning, and by being good Latiniſts, he for his part vnderſtood not a word of Latine, but onely *paſſelatine*, by meanes whereof he was aduanced to that dignitie. This his *paſſelatine* was (as moſt would confeſſe, if I ſhould name him) the office of a bawd, although he made no brags thereof.

CHAP. XIII.

Of Sodomie, and the ſinne againſt nature, committed at this day.

MOreouer, if there were nothing elſe but ſuch ſwiniſh Sodomie as is cõmitted at this day, might we not iuſtly terme this age the paragon of abhominable wickedneſſe? The heathen (I confeſſe) were much addicted to this vice: but can it be ſhewed that it was euer accounted among Chriſtians as a vertue? Yet ſome in theſe daies haue not only accounted it a vertue, but alſo written in commendation of it, and publiſhed their writings in print, to the view of the world. For we may not forget how that *Iohn de la Caſe* a *Florentine* and Archbiſhop of *Beneuent* writ a booke in Italian rime, wherein he ſings forth a thouſand praiſes in commendation of this ſinne; which good Chriſtians cannot ſo much as thinke of without horrour: calling it (among other epithets which he giueth it) *a heauenly worke*. This booke was printed at *Venice* by one *Troianus Nanus*, as they who copied it out do teſtifie. The author of which worthy work, was the man to whom I dedicated certaine of my Latin verſes, whileſt I was at *Venice*. But I proteſt, I committed that fault before I knew him to be ſuch a monſter. And when I was aduertiſed thereof, it was paſt recall and recouery. But to returne to this ſo foule and infamous a ſinne: Is it not great pittie that gentlemen, who before they trauelled into *Italy* abhorred the very naming of it, ſhould after they haue continued there a time, delight themſelues not onely in talking and diſcourſing, but in practiſing and profeſſing it, as a thing which they haue learned in a happie time? As for thoſe who through bad cuſtome haue onely kept the Italian phraſe there commonly ſpoken (though borowed from ſuch wicked villany) they haue (I grant) ſome colourable excuſe. But what can the reſt alledge for themſelues? Yet I dare not affirme that all who are tainted with this ſin, learned it in *Italy* or *Turkie*: for our *M. Maillard* was neuer there, and yet he made profeſſion of it. So that he, who like a great Sorbonical doctor cauſed ſo many ſilly ſoules to frie a fagot againſt all right and reaſon, equitie and conſcience, was the man whom the Iudges might iuſtly haue burned, not as a *Lutheran* (as they then called them) or an obſtinate Goſpeller, but as a Sodomiticall buggerer.

2 But I were much to blame if I ſhould forget *Peter Lewis* (or rather *Aloiſius*, for he was called in Italian *Pietro Aloiſio*) ſonne to Pope *Paule* the third. This Prince of *Sodome*, Duke of *Parma* and *Placentia*, that he might not degenerate from the Popiſh progeny (whence he was deſcended) was ſo addicted to this horrible and helliſh ſinne, yea ſo caried away with the burning thereof, that he did not onely forget the iudgements of God, and the prouident care he ſhould haue

had

had of his good name (at leaſt with ſuch as make no conſcience to giue themſelues to ſuch villanie.) Nay (which is more) he did not onely forget that he was a man, but euen the dayly danger of death it ſelfe, whereof bruite beaſts do ſtand in feare. For not content to ſatiate his lawleſſe luſt with innumerable perſons of all ſorts, ſexes and degrees, he went a wooing at the laſt to a yong man, called *Coſmus Cherius* then Biſhop of *Fano*: and perceiuing that he could not otherwiſe haue his pleaſure of him, and worke him to his will, he cauſed his men to hold him. Shortly after which fact, he receiued the reward due to ſuch monſters: and as he had led a wicked and ſhamefull life, ſo they made for him ſo infamous and villanous an Epitaph, that the Reader had need of a pomander in his pocket, or ſome preſeruatiue, leaſt his ſtomacke ſhould riſe at the reading thereof.

3 Concerning *beſtialitie*, or the ſinne againſt nature (which was euer more common among ſhepheards then others) who ſo liſt to make enquirie into the examples of later times, ſhall find as great ſtore of them as of the reſt. But if any deſire examples of freſher memory, let him go to the Italian ſouldiers of the camp that would haue beleaguered *Lyons*, during the ciuill warres, and aske them what they did with their goates. Notwithſtanding an accident happened in our time farre more ſtrange then any that can be alledged in this kind, of a woman burned at *Thoulouſe* (about ſeuen and twenty yeares ago) for proſtituting her ſelf to a dog, which was alſo burned with her for company: which I account a moſt ſtrange fact, conſidering her ſexe. Now this ſinne I call *the ſinne againſt nature*, hauing reſpect rather to the common vſe and phraſe of ſpeech, then to the proper ſignification of the word, according to which, Sodomie is as well a ſinne againſt nature as beſtialitie. But not to enter into a warfare of words, let this ſuffice, that bruite beaſts do condemne vs herein.

4 Now albeit the former example be very ſtrange, yet we haue here another farre more ſtrange (though not altogether ſo wicked) committed about thirtie yeares ago by a maide borne at *Fountaines* (betweene *Blois* and *Rõmorantin*) who hauing diſguiſed her ſelfe like a man, ſerued as an hoſtler at an Inne in the ſuburbes of *Foy* for the ſpace of ſeuen yeares, and afterwards maried a maide of the towne, with whom ſhe accompanied for the ſpace of two yeares or thereabout, attempting much, but effecting nothing: after which time her coſinage and knauery in counterfeiting the office of a husband being diſcouered, ſhe was apprehended, and hauing confeſſed the fact, was burned. By which examples we ſee that our Age may well boaſt, that (notwithſtanding the vices of former times) it hath ſome proper and peculiar to it ſelfe. For this fact of hers, hath nothing common with that which was practiſed by thoſe famous ſtrumpets, who in old time were called *Tribades*.

CHAP. XIIII.

Of blaſphemies and execrations vſed at this day.

I Come now to intreate of blaſphemies; in handling whereof, I wil obſerue no other method then that which offereth it ſelfe to my memory, as it ſhall furniſh me with examples. Firſt then, what would the iolly Preachers, *Oliuer Maillard*, *Menot* and *Barelete* ſay (may we thinke) if they ſhould returne backe into their countries againe,

againe, to ſee the diueliſh demeanour of theſe wicked wretches, & to heare them blaſpheme, renounce, and reneigue God in ſuch fearfull manner? Or what would holy King *Lewis* ſay, if he were now liuing? Where might he find tormentors enow to pierce and cut out blaſphemous tongues, except blaſphemers ſhould butcher one another? And what would they ſay (trow we) if they ſhould heare this prouerbe, or prouerbiall compariſon from the mouth of euery paiſant, *He ſweareth like a gentleman?* (ſutable to that we mentioned before, *It is not for a villaine to renounce God*): or if they ſhould heare the common ſort ſay, *He ſweareth like an Abbot:* or *He ſweareth like a carter:* would they not wonder to heare ſo many of theſe *likes?* I make no queſtion but they wold. Yet I perſwade my ſelf they wold wonder much more, if they ſhould ſee how gentlemen and noblemen (be it ſpoken without diſparagement to true gentry and nobilitie, which makes ciuilitie and pietie the two moulds wherein they frame their actions) rather teach their children to ſay, *I renounce God*, then *I beleeue in God*. Doubtleſſe if good King *Lewis* had heard ſuch blaſphemies, he would haue thought himſelfe among the infernall fiends in the very bottome of hell. And he would (no doubt) much more haue abhorred it, if he ſhould haue ſeene yong Princes haue tutors for blaſphemies (as for ſome good and commendable ſcience) to teach them to vary, change, and diuerſifie them euery way, to pronounce them with their right accents, and to animate them with like audacitie, without either hicke or hem.

2 I might here ſhew how we outſtrip and go beyond our aunceſtors, as well in this as in other vices: I meane not onely in blaſpheming, but in the forme and manner of blaſphemie, or rather formes and manners, they being almoſt infinite. But it ſhall ſuffice to giue a taſt hereof in a word or two, and to ſhew how beſides old and new blaſphemies, bred and borne (as I may ſay) in our natiue ſoile, they haue made a hotchpotch of them with thoſe of forreine countries: as though they alone were not ſufficient to incenſe the maieſtie of God, and to pull vpon vs his fearfull iudgements. But not to inſiſt vpon theſe, there are ſome blaſphemies in the *Italian* tongue ſo fearfull, horrible and hideous, that they may ſeeme to proceed rather from diuels then from men. Of which number, that is one which I heard out of a Prieſts mouth at *Rome*, which ſhall not be forgotten in his proper place. And it may wel go hand in hand with this which was vttered by an *Italian* at *Venice* (no Prieſt, but a ſecular man) as he was playing at cards in the French Ambaſſadors houſe, *Venga'l cancaro al lupo*; what hurt in this? may ſome ſay. Verily his notable villanie herein appeares, in that he ſpake it (as appeared afterward) by a figure called *Apoſiopeſis*, or *Reticentia*, in ſtead of *Venga'l cancaro al lupo, che non mangio Chriſto quando era agnello*: calling Chriſt *Agnello*, by alluſion to that of *S. Iohn*, *Ecce Agnus Dei qui tollit peccata mundi: Behold the Lambe of God which taketh away the ſinnes of the world*. Likewiſe the blaſphemie of the *Italian* who was wont to ſay, *A bots on the Aſſe that caried Chriſt to Ieruſalem*, was very wild, but not ſo wicked. I omit *Putana di Chriſto*, and ſundry others of the like ſtraine: for though they be very horrible, yet they are very frequent and vſuall.

3 But for as much as the greateſt blaſphemies are cõmonly belched out at cards and dice, I wil here alledge a late ſtrange example of a good fellow, who to recompence his loſſe with curſing and ſwearing (as the manner is) playd ſuch a tricke, as the like (I perſwade my ſelfe) hath not bene heard of. For being weary with curſing, renouncing, and reneiguing of God, and ſwearing by all the othes he could deuiſe; he commanded his man to helpe him, and to hold on this gracious talke, till he had better lucke. This one example (if there were no other) were ſufficient

to condemne our Age of greater outrage then all the former. Howbeit they are so plentie, that they are nothing daintie: for as some deuised this new knacke of knauery; so others inuented others, as hereafter shall be shewed.

4 Firſt then whereas our Anceſtors did onely impart the honour of God to their men and women Saints (as they terme them,) ſuch hath bene the audacious impietie of the Gnathonicall flatterers of this Age, that they haue made no conſcience to ſtile Princes with the titles of Gods diuine Attributes, as namely with that of *Moſt ſacred Maieſtie*. And as the heathen ſtiled their Emperor *Diuus Cæſar*: ſo haue they ſtyled Emperours and Kings in theſe dayes. Nay, ſome are come to this paſſe, to call a mortall man not onely *Our holy Father*, but *Our God on earth*. And (as one vice draweth on another) they haue further applied ſundry things ſpoken of the eternall God in holy writ, to mortall men, and haue honored them with like titles: wherof I could alledge manifold examples, if my occaſions would permit: but I will content my ſelfe for the preſent with theſe two, *Sub vmbrâ alarum tuarum protege me*, or *ſperabo*. And, *Non eſt abbreuiata manus Domini*: which I remember I haue often heard thus applied. The laſt time I heard them, was from a Lawyers mouth, pleading at the barre.

5 Yet they reſt not here: for they are come now at the laſt to apply ſundry texts of Scripture to the praiſe of *Iacke* and *Gill*, men and women of all ſorts and conditions, tag and rag. And as they haue applied ſome Scriptures in commendation of thoſe whom they honored; ſo haue they applied others to the diſgrace and defamation of thoſe whom they maligned: wherein *M. Paſquin* had a notable faultie. And verily it is not vnlike, but that this inuention came firſt from him: and that thoſe who in the raigne of King *Francis* the firſt, girded at the Lords and Ladies of the Court, with quips and taunts borrowed from Scripture, were trained vp in his ſchoole.

6 But the wickedneſſe of the damned crue hath bene farre greater: of which ſort, this Age hath had and hath many euen at this day. For not ſo much as pot-companions, but can apply the Scripture to their drunkenneſſe, and bealch them out of their filthy mouthes. It is too well knowne how they were wont to ſay for euery glaſſe of wine they tippled off: *Cor mundum crea in me Deus, & ſpiritum rectum innoua in viſceribus meis*. And when they would ſignifie in their drunken gubbridge, that ſome wine was better then otherſome, and that it was the right; they would ſay, *Hic eſt, tenete eum*. And when there is no more liquor in the pot, your meale-mouthed Monkes vſe this Allegoricall ſpeech as wel as their fellowes, *Date nobis de oleo veſtro, quia lampades noſtræ extinguuntur*. And now that I am ſpeaking of Monkes, the Abbot of *Ioſaphat* by *Chartres* comes to my mind, who was one of the greateſt vpholders of god *Bacchus*: This Prelate being asked on a time how he could drinke ſo much, and in what ſchoole he had learned that liberall ſcience: to ſhew that he had read, at leaſtwiſe had heard ſome thing of the Scripture, alledged theſe words out of the Pſalmiſt, *Patres noſtri anuntiauerunt nobis*. But what ſpeake I of drunkards? Not ſo much as pockie villaines, but would (as they were ſweating out the pockes) apply the Scripture to their diſeaſe, in ſaying, *Quoniam tacui, inueterauerunt oſſa mea*. But this is yet applied more abſurdly, *Flabit ſpiritus eius, & fluent aquæ*. I remember alſo what one at *Paris* ſaid, when his mother was dead, and he had gotten all her goods into his hands, *Quaſi nubes pluuiæ in tempore ſiccitatis*: which he learned (I take it) of ſome ſcoffing Skoggins, as honeſt men as himſelfe. And do not good fellows euer & anone make themſelues ſport with theſe words of *S. Paul, Si quis Epiſcopatum deſiderat, bonum opus deſiderat*,

in

in saying, *Si quis Episcopatum desiderat bonum, opus desiderat?* To be short, they thinke that a iest is not worth a rush, except it be seasoned with the salt of the sanctuary: as the Abbot who speaking of the drie summer, when the grapes were dried vp, and (as it were) rosted with the heate of the Sunne, said, *Spiritus vitæ erat in rotis.* Nay, these wicked blasphemers, and prophane abusers of Scripture, haue not spared their owne Masse. For when one is hanged, they say, *Sursùm corda:* when a man taketh the cup to drinke, *Quia pius est.*

7 Hitherto I haue said nothing of those varlets who so notoriously abuse this Scripture, *Cœlum cœli Domino, terram autẽ dedit filijs hominũ: The heauens of heauens are the Lords, but the earth hath he giuen to the children of men;* alledging it to infringe Gods prouidence, whereby he ruleth all things according to his good pleasure: which I omitted not through forgetfulnes, but for that the abuse and profanation thereof, is more auncient then this Age; yet questionlesse the contemners of God, blasphemers of his Sonne, villanizers of his Saints, scorners of his seruice, who do now (as it were) shield and shroud themselues and their Atheisme vnder these words, as vnder *Aiax* his buckler, are cosin-germaines to those of the damned crue, who in the time of the foresaid Preachers were wont to say, *Let God keepe his heauen to himselfe, and let vs alone, and follow our pleasures.* Ignorance perhaps gaue the first occasion of this false interpretation, which scoffing Atheists applied afterwards to their owne purpose: as our auncestors, who erroniously expounding this place in the Psalmist, *Cum peruerso peruerteris;* through ignorance ioyned with malice, wold haue paralleled it with the French prouerb, *Il faut hurler auec les loups.* But to returne to those who maliciously prophane the holy word of God, I haue not (I confesse) mentioned the places of Scripture, applied by some to whoredom and lecherie, as hauing spoken of it sufficiently before: where I haue shewed that whereas *Menot* complained onely of the prophanation of Churches by panders who made their bawdie bagaines in them; we might now take vp a farre more iust and grieuous complaint, in that they make the Scripture their bawd; a thing as full of wickednesse and prodigious diuelish abhomination, as euer was heard and tollerated among Christians: and if I should say ten times more, I should not passe the bounds of truth. But I will leaue it to thy consideration (gentle Reader) how much honester men they were, who during the last ciuill garboiles in *France*, to anger the aduersaries of the Romish religion, began their play at dice with the saying of the Psalmist, *Our helpe standeth in the name of the Lord, who hath made heauen and earth*: abusing it of purpose to spite and anger them the more, for that Protestant Preachers were wont to call vpon God in this manner, in the beginning of their Sermons.

8 And this puts me in mind of another blasphemie somewhat differing from the former, in all points suiting that of the Iewes in the Gospell, when in scoffing manner they mocked our Sauiour, and said, *He trusteth in God, let him now deliuer him, seeing he loueth him.* For the aduersaries of the aduersaries of the Romane religion gnashing their teeth, as often as they heard the Protestants sing the 50. Psalme: *The mightie God, the eternall hath thus spoke, &c.* When they thought they had them on the hip, could not containe, but would vpbraid them and say, Where is now this mightie God? Ha sirs, we will make you sing a new song; we wil make you sing, *O Lord consider my distresse.* We also find this kind of blasphemie in the Prophet *Dauid*, where he saith:

For why they pierce my inward parts
with pangs to be abhord:

When

When they crie out with ſtubburne hearts,
where is thy God thy Lord?

And in another place:

Why ſhould the heathen ſcorners ſay,
where is their God become?

Both which blaſphemies are much more tollerable then the former, and that for ſundry reaſons.

9 Moreouer, we ſhall find the blaſphemies whereby they ſcoffe and ſcorne, deride and mock at the worſhip of God and true religion far more abhominable then the wickedeſt blaſphemies of the prophaneſt Pagans in the earth. And verily I doubt whether the infernall fiends can adde any thing thereto. And yet there are none more welcome to moſt courtiers then ſuch companions; as being deſirous to be inſtructed by them, thinking it neceſſary thus to be qualified, that they may be thought throughly accompliſhed in court-like behauiour: as if the way for a man to braue it out with flouts and frumpes, were to begin with God? Now blaſphemers are of two ſorts: ſome are flat *Atheiſts*, who by an *Antiphraſis* will needs be called *Deiſts* (forſooth) in ſpite of all that ſpeake againſt it: and verily I dare giue my word for them, that they are no hypocrites, but ſpeake as they thinke. Others, notwithſtanding the gnawing worme of an accuſing conſcience, coũterfet themſelues to be *Atheiſts*. And whereas ſome *Atheiſts* confeſſe that they are much grieued, becauſe they cannot beleeue that there is a God; theſe contrarily are halfe mad at themſelues, becauſe they cannot obliterate this principle and perſwaſion out of their minds: and for that their conſcience doth checke them when they denie his holy prouidence. The *Italian* Lord, who leauing his countrey to dwell in *France*, and died in the warres of a piſtel ſhot, may well be the ring-leader of the dance: for whereas others (now ready to giue vp the ghoſt) commended themſelues to God; he deſired his friends that came to viſit him, that they would commend him to the King, and tell him that he had loſt a good ſeruant. He often acknowledged (as I heard it reported by his owne familiars) that he deſired to beleeue in God, as others did, but that he could not. And yet for all this his great deſire, it was his only delight to belch out ſuch fearfull blaſphemies againſt God and his holy truth, that thoſe of *Iulian* the *Apoſtate* may (in cõpariſon) ſeeme to be but ſmall. For (to omit ſundry of his other gracious ſpeeches) he was not aſhamed to ſay, that God dealt vniuſtly when he condemned mankind for a peece of an apple: and that he had learned nothing in the new Teſtamẽt, but that *Ioſeph* was a ſimple fellow in that he was not iealous of his wife, himſelf being ſo old, and ſhe ſo yong. Thus much for the firſt kind. Of the ſecond ſort of *Atheiſts*, who by reaſon of the ſting of conſcience wherewith they are ſo diſquieted, are conſtrained to acknowledge a diuine power and prouidence, we haue ſundry examples: for thoſe Courtiers, who in the raigne of the French King *Henry* the ſecond, ſaid, *They beleeued in God, as the King beleeued; but if he beleeued not in him, neither would they*: are by their owne confeſſion to be regiſtred in this roll. But where ſhall we place thoſe vile varlets who ſhame not to ſay, *They beleeue in the King and the Queene-mother, and know none other beleefe?* Verily it puts me to a plunge to inuent a name anſwerable to their nature: I meane a word ſufficiently emphatical to expreſſe their wickednes. But for want of a better they may not vnfitly be called *thriſe accurſed damned Atheiſts*.

10 I come now to thoſe hel-hounds of the damned crue, who not content to belch out their blaſphemies among their mates (companions like themſelues)

or in preſence of thoſe whom they would gladly anger, by ſwearing and blaſpheming; nor to furniſh the table at great feaſts and merry meetings with them, (where they paſſe for currant vnder the name of ieaſts and pleaſant conceits) do further ſet them forth in print, that all the world may take notice of them. Who knoweth not that this age hath reuiued *Lucian* againe, in the perſon of *Francis Rabelais*, making a mock of all religion in his diueliſh diſcourſes? or what a prophane Scoggin *Bonauenture des Perriers* was in deriding of God? and what pregnant proofes he hath giuen hereof in his worthy worke? The marke (we know) which theſe varlets aimed at, was outwardly indeed to make as though they would but driue away melancholike dumps, and paſſe away the time with pleaſant diſcourſe. But indeed and truth to inſinuate themſelues by varietie of ieaſts and quips, which they caſt forth againſt the ignorance of our forefathers (which was the cauſe they ſuffered themſelues to be abuſed, and as it were led by the noſe by ſuperſtitious Prieſts) and by this meanes *A ietter des pierres en noſtre iardin* (as it is in the French prouerbe) that is, to mock and gird euen at Chriſtian religion it ſelfe. For after diligent peruſing of their diſcourſes, it will eaſily appeare, that it was their maine drift, the onely marke and ſcope which they aimed at, to teach the Readers of their bookes, to become as honeſt men as themſelues: that is, to beleeue in God, and to be perſwaded of his prouidence no otherwiſe then wicked *Lucretius* was: that whatſoeuer a man beleeueth, he beleeueth in vaine: that whatſoeuer we reade in Scripture of eternall life, is written for no other end but to buſie ſimple idiots, and to feede them with vaine hope: that all threatnings concerning hell and the laſt iudgement denounced in the word, are nothing but meere bugs, like thoſe wherewith we terrifie yong children, making them afraid of the fayry, hob gobling, or bul-begger: in a word, that all religions were forged and framed by the braine of man. And I feare me ſuch maſters haue but too many ſchollers at this day, readie to liſten to ſuch inſtructions. For ſome there be who are not as yet plaine Atheiſts, but onely inclining that way, who deale with the knowledge they haue of God, as ſicke men do with the licence of Phiſitians. For as ſicke patients, notwithſtanding they haue reſolued to eate and drinke what themſelues think good, and not what the Phiſitian ſhall preſcribe, importune him to diſpence with them againſt his preſcript, for ſuch and ſuch meates, as though it would do them more good or leſſe hurt when they haue once obtained ſuch a licence: ſo is there a generation of monſters rather then of men, who notwithſtanding they haue reſolued to go on in their wicked courſes, though their conſciences checke them neuer ſo much, yet could wiſh with al their hearts, they might follow them with conſent thereof: and therefore labour by all meanes to extinguiſh and obliterate all ſenſe and knowledge of God out of their minds, the light whereof doth ſhew them the leudnes of their liues. And they can make no ſhorter a cut, nor take an eaſier courſe to come to the period of their intended purpoſe, then to go to ſchoole to the foreſaid Doctors. To conclude, the bookes which haue bene written by theſe two worthy writers, and their pue-fellowes, are ſo many ſnares or baited hookes layd to catch ſuch ſimple ſoules as are not well guarded with the feare of God: being ſo much the more harder to be eſpied, by how much they are better ſugered ouer with merry conceits, delighting and tickling the eare. And therefore all thoſe that feare to go aſtray out of the right way wherein God hath ſet them, muſt be admoniſhed to beware of ſuch hunters. As for profeſſed Atheiſts, they are the leſſe to be pitied, conſidering they fall not into ſuch ſnares at vnawares, but voluntarily intangle themſelues therein.

But

11 But what ſhall we ſay of *Poſtel* and ſuch like ſcribling companions? Verily I know not what conceit others may haue of them; for mine owne part (to ſpeake that which I haue often ſaid) ſince I was acquainted with *Poſtels* braine-ſicke blaſphemies, partly from his owne mouth, and partly by his writings, and had ſeene ſo many ſilly ſoules deluded and bewitched by them: I haue not a little wondered why any man ſhould maruell that *Mahomet* could win ſo many countries & kingdomes to his fond fancies, and doting dreames. For is it not much more ſtrange that *Willo Poſtel* preaching in the face of the Vniuerſitie of *Paris* (about thirteene yeares ago) that an old beldame (whom he called his mother *Ioane*) ſhould ſaue all women, as Chriſt did all men, ſhould find ſo many diſciples; then that *Mahomet* ſhould make the world beleeue that men onely went to heauen, and not women? If *Poſtel* had preached ſuch fooleries, I ſay not to the citizens of *Paris*, but to the ſimpleſt ſots of *Auuergne* or the rudeſt *Normans*: not to learned men, but to ſilly idiots, which could ſcarce tell their fingers: not ſince the traſh and trinkets of Popiſh trumperies were diſcouered, but whileſt the darkneſſe of ignorance and ſuperſtition was more groſſe and palpable then that of Ægypt (which a man might haue felt (as it were) with his finger) yet might we well wonder how euer it was poſſible that ſuch diueliſh doctrine ſhould find entertainment. How much more then, that it ſhould not onely be entertained, but highly eſteemed, eſpecially in that citie which hath this long time bragged, and doth euen at this preſent, to be the flower of all *France*, and the onely paragon for matter of true riches, ſuch as arts and ſciences are. But ſome may here haply reply and ſay, that though many went to heare him in ſuch multitudes, that for the very throng & preſſe of people they were in danger to be ſmothered: yet is it not probable he ſhould haue any diſciples or followers, except ſome of the ſimpler ſort. To which I anſwer (and that confidently, as knowing it to be a moſt certaine truth) that he gaue ſuch a reliſh to his words, that he made many men otherwiſe learned and wiſe, to ſauour them, who before they had heard him, ſcorned and derided them as the fondeſt impietie and fooliſheſt foppery in the world. Further, this wicked wretch not content to vtter theſe his monſtrous blaſphemies in priuate to ſuch as reſorted to him, hath ſet them forth in print, and therefore is in the number of thoſe of whom we now ſpeake. Howbeit I cannot well tell whether a man may find in any of his bookes certaine ſpeeches which he vttered in the *Realte* at *Venice* in my hearing, and in the hearing of ſundry others, viz. that if a man would haue a perfect & abſolute religion indeed, he muſt compound it of Chriſtian religion, Iudaizme, and Turcizme: and that there were many excellent points of doctrine in the *Alcoran*, if they were well conſidered. Who will not now confeſſe that our age ſurpaſſeth all the former, as wel in blaſphemies as in other villanies? (*blaſphemies* I ſay, not proceeding of ignorance, as in former time, but of a cankred malicious mind againſt the known truth.) How can this be, may ſome ſay? Though the argument in hand will not permit me to giue a reaſon hereof; yet thus much I will ſay by the way, that it is, becauſe the diuell ſeeing himſelfe more hotly and furiouſly aſſaulted now then before, prouides himſelfe of more furious ſouldiers to giue the repulſe. For whileſt blindneſſe and ignorance raigned far and wide in the world, and that his former forces were ſufficient, he needed no ſuch ſuccour and ſupply as now he doth, being dayly weakened by the loſſe of his ſtrongeſt holds.

12 I proceed to another worſhipfull writer, who thinking his pennie as good ſiluer, and his blaſphemies as worthy to be regiſtred as the beſt, hath ſet them forth in print: and I ſhall deſire him not to take offence if I preſume to name him, ſeeing

ing himſelfe thought it not amiſſe to ſet his name to his booke, though full fraught with ſuch fearfull blaſphemies: the title whereof is this, *The inuincible tower of womens chaſtitie, written by Francus de Billon, Secretary; printed at Paris Anno 1555. cum priuilegio Regio*. And not content with this flouriſhing title, he hath ſet his hand and marke to euery copie, as his verſes to the Reader in the beginning of his booke may teſtifie: a thing (I take it) neuer done by any before. Howbeit his blaſphemies are not once to be compared with theſe laſt ſpoken of, but with thoſe rather mentioned in the beginning of this Chapter, where I haue ſhewed how the audacious impietie of fawning flatterers and peſtilent paraſites was come to this, to apply the diuine attributes and ſundry ſentences, ſpoken of God in holy Scripture, to mortall men. But I will here ſet downe his blaſphemous words, leauing them to the Readers diſcretion to place them as they deſerue. He therefore intending to ſhew that there is an abſolute conformitie in all points betweene the Prophets of God (who were pen-men of holy Scripture) and the French Kings Secretaries, ſaith, *fol. 239*. At and before the comming of the Sonne of God, he appointed other Secretaries (which may be called his Clearkes, as being choſen by him, or regiſtred in the booke of his diuine prouidence) which in ſpeciall manner were called Prophets, vnder which the name *Secretary* is comprehended: all of them depending vpon him and his beloued Chancellor, who was then to come, but now is come. And in that roll thus framed in the heauenly mind, they were inrolled and regiſtred vnder the higheſt maieſtie, in the ſame manner that other Secretaries are regiſtred in the French Kings roll, himſelfe being firſt, and his Chancellor next. And a little after, as *Moſes* is placed in the diuine regiſter in the third place, as pen-man and great *Audiancier* of Gods word: ſo my Lord *Huraut* Secretary and great *Audiancier* of *France* is the third in the Kings. And ſomewhat after; like vnto *Ioſhuah* who ſucceeded *Moſes*, is the Secretary *Orne*, who being Lord chiefe Baron of the Exchequer, reſembles the Prophet *Ioſhuah* in ſundry things. Againe, to *Ioſhuah* ſucceeded the Prophet and Secretary *Samuel*, borne of an old and barren woman, long before his natiuitie conſecrated vnto God; an honeſt, vpright, and ſincere good man, moſt content with his owne eſtate, who liued till he was very old: like vnto whom *Longuet* principall Secretary to the King, and ancienteſt of them all, is regiſtred in the Kings records, in a higher ranke then any of the reſt, as *Samuel* was in Gods, who as, &c. And beginning afterwards to diſcourſe of ſeuen other Prophets, he ſaith, As *Eſdras* was viſited by the ſpeciall grace of God: ſo the mightie *Florimond Robertet, aliâs d'Alluye*, was viſited in his bed by *Francis* the French King his Lord and maiſter. And ſtraight after he addeth, among the Prophets and pen-men of Scripture, the foure great Prophets are to be numbred, by whom thoſe famous notaries the foure Euangeliſts are figured, viz. *Eſay* or *Matthew*, *Ieremie* or *Mark*, *Ezechiel* or *Luke*, *Daniel* or *Iohn*, as Gods Secretaries, who ſeeme to haue had greater employment then the reſt; in reſemblance of the foure ſecretaries or notaries of the Kings houſe otherwiſe called Maiſters of the Requeſts, ſirnamed (if I tell them in order) *Bourdin*, *Saſsi*, *&c.* Afterwards he deſcendeth to the ſmall Prophets, with whom he compareth the Lords, *Neuuille*, *Courlay*, *Bohier*, *&c.* And laſt of all he comes to thoſe who in cõpariſon may be termed Prophets or *Secretary gagers*, that is, hired Secretaries, as *Semeya*, *Virdei*, *Elizeus*, *Ahias*, *Iehu*, *&c.* to the number of 59. comparing them to the 59. honorable Lords, viz. *Babou*, *Picard*, *Forget*, *Gaudart*, *&c.* And winding vp his diſcourſe, he breakes forth into this patheticall exclamation, *O moſt certaine and worthy correſpondence, neuer knowne of any mortall man vnto this day.* This

is

is the goodly inuention of our architect of the inuincible tower, by which he thinketh he hath playd the man, and wonne the field as we say. Now let the Reader iudge, whether I accuſed him wrongfully of blaſphemy or not. And verily if he would take any counſell, I would aduiſe him to leaue this diueliſh diſcourſe out of his booke in the next impreſſion, leſt he wrong and ſhame many honeſt men, whom he (perhaps) thinketh he doth greatly grace, and honour thereby. I would further let his maſterſhip vnderſtand againſt the ſecond impreſſion, that there is no ſuch Prophet in the Bible as *Virdei*: but that *vir Dei* is (as I may ſay) the Epithete or ſirname of *Semeia*: as when we ſay *Francis the foole*, we meane not two diſtinct perſons, but one and the ſame man, the word *foole* ſeruing onely to deſcribe the ſaid *Francis* by his proper Epithete.

13 Another kind of blaſphemie publiſhed in print by theſe goodly authors, remaines yet behind; farre ſtranger then the former: ſo that he which wil not grant any of them to be proper and peculiar to this age, cannot but confeſſe that this agrees vnto it *quarto modo* (as Logicians ſpeake) I meane the manner of tranſlating vſed by *Sebaſtian Caſtalion* in turning the Bible into *French*. For wheras he ſhould haue ſought out the graueſt words and phraſes fitting ſo worthy a ſubiect; it is plaine that he ſtudied for abſurd, baſe and beggerly words, at leaſtwiſe ſuch as would rather ſtir the ſpleene, and prouoke the Readers to laughter, then giue them light to vnderſtand the meaning of the holy Ghoſt. For example, where S. *Iames* ſaith, chap. 2. v. 13. *Gloriatur miſericordia aduerſus iudicium*, in ſtead of tranſlating it word for word (as others haue done) *Mercie glories* (or *inſults*) *ouer iudgement*, he turnes it thus, *Miſericorde fait la fique à iugement*, that is, *Mercy bids iudgement kiſſe her taile*. Giue me that graue *Cato*, or ſower *Heraclytus*, who in ſtead of weighing or pondering this text of ſo great importance, can keepe his countenance at the firſt view of this ſo trim a tranſlation: and conſidering the meere malice of the tranſlator (who hunted after triuiall words taken from the tauerne, of purpoſe to expoſe ſuch ſacred myſteries to ſcorne and deriſion) will not be offended with ſuch a prophane fellow, if he haue but the leaſt dramme of deuotion or ſparke of zeale in his heart. The like he hath done in other places, as who ſo liſt to trifle away the time in peruſing that worthy worke, ſhall eaſily perceiue. Neither hath he onely made his worſhip merry in vſing tapſterlike termes and phraſes, but hath taken to himſelfe more then Poeticall licence in calling her *arriere femme*, that is, *a back-wife* (as we ſay *arriere boutique*, *a back-ſhop*) whom the husband keepeth vnder his wiues noſe, whom the Latins call *pellex* (borrowing it from the Greek tongue, as the Grecians haue done from the Hebrew) and for *Prepuce* vſing this fine compound * *Auant-peau*, *fore-skin*: for *circumciſed*, *Rongné*, that is, *chipped* or *pared off*. For *Incircumciſed*, *Empellé*, *whole skinned*: and making God all one with my Lord of *Rocheford*. In a word, there is not ſo much as *Faire carous*, *to drinke a carouſe*, which he hath not vſed in this tranſlation. Now this new deuiſe hath the diuell inuented in theſe dayes, to infringe the authoritie of the Scripture: but that God of his goodneſſe tooke order for it betime, in cauſing this trimme tranſlator (of whom there was once great hope) to condemne himſelfe with his owne mouth, and to let the world ſee with what ſpirit he was tranſported. Now before I come to the ſecond thing that I propounded to ſpeake of in this Chapter, I will briefly ſatisfie ſuch as may haply think it ſtrange, I ſhould ſo far ſtretch & ſtraine the word *blaſphemy*: the which I did, for that the Greek word βλασφημίζειν (according to his true Etymology) ſignifies to blaſt or blemiſh, hinder or hurt a mans good name (as if a man ſhould ſay βλάπτειν τὸν φήμην: βλάπτειν being the word which I haue tranſlated

* Caſtalions *Auant-peau* is as abſurd in French, as the Remiſts *prepuce* is in Engliſh.

ſlated *to hurt*) and ſo is commonly taken in prophane authors: albeit in holy Scripture, and the commentaries of the auncient Fathers, *to blaſpheme*, is to ſpeake any thing derogatory to the honour and glory of the higheſt Maieſtie. Now, if treaſon committed againſt a King (who is but a mortall man, and whoſe breath is in his noſtrils) deſerue death: doubtleſſe blaſphemie and treaſon committed againſt the King of Kings and Lord of Lords, the immortall and the eternal God, muſt needs deſerue eternall death.

14 The next thing that we are to intreate of, is of curſing or imprecations. And as I haue not trifled away the time in reckoning vp the ſundry ſorts of imprecations and curſes vſed at this day (a thing both tedious and odious to thoſe that haue but the leaſt graine of grace or godlineſſe:) ſo neither will I buſie my ſelfe in numbering vp thoſe triuiall and common imprecations which haue no tacke in them, to ſatisfie the furie and rage of many ruffians, except they be euer coining of new. It ſhall ſuffice to ſhew, that as French-men haue borrowed certaine ſet formes of brauing and bearding their betters from *Italians* (thinking (belike) their owne country too barren of this herbe grace:) ſo haue they not bene aſhamed to borrow of them formes of curſing and imprecations, as when they ſay, *Te vienne le chancre*. Albeit in moſt places of *Italy*, *Te venga'l cancaro*: and at *Venice*, *Te venga la ghianduſſa*; *Te venga'l mal di San Lazaro*, are accounted but ſmall and pettie imprecations. And theſe put me in mind of a very pleaſant ſtorie ſeruing fitly to exemplifie the matter in hand. A tayler of *Florence* hauing worſhipped the image of *S. Iohn Baptiſt* in the Church of *S. Michael Berteldi*, very deuoutly for a long time; kneeling on a time before it early in the morning, after he had pattered ouer his ordinary prayers, he began in this ſort, *Glorioſo Santo Giouanni benedetto, io ti priego che, &c.* that is, *Glorious and bleſſed S. Iohn, I beſeech thee grant me theſe two requeſts: Tell me whether my wife euer played falſe with me? and what ſhal become of my ſonne?* This was the prayer of that deuout tayler. Now here it is to be noted, that a yong fellow Cleark of the pariſh (who had ſundry times obſerued him kneeling and praying in this ſort, deſirous to diſcouer this ſecret, and to know what ſpeeches he vſed to the Image) hid himſelfe behind the Altar where the Image ſtood, that ſo he might heare the praier which he made. He then anſwering in the perſon of S. *Iohn Baptiſt*, ſaid, *Sappi chariſſimo figliuolo, &c. Know my deare ſonne, that for the deuotion and reuerence thou haſt borne me theſe many yeares, thou ſhalt be heard: Come againe to morrow morning, and thou ſhalt haue a certaine anſwer. For this time depart in peace.* The tayler exceeding glad of this anſwer, went home, and failed not to come the next morning at the time appointed: not forgetting after he had mumbled ouer his Matins, and done his deuotions, to put Saint *Iohn* in mind of his promiſe, ſaying, *Dolciſſimo Santo Giouanni, io ti priego che mi obſerua la promeſſa*: that is, *Sweet Saint Iohn, I pray thee keepe touch with me, and performe thy promiſe*. Whereunto the Sexten (who miſſed not to come againe to make an end of his ſport) anſwered in the perſon of *S. Iohn*, *Seruo & amico mio, ſappi chel tuo figliuolo ſara impiccato preſto, & la tua donna ha fatto fallo con piu di vno*: that is, *My good ſeruant and friend, be it knowne vnto thee that thy ſonne ſhall ſhortly be hanged, and that thy wife hath hornified thee more then once.* The tailer hearing this, roſe vp, and departed, as mute as a fiſh, but as angry as a waſpe: and when he was come to the midſt of the Church, turned backe, and neither kneeling downe, nor vſing accuſtomed reuerence, nay not ſo much as vailing his bonnet, began in this ſort, *What S. Iohn art thou?* The Sexten anſwered, *I am thy good S. Iohn Baptiſt.* Whereupon he could not refraine, but curſed him with the foreſaid curſe, which put me in mind of this

ſtorie:

ſtorie: telling him withall, that it was not of late that he had had a wicked tongue, and that therefore *Herod* cut off his head. But I will here alledge his owne words, not altering ſo much as the Orthography: *Sia col malanno & con la mala Paſqua che Dio te dia. Tu nõ diceſti mai altro che male, & per la tua peßima lingua ti fu egli tagliato el capo da Herode.* And ſtraight after: *So che tu non hai detto el vero di coſa io ha i habi domandata: io ſono venuto qui ad adorarti da vinticinque anni, o piu, non ti ho mai dato impaccio alcuno: mai io ti prometto che mai piu ci ritornero à vederti.* Which hiſtorie (recorded by the Lord *Piero di Coſmo di Medici*) I was the more willing here to relate, to ſhew how theſe ſilly ſoules (who are euen blind and brutiſh in their ſuperſtitions) vſe this holy language in reuenging themſelues of the Saints as well as of others. We in *France* haue certaine curſes proper and peculiar to our language, as *Italians* and other countries haue to theirs. For this curſe vſed by the foreſaid Preachers, *Ad omnes diabolos: Ad triginta mille diabolos, &c.* it is a kind of copper Latin caſt in the mould of the French phraſe: for French men are wont to heape vp diuels by many thouſand cart lodes together, as when they ſay, *Ie le donne à trente mille chartees de Diables, ou quarante: Let thirtie or fortie thouſand cart loades of diuels take him.* And here conſider what long cuſtome can do: for *Michael Menot* (one of the foreſaid Preachers) doth father this phraſe vpon Saint *Paul*. His words are theſe, *fol. 129.* Saint *Paul* hearing that a wicked wretch had committed fornication, ſaid preſently, I giue him ouer to all the diuels in hell. *Sanctus Paulus audiens quòd quidam miſerrimus fornicatus fuerat, ſtatim dixit, Et eum do ad omnes diabolos*: which is yet ſomewhat more tollerable then that which he recordeth of one of the two harlots which came to pleade before King *Salomon*, that ſhe ſhould ſweare by her faith, *fol. 47. Altera ſuperbè reſpondit, dicens Mentiris; eſt meus quem teneo; quære tuum vbi volueris: & ſic in illa camera verberabant ſe mutuò. Dixit altera, tu non habebis per fidem meam, nec tu, &c. Et ſic venerunt ad Regem Salomonẽ, &c.* By this the Reader may ſee whether I had not iuſt cauſe to ſay, that that which he fathered vpon S. *Paul* was more tollerable, ſeeing it is only falſe *in forma*; wheras this is falſe both *in forma* and *in materia*.

15 Now as the imprecations wherewith men are wont to curſe one another, are more vſuall at this day then euer they were in former time; ſo theſe which they vſe in curſing themſelues, are no leſſe frequent: as when they bequeath themſelues to the diuell (ſome adde bodie and ſoule, guts and all;) or when they ſay, I would I might neuer come in heauen, &c. which puts me in mind of that which I obſerued once at *Venice*, how the election of Officers being made by pluralitie of voices (giuen by caſting of bullets, as the manner is,) ſome of the competitors being elected, and ſome reiected; the cuſtome is, that all of them, euen thoſe alſo that are diſappointed and fruſtrate of their fore-framed expectation, thank the gentlemen as they come forth: who to keepe correſponce with them, beſprinkle them with Court holy water, and tell them one after another, that they are very ſory it was not their good hap to be elected to ſuch or ſuch an office, and that it was not their fault. And not contenting themſelues with theſe ſimple inſinuations and proteſtations, one vſeth this imprecation, another that: one ſaith, *Se Dio me gardi ſt'almi.* Another, *Se Dio me garenti la mia moglie.* A third, *Se Dio me garenti miei filioli.* A fourth, *Se Dio me gardi ſt'occi.* A fifth, *Se no, che ſia appicato per la gola.* A ſixt, *Se no, che me vegna il cancaro.* But with what conſcience moſt of them curſe themſelues in this ſort, I make them their owne iudges. For ſeeing that ſome of the competitors were elected, and ſome not; certaine it is that moſt voices were for them, and not for the other: whereas if we may iudge by their proteſtations

which they bind with ſuch fearfull imprecations, we muſt needs ſay that they gaue with both. But leauing the reſolution of this queſtion to ſome *Oedipus*, let vs call to mind that which hath bene ſaid, viz. that cuſtome can do much. For doubtleſſe long cuſtome in euill, takes away the ſence of euill in whole or in part: which lamentable experience proues too true, eſpecially in theſe dayes, wherein men take pleaſure in training vp of youth (not yet of yeares to diſcerne betweene good and euill) and in teaching them to ſweare, blaſpheme, and curſe after the Court faſhion.

16 There remaineth yet another kind of curſing a mans ſelfe, as horrible in it owne nature, as it is common in the Court: *I would I might lie with ſuch a Ladie or ſuch a Gentlewoman vpon paine of damnation.* By which we may perceiue, that as this age is paramount to all the former in all ſorts of ſinnes: ſo Princes Courts as farre exceed all other places: and yet (that I may not depriue Italians of their due praiſe) it is leſſe common in *France* and other countries of Chriſtendome, then in *Italy*.

CHAP. XV.

Of thefts and robberies committed at this day.

BEfore I enter diſcourſe of thefts and robberies, I am to intreate thee (gentle Reader) to giue me leaue to premiſe this ſhort preface; that if this Age do ſo far excel and go beyond the former in other knacks of knauery: it doth it much more in this of cunning conueyance. For I dare boldly affirme, that if a man would make a narrow ſearch into the theeuiſh practiſes, filchings and robberies (at leaſtwiſe into the dealings of thoſe good fellowes who take without leaue) ſo common and riſe at this day; he ſhould find that there are (almoſt) as many ſundry ſorts of notorious thefts, as in old time there were theeues. The reaſon hereof is euident, for that ſtealing and all other vices requireth moſt wit, wherein this age farre excels the former (if we may iudge of the tree by his fruits:) whence it is that the *Lacedemonians* were permitted to ſteale by their lawes, ſo they were not taken in the fact. Now this quick and nimble wit applieth it ſelfe rather to euill then to good, and that much more at this day (if all things be equally conſidered) then in former time: albeit this complaint was taken vp long ago:

Vnde habeat quærit nemo, ſed oportet habere.

That is,

Needs muſt be had, but whence none liſt enquire.

And it is an old and auncient ſaying,

Lucri bonus odor ex re qualibet.

That is,

Gaine hath a good ſauour, howſoeuer gotten.

By which we may perceiue, that men neuer wanted will to haue. But men at this day, as they haue a better will, ſo haue they greater skil. For as they haue bin more vehemently inflamed with a deſire of gaine, ſo haue they inuented more effectual meanes for the compaſſing thereof; ſetting downe this as a neceſſary principle to be holden in the firſt place, that *he that would be rich muſt turne his backe to God:* which they can well enough put in practiſe when occaſion ſerues. Beſides, they haue

haue profited by all their predeceſſors inuentions,and therein haue employed the greateſt cunning and skill they haue.No maruell therfore if there haue bene ſome ſhifters in all ages,who haue followed the occupatiõ;ſith there was neuer yet man to be found but ſought out ſome means to liue:ſo that many,when all other failed, haue liued vpon the fee-ſimple of their wits, and betaken themſelues to this eaſie occupation, as to their laſt refuge.But how is it (may ſome ſay) that great theeues ſhould euer eſcape,& pettie theeues go to the pot? or rather (according to the old ſaying)that the greater ſhould hang the leſſe?The queſtion (me thinks)is eaſily anſwered,if we conſider that a petty pilferer hath not wherewith to ſtop his accuſers mouth:wheras great ones are neuer without their ſleeues ful of gags.For I remember that *Pinatel* (who was firſt executed by order of law in the perſon of his picture (if I may ſo ſpeake) and after in his owne perſon) told me and certaine others at *Genoua* (whither he was fled) viz. that he doubted not but to reconcile himſelfe to the King againe,by meanes of the high Sheriffes wife (who had obtained the confiſcation of his goods) in that he had a goodly preſent,wherewith to bribe her (beſides the value of the confiſcation) and yet remaine rich all his life after. Notwithſtanding I denie not but that great theeues are now and then brought to the gallowes as well as pettie theeues: but this hard hap commonly befals thoſe vnthrifts, who hauing brought their twelue-pence to nine-pence, and their nine-pence to nothing;haue not wherwith they may either ſtop the mouthes,or greaſe the fiſts of their accuſers. For many (we know) who clime too haſtily, fall as ſodainly, thoſe eſpecially who haue to deale with Princes treaſures, which are (as French-men ſpeake) *ſuiet à la pince*, that is, eaſie to be purloined. Whereupon King *Lewis* the eleuenth vſed a very pleaſant conceit: for looking vpon a peece of tapiſtrie,wherein a certaine noble man (who from a very meane Cleark of the Exchequer,was aduanced to great place, euen to be Lord Treaſurer of *France*) had pourtraited the ſteps and degrees whereby he had aſcended from the bottome of baſeneſſe to the height of honour, himſelfe repreſented ſitting on the top of Fortunes wheele; told him he might do well to faſten it with a good ſtrong naile, for feare leſt turning about,it brought him to his former eſtate again:which was truly propheſied of him, as the euent ſhewed not long after. And verily not onely great Lords who are aduanced to ſuch high honors; but generally all Courtiers, and ſuch as haue any dealing in Princes affaires, ought alwayes to remember the ſimilitude vſed by *Polybius*,who cõpareth Courtiers to counters.For as they ſtand ſometime for ten, ſometime for an hundred, ſometime for a thouſand, and ſometimes againe for one onely, as it pleaſeth the Auditor to place them: ſo Courtiers (as the toy takes Princes in the head) are honored or diſgraced, aduanced or debaſed in a moment. And this they haue as proper and peculiar vnto them, that when they haue vſed them as ſponges to drinke what iuice they can from the poore people, they take pleaſure afterwards to wring them out into their owne ciſternes. But to returne to the diſtinction of great and pettie theeues.It is a thing very remarkable,and proper to this age (at leaſtwiſe in this reſpect,that it is more practiſed) that greeat theeues rob the leſſe, as great fiſhes deuoure the yong frie. But my purpoſe is here onely to ſpeake of pettie theeues,I meane ſuch as commit qualified robberies,and whom the executioner graceth by putting a halter about their neckes (where there is any face or forme of iuſtice) which afterwards ſerueth them in ſtead of a ruffe.

2 To begin therefore with pilferers and their pettie larcenie, ſee a ſtrange deuice now lately inuented, how ſince that *Italians* with their iuggling trickes frequented

frequented *France*, there haue bene many cut-purſes found diſguiſed like gentlemen; yea ſome who haue bin hanged with their chains of gold about their necks: which I remember I heard reported of him whom King *Francis* the firſt hanged for iugling away the Duke of *Neuers* purſe in his preſence. And certaine it is, that their *iergon* whereby they maintaine themſelues, and keepe correſponcy each with other, was neuer in ſuch perfection: a prerogatiue which they haue aboue the greateſt Princes in the world, who becauſe they cannot *cantè*, are euer deuiſing new characters: which notwithſtanding are often deſcried euen by thoſe from whom they labour to conceale them: whereas theſe noble cut-purſes (neuer buſying themſelues ſo much) haue ſo enriched their canting and gibbridge (eſpecially now of late) and are ſo expert therein, that they can chat and chaffer one with another, without feare of being deſcried by any, ſaue thoſe of their owne profeſſion. As for ſleights and ſubtilties, euen *Villon* himſelfe (who read a publike lecture to thoſe of his time) might learne more of the craft (I meane moe feates of filchery and cunning conueyance) of the meaneſt ſcholler in his ſchoole, then euer he knew in all his life: yet I denie not but that he was a notable expert fellow in his profeſſion, and of a ready wit: for it becometh not a citizen of *Paris* to ſpeake otherwiſe of his worſhip. But ſince our cut-purſes (or ſnatch-purſes) haunted theſe iuggling Gipſies (the *Italians*) and learned their trickes of cunning conueyance, we muſt needs confeſſe that there haue bene ſtranger feates of agilitie ſeene, then euer before. I take the word *cut-purſes* in a more generall acception then the proper ſignification will permit; namely for all ſuch good fellowes as can play ſo well at faſt and looſe, with their fine feates of *paſſe* and *repaſſe*, that without offering a man the leaſt violence in the world, they can iuggle the mony out of his purſe, and make it paſſe into their owne. For example, a French-man newly arriued at *Venice* (about thirteene yeares ago) lodging in an Inne called the *Sturgeon*, was told by an Italian (who lay in the ſame houſe) that it was not ſafe for a man in that country to ſhew his mony: and therefore counſelled him that if at any time he did weigh his gold, or tell any mony, he ſhould not do it openly as he was accuſtomed, but ſhould locke himſelfe in his chamber. The French-man taking this aduertiſement as proceeding from a ſimple honeſt meaning, thanked him heartily, and therupon tooke acquaintance of him. The Italian (not long after) hauing eſpied fit oportunitie, came vnto him, and told him that if he wold change French crownes for Piſtolets, he wold gladly exchange with him: and whereas (quoth he) your crownes will go here but for ſingle Piſtolets, I will giue you ſomething ouer and aboue in exchange. The French-man anſwering, that it was the leaſt courteſie he could ſhew him: he deſired him to remember what he told him the other day, concerning the cloſe keeping of his mony; wherefore (quoth he) I thinke it not amiſſe if we take a paire of oares, and carrying a paire of ballances with vs, row vp and downe the great channell, and there weigh our crownes. The French-man anſwered, that he was ready to do what he thought good. The next day therefore they tooke a paire of oares, where when the Italian had weighed the French-mans crownes (the better to colour his knauery) he put them in his purſe and pocketed them vp: and making as though he had bene ſeeking for his Piſtolets which he was to giue in exchange, he cauſed the waterman (to whom he had formerly giuen the watchword) to land his boate. And becauſe he landed in a place where there were many ſhort and narrow lanes on either ſide, the French-man loſt my gentleman in a trice: neither hath he yet (I ſuppoſe) heard any newes of him, nor of his hundred crownes. My ſelf came to the Inne three or foure daies after that pageant was

was played. Another marking a French-man putting his purſe into his boſome, and after taking a paire of oares to croſſe the water (an ordinary thing at *Venice*) leaped in after him with ſuch violence that he cauſed the boate to leane ſo much on the one ſide, that the French-man fel into the water: where leaping in preſently after, he pulled him into the boate againe; yet not without pulling his purſe out of his boſome by the way; which he did ſo nimbly, that the partie perceiued it not, till it was paſt recouery: and ſo the Italian departed with a thouſand thanks, and a purſe to put them in. Another vſed more ſpeed, for faining that a Scorpion was gotten into his backe, he intreated another Italian to looke if he could eſpie it; in the meane time iuggling his purſe out of his pocket. And here I may not omit a like tricke of conueyance which another Italian played with a French gentleman newly come into *Italy* with *Odet de Selue*, Embaſſadour for the French King at *Venice*: for as he was in his Inne, looking vpon two cheating Italians playing at cards (who were partners, as appeared afterward) one of them faining that he had loſt all his mony, and had nothing left but certaine peeces of gold, at which his fellow refuſed to throw, becauſe they were not weight; he intreated the French-man to lend him a few crownes for them: who had no ſooner drawne his purſe, but they ſcattered all his mony; and marking on which ſide of the table it fell, blew out the candle. We might well admit into this ſocietie a Sergeant of *Paris* (whoſe goods had bene diſtrained and ſold to the very ſtraw of his bed) who going by a Goldſmiths ſhop, caſt ſand in his eyes, and hauing ſo done, put as much gold into his boxe as he thought good. But to returne to our cunning cut-purſes: how actiue & nimble (may we thinke) were they which cut fortie or fiftie before they could be deſcried? What ſay I forty or fiftie? Nay I haue heard of one of this theeuiſh trade borne at *Bourges*, chiefe Clearke to an Atturney of the Parliament, called *Dennis Gron*, in whoſe trunke (after he had bin taken and conuicted of the fact) were found foureſcore purſes, and about three thouſand crownes in gold: who (doubtleſſe) would haue obtained his pardon if his cauſe had bene tried by the lawes of the *Lacedemonians*, which permitted theft (the better to inure their people to nimbleneſſe and actiuitie) ſo they were not taken in the fact; which (as *Xenophon* ſheweth) ſtood with good reaſon: for no man ought to follow a trade, wherein he hath no skill. Now theſe bunglers who are taken with the manner, ſhew that they are not their crafts maſters, in going no handſomlier to worke then a Beare when ſhe picks muskles. Which a Duke of *Burgundie* well obſerued (a man naturally giuen to this lurching legerdemaine, which he practiſed more of wantonneſſe then for any want, as knowing himſelfe to haue a notable filching facultie, and an anſwerable dexteritie in cleanly conueyance; the rather for that by this meanes he was better acquainted with ſuch companions) eſpying one of theſe light fingerd gentlemen as he was iuggling away a ſiluer goblet at a great feaſt, and holding his peace for the preſent, ſent for him ſhortly after, and told him roundly of it in this ſort: Sirra, you may thank God that my ſteward ſaw you not pocket vp my plate; for I can aſſure you he would haue hanged you all but the head. What? will you follow a trade to which you were neuer bound prentiſe, and wherein you haue no skill? Well, you ſhall haue it vpon condition you wil giue ouer the occupation, and practiſe it no more vpon paine of death, ſith you go ſo groſly to worke. By which we ſee how this Prince concurres in opinion with the *Lacedemonians*. But why (may ſome ſay) ſhould we thinke the *Lacedemonians* would haue pardoned him, conſidering they held ſuch as were deſcried and taken in the fact, vnskilfull in the trade, and conſequently vnfit to follow it? Doubtleſſe they would haue pardo-

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ned him for his great dexteritie in cutting the 80. purſes, in that he was taken but with the 81. For it fared not with him as with thoſe filching cõpaniõs (born vnder the vnlucky planet *Mercury*) who being pardoned the firſt offence, fall into it again and againe. Which hard hap befell one *Simon Dagobert* (the Kings Atturneys ſon in *Yſſoudun*) who hauing plaid the filching fellow a long time, and admoniſhed to keepe himſelfe true, leſt in the end he found the gibbet a Iew; was taken at the laſt, and condemned to the gallowes: where as he was led to the place of executiõ, the duke of *Neuers* chanced to paſſe by, and mediated to the King for him, becauſe he heard him ſpout a little Latin; which (albeit it was not vnderſtood) made him and the reſt beleeue that he was a man fit for ſome great emploiment. And as if he had bin ſo indeed, the King hauing pardoned him, ſent him with one *Roberual* into the new found land: in which voyage he verified that which *Horace* ſaith, **Cælum non animũ mutant, qui trans mare currunt.* For after his coming thither, he fell to his old trade of nimming more freely then euer before. So that being taken the ſecond time, he went the way which before he had miſſed. And I perſwade my ſelfe he would not haue eſcaped better cheape, either with the *Lacedæmonians* or with the foreſaid Prince, ſith (in all probabilitie) he had bene often taken with the manner before; it being almoſt impoſſible, that committing thefts in this ſort by the dozen, he ſhould euer go cloſely and artificially to worke. Howbeit if euer there were any, in whom we might ſee what a nature prone to theft may do, him we haue as a liuely mirror thereof. For I heard it credibly reported by his owne citizen (a man of good worth) that notwithſtanding he had dealt with him ſundry times to reclaime him, and made meanes to get him out of priſon, yet the knaue to requite his kindneſſe (as he proteſted to me) ſtole from him a new gowne, (beſides other apparell) wherewith he was taken, hauing it vpon his backe: and another alſo vnder it, which he had ſtolne elſewhere: as alſo with three ſhirts which he had on. The like he had done not long before, in ſtealing a gentlemans veluet caſſocke, who had kindly entertained and lodged him. But the moſt notable theft that euer he committed in this kind, was in ſtealing a bridegroomes new apparell (the Kings Atturneys brother of *Poitiers*) and his brides: for which he thought he might wel aduenture hanging, conſidering they were for the moſt part all of cleane ſilke. Which cunning conueyance of his, is the more to be wondered at, in that he was of neceſſitie to come and go ſixe or ſeuen times (at the leaſt) before he could conuey them away; which he did very ſlily, carying them into his lodging in the Nũnery of *S. Croſſes* in *Poytiers*; where he remained when they came to call him *coràm*, for that they ſuſpected none but him. But the ſlie merchant looking through the window, and eſpying the Sergeants comming to apprehend him, conueyed himſelfe away, after he had locked and barred all the doores. Where they breaking into his lodging, found beſide the foreſaid apparel, about forty paire of ſhoes of all ſizes, with a number of breeches, and a great quantity of cut cloth, and ſome whole peeces, as alſo a pretie library of bookes, which he had ſtolne at ſundry times from ſchollers. Moreouer, his manner was to deale worſe with his hoſtiſſes then with his hoſts; for whereas he ſtole nothing from his hoſts but their apparell; he tooke from theſe dames their goodlieſt relikes in kind requitall of their curteſies. Yet the fineſt feate that euer he playd, was the theft he committed in the priſon, where he was caſt for the like offence: for being not able to containe himſelfe, and to hold his fingers till he was ſet at liberty, he ſtole the Iaylers cloake, whileſt he was in the priſon, and ſold it to a good fellow, letting it downe through the trellis of the priſon window, looking into the ſtreete. Which verifies my former aſſertion, what

They change the aire that ſeas do paſſe, But mind remaines the ſame it was.

a nature prone to theft may in time come vnto, viz. to grow to ſuch a degree of impudencie as to ſteale in the very priſon, where felons and other malefactors a-wait their diſmall doome, and from no meaner man then the Iayler himſelfe. But I do the leſſe wonder herear, in that my ſelfe haue ſeene cut-purſes at *Paris* rifling mens pockets, and iugling away their purſes at the very gallowes, and that hard by a cut-purſe ready to be executed.

3 I wil now diſmiſſe this arch-theefe *Dagobert*: and as I haue alledged examples of thoſe who haue pardoned theeues conuicted of the fact, and ſuffered them to go quietly away, and peaceably to enioy their pilfer and pray; ſo I will here record one to the contrary, of a gentleman who puniſhed a theefe with his owne hands, yet ſo as it brought him to a pecke of troubles. For feeling a good fellow cutting his purſe, as he was looking vpon the King playing at tennis (the very ſame day that the now deceaſed *Iohn du Bellay* was inſtalled Biſhop of *Paris*) and ſuffering him to do his pleaſure, diſſembling the matter as though he had felt nothing; yet in the end, not content to make him reſtore his purſe, he further cut off his eare. But it repented him (poore gentleman) not long after, not for that he cried quittance with him, but for handling him in that ſort: for if he had but ſtabbed him, he had neuer (queſtionleſſe) bene troubled; but becauſe he cut off his eare, the hangman of *Paris* commenced ſuite againſt him for incroching vpon his office.

4 But to returne to our ſubtill ſleights, more common and frequent at this day they euer they were, and that in all manner of thefts. Could a man deſire to heare of a more cunning conueyance then that which was played at *Paris* about ſixteen yeares ago, by one who kept his countenance ſo well, that he cauſed the owner of the featherbed which he was about to ſteale, viz. one *Guerrier* Proctor of the court of Parliament dwelling in S. *Bennets* cloiſter, to help him vp with it. But I wil here relate two felonious facts committed by a theefe, which are nothing inferior, but rather farre exceeding any of the former. A certaine good fellow being deſirous to haue his neighbours cow, roſe very early in the morning before day, and coming to the houſe where the cow ſtood, draue her out (making as though he had ran after her.) His neighbour waking at the noiſe, and looking through the window: neighbour (quoth the theefe) come and helpe me to take my cow which is runne into your yard, your doore being careleſly left open. His neighbour hauing holpen him, he perſwaded him to go along with him to the market (for if he had ſtaid at home, his theft would haue bene diſcouered) and as they went together vpon the way, when the day began to dawne, the poore man knew his cow, and ſaid, Neighbour, this cow is much like mine. It is very true (quoth he) and therefore I go to ſell her, becauſe our wiues contend about them euery night, not knowing which to take. Thus continuing their talke, they came to the market place; where the theefe fearing he ſhould be deſcried, fained that he had ſome buſineſſe in the towne, and thereupon deſired his neighbour to ſell her in the meane time as deare as he could, promiſing to giue him the wine. His neighbour therefore ſold her, and brought him the mony; whereupon they went ſtraight to the taueuerne according to promiſe. Now after that they had made pretty good cheere, the thiefe conueyed himſelf away, leauing his neighbor in pawne for the ſhot. From thence he went to *Paris*, and being on a time in the market place, where many aſſes were tyed (as the cuſtome is) to hookes faſtened in the wall; ſeeing all places taken vp, he made choice of the faireſt aſſe, got vpon his backe, and riding through the market place, ſold him very deare to a ſtranger: who finding no other roome emptie

ſaue that whence the aſſe was taken, tyed him there againe. Whereupon when the true owner (from whom he was ſtolen) would haue looſed him, and led him away, there aroſe ſuch a hot bickering betwixt him and the ſtranger who had bought him, that they fell together by the eares. Now the theefe, (who had ſold the aſſe) being in the throng, and ſeeing all this ſport, and namely how the buyer was throwne downe and well beaten, could not forbeare ſaying, *Curry me, currie me well this ſtealer of aſſes, and ſpare him not.* Which when the poore man, who was in that pitifull plight (deſiring nothing more then to heare of him that had ſold him the aſſe) heard, and knowing him by his voice; he cried out, Thats he, thats he that ſold me the aſſe. Wherupō my gentleman was apprehended, and (all the foreſaid knaueries being verified by his owne confeſſion) was executed, as he well deſerued. Hence we may learne theſe two things, firſt, what great wits, and how full of ſubtilties and ſleightes this Age affoordeth. Secondly, what puniſhments befal wicked men through the iuſt iudgement of God, and how he taketh vengeance on them when the magiſtrate is at a loſſe, and deſtitute of all meanes whereby he might find and firret them out: nay how he worketh and bringeth things ſo about by the hand of his prouidence, that guiltie malefactors like fluttering gnats burne themſelues (as it were) in the candle. I confeſſe indeed, there are not many ſuch ſubtil theeues as this to be found in a country. But many there are, whoſe mouthes are their owne accuſers, and who (as we ſay) put the rope about their owne necks, as they beſt know who by their places are to giue iudgement; who if they be any thing wary and wiſe, worke ſo by their interrogatories, that they make theſe gallants (how good a face ſoeuer they ſet vpon the matter) ſo to faulter and fall foule with themſelnes, that in the end they cut their owne throates, and ſacrifice themſelues to their owne ſhame.

5 And ſeeing there is nothing more worthy a Chriſtian mans meditation then ſuch iudgements of God, I hope it will not be vngratefull to the Reader if I here digreſſe a little, and alledge two other examples; the one moderne, the other ancient: both of them ſuting with the former, and exemplifying that which hath bene ſaid. *Eraſmus* therefore reporteth, that a theefe hauing broken into a houſe in *London*, where he lodged, and entered in through the roofe, to ſee if he could meet with ſome good bootie, made ſuch a noiſe, that he cauſed all the neighbours to flocke thither; which when he perceiued, he thruſt himſelfe amidſt the throng, as though he had bene one of the company that ſought for the varlet; and by this meanes kept himſelfe vnknowne. Not long after, perceiuing that the vprore was paſt, and that they looked no more for the knaue (ſuppoſing he had eſcaped) he went forth, nothing miſtruſting he ſhould haue bin deſcried. But the blab, not able to hold his tongue, bewrayed himſelfe, and ſo brought his necke within the halter: for as he was going out at the doore, meeting many talking of the theefe, and curſing of him, he curſed him likewiſe, affirming that he had made him loſe his hat. Where note, that whileſt the raſcall laboured to ſaue himſelfe, running now here, now there, his hat fell off his head, which they kept, hoping thereby to diſcouer him. They then hearing him ſay that he had loſt his hat, began to ſuſpect him, and vpon ſuſpition apprehended him: who after he had confeſſed the fact was hanged. Many like ſtories are recorded in prophane writers, but (ſith I promiſed only one other) I will content my ſelfe with that wherewith *Eraſmus* hath paralleled the former. *Plutarch* then writeth that a certain temple dedicated to *Pallas* (in the citie of the *Lacedæmonians*) hauing bene robbed, there was an emptie bottle foūd, which made all the people to wōder exceedingly; for no man could imagine what

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the theeues ſhould do therewith. At the laſt, one in the companie ſeeing them all in ſuch an amazement, If you will heare me (quoth he) I wil tell you what I coniecture, I imagine that the theeues being ready to execute their enterpriſe, dranke ſome Aconite (a kind of deadly poiſon) and caried wine with them in this bottle, that if they brought their purpoſe to paſſe, they might preſerue themſelues from the danger of the poiſon by the wine; and that if they were deſcried, it might put them to a more gentle death, then the Iuſtices would haue inflicted vpon them. They hearing him render ſo ſenſible a reaſon, and perceiuing that he ſpake not as one that did coniecture, but as being wel acquainted with the buſineſſe, began to queſtion with him, one after another in this ſort: who are you Sir that can coniecture ſo well? where learned you the art of diuination? what acquaintance haue you in this citie? In the end they preſſed him ſo much, and vrged him ſo farre by their interrogatories, that they made him confeſſe that he was guiltie of the fact, and one of the theeues. Now as there are ſundry examples of the like prouidence of God in detecting of theeues, ſo are there alſo of murtherers, as hereafter ſhal be declared.

6 But to returne to theeuiſh ſleights: for, alledging out of *Eraſmus de lingua*, the example of an Engliſh theefe, I remembred other ſtories which he hath elſewhere of the tricks of theſe tradeſmen; out of which I will onely pick out ſuch as I iudge moſt notorious: I meane ſuch as were performed with greater ſubtilty, dexteritie and ſleight. And I wil begin with a ſtory, coſin-germaine to that which I lately recorded of the theefe who played his part ſo well, that he cauſed the owner of the featherbed which he was about to ſteale, to helpe him vp with it: diſpenſing for this once with my former promiſe, in making a medley of ſecular mens vertues with Church-mens. For the fine feate which I am about to relate, was plaid by a prieſt of *Louaine*, called *Antonie*, who hauing bidden two good fellowes to dinner (whom he met by chance in the ſtreet) and vnderſtanding at his coming home, that there was not a morſell of meate in the houſe (and knew too well that he had neuer a penie in his purſe) he deuiſed this ſleight, that he might keepe touch with his gueſts: he went into his neighbours houſe, with whom he was very inward, and the kitchin maide being abſent, ſtole thence a brazen pot wherein the meate was boiling, and caried it home vnder his gowne, commaunding his maid to powre out the meate and the broth into an earthen pot: and hauing cauſed her to ſcoure it, he ſent it backe to the owner againe, requeſting him to lend him a certaine ſumme of mony, and to take the pot in pawne. The meſſenger brought good newes to Sir *Antonie*, viz. a peece of money that came in pudding time to furniſh the table, and a ſhort ſcrole, by which the creditor acknowledged that he had receiued a braſſe pot in pawne vpon the ſumme which he had lent him. But being ready to go to dinner, and miſſing one of the pots, he began to chide and take on, ſo that all the houſe was in an vproare; the kitchin maid proteſting that ſhe neuer ſaw it after Sir *Antonie* was there. Now albeit they made conſcience to ſuſpect him for ſuch a fact, yet in the end they went to his houſe to ſee whether they could find it: and becauſe they could heare no newes of it, they aſked him bluntly for it. He anſwered that he knew of no ſuch thing. But when they laid it to his charge, and auouched to his face that he had ſtolen it, ſeeing none came into the houſe but he only: he made this anſwer, True it is indeed, I borowed a pot, but I ſent it backe to the owner again. Which when the creditor denied: See my maiſters (ſaid ſir *Antonie*) there is no truſting of men now a daies without a bil of their hand; he would ſtraight haue layd it to my charge, had I not had his hand

and ſeale to the contrary; whereupon he ſhewed the ſcrole which the boy had brought him. So that the creditor was well mocked for his labour throughout all *Louaine*, it being blazed abroad, that ſuch a man had lent a ſumme of money vpon a pawne that was his owne.

7 After this theeuiſh tricke playd by a prieſt, it is good reaſon that we giue eare to another done vnto a Prieſt, to requite the former. A good fellow in *Antwerpe* hauing marked a Prieſt that caried a purſe by his girdle, which (as he ſuppoſed) was ſore troubled with a timpanie; after low and humble obeiſance, told him that he was intreated by the Curate of their pariſh to buy him a Cope, and becauſe ſir (quoth he) you are iuſt of his height, I would deſire you to go with me to a merchants ſhop to trie one: for I perſwade my ſelfe, if it fit you, it will fit him. The Prieſt eaſily condeſcending to his requeſt, went with him to a ſhop where theſe Copes were ſold: where hauing tried one, the merchant affirmed that it was as fit as if it had bene made for him. The knauiſh companion watching oportunitie to ſhew them a caſt of his office, after he had well viewed M. Prieſt on euery ſide, told him that it had one fault, viz. that it was ſhorter before then behind. Nay (quoth the merchãt) the fault is not in the cope, but in this great purſe which beares it out, and makes it ſeeme ſo. The Prieſt therfore layd his purſe aſide: which done, they viewed him round the ſecond time. In the meane while, this conicatcher (to make an end of his ſport) whileſt the Prieſt had his backe turned, nimbly ſnatched vp the purſe, and ſhewed them a faire paire of heeles. Whereupon he cried out, *Stop the theefe, ſtop the theefe:* the merchant crying as faſt, *Stop the Prieſt:* and the theefe, *Stop the mad Prieſt*, (for the people ſeeing him runne in this ſtrange habite, ſuppoſed he had bin mad indeed.) But whileſt the Prieſt and the merchant wrangled together, the theefe eſcaped.

8 There is yet another ſtory recorded by the ſame author, not much vnlike the former for nimbleneſſe and good footmanſhip, albeit it come farre ſhort of it in acuteneſſe and quicknes of wit; being anſwerable to the country from whence it came, which breeds no great wits, except perchance by a miracle. For this pageant was plaid by a *Hollander* at *Leyden*. This good fellow walking through the citie, went into a ſhoomakers ſhop: where the ſhoomaker asked him what he would; and perceiuing that he caſt his eye vpon a paire of *bootes which hung hard by, demaunded of him whether he would haue a paire or not: he anſwering that he would. The ſhoomaker making choiſe of ſuch a paire as he thought would fit him beſt, and pulled them on; and hauing ſo done, he willed him to try a paire of *ſhoes, which he ſaid were as fit for him as the bootes. Theſe things thus paſſed ouer, the fellow in ſtead of agreeing of the price, & paying the ſhoomaker, began to queſtion with him merrily in this ſort, Tell me in good earneſt, did neuer any man thus fitted for the race as I am, runne away, and pay nothing? Neuer (ſaid the ſhoomaker). But if perchance (quoth he) a man ſhould runne away, what wouldſt thou do? I would run after him (quoth he). Doeſt thou ſpeake in good earneſt (quoth he)? Yes marry do I (ſaid the ſhoomaker) and I would do it indeed. We muſt trie a concluſion (ſaid the other,) I will begin the courſe, come on therfore follow me: and forthwith ranne away as faſt as he could driue; and the ſhoomaker after, crying, *Stay the theefe, ſtay the theefe.* The fellow ſeeing them come thicke and threefold out of their houſes, fearing leſt ſome would haue laid hands on him, ſet a good face vpon a foule fact, and as though he had bene but in ieaſt, ſaid, Stop me not for the loue of God, it is for a great wager. Thus the poore ſhoomaker returned home againe very angry, that he had loſt both his paines & his pence; for the other

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*Buskins properly.

*See the end of this ſection

got the goale by ouer-running him. Here, becauſe *Eraſmus* calleth them *ocreas*, I haue tranſlated them *bootes*; yet we may not thinke that they were like French bootes, but ſuch as might be worne with ſhoes.

9 But hauing ſpoken ſufficiently of theeues that runne away with the booty, let vs now treate of thoſe who ſtirre not a foote after they haue played a part of legerdemain, but look ſmoothly, as though butter would not melt in their mouths. A *Scottiſh* gentleman told me that when King *Iames* the fift went ouer into *France* (which was *Anno 1536.*) the Earles of *Errol*, *Argile* and *Marre* hauing feaſted the Ladies of Saint *Antonies* ſtreete, where they lodged; whileſt the Earle of *Argile* was looking vpon certaine gameſters that played after ſupper, there was a gallant as braue as a Peacock, who in ſporting maner vntied about fiue and twentie or thirtie Angels, and roſe Nobles, which being bended together and folded one in another, ſerued in ſtead of golden buttons to the cuts of a night gowne, which the Earle had on, as the faſhion was in thoſe dayes. The Earle ſeeing him ſo ſumptuouſly attired, and going about his buſineſſe with ſuch good grace, as one that meant no hurt, but onely to make ſome ſport, ſuffered him to do his pleaſure. But when this royſter thought he had enough, ſhewing that that which he had done was in good earneſt, he went ſlily away out of the hall. Whereupon the Earle (who had made as though he had knowne nothing, whileſt he was fidling about his gowne) told the companie how the knaue had ſerued him, and withall ſhewed them euident ſignes thereof; which was not done without great laughter. Whereupon they (who were better acquainted with ſuch ſleights) gaue him a caueat to be more warie another time, ſeeing for the preſent there was no remedy, but patience.

10 I proceed to another good fellow, who was his crafts maſter as well as the former, at leaſt had as good a grace in cunning conueyance. In the raigne of King *Francis* the firſt, a gentlemanlike thiefe as he was groping the Cardinal of *Lorrains* pocket, was ſeene by the King as he ſate at Maſſe right ouer the Cardinall; where he perceiuing himſelfe to be diſcried, beckened to the King to hold his peace, and he ſhould ſee good ſport. Whereupon the King ſuffered him to do his pleaſure: but ſhortly after he vſed certaine ſpeeches to the Cardinall, whereby he gaue him occaſion to feele for his purſe. The Cardinall miſſing his mony, ſtood in a maze, wondering at this accident: which miniſtred to the king (who had ſeen the whole pageant) matter of merriment. But when he had taken his fill of laughter, his pleaſure was, the mony ſhould be reſtored to the Cardinal againe: for he ſuppoſed the fellow had taken it of purpoſe to make ſport. But he was deceiued; for whereas he imagined that he had bene ſome honeſt gentleman and of good note (ſeeing him ſo reſolute, and ſetting ſo good a face vpon the matter) he found afterwards that he was a notable theefe indeed (diſguiſed onely like a gentleman) who meant not to ieaſt, but counterfetting a ieſter, to go about his buſineſſe in good earneſt, as the former had done. Whereupon the Cardinall turned the ieſt vpon the King: who (as his manner was) ſwore as he was a gentleman, that it was the firſt time that a theefe had made him his fellow.

11 And here the theft committed in the preſence of the Emperour *Charles* the fift, comes in very fitly after the former acted in the French Kings preſence (as hath bene ſaid) and partly alſo with his conſent. The Emperour hauing commanded his ſeruants to truſſe vp bag and baggage; whileſt euery man was buſie in packing vp his implements, there came a good fellow into the hall (where the Emperour was, with a ſmall traine, ready to take horſe) who as ſoone as he was come into

the roome,and had done his dutie, beganne to take downe the hangings, making as if he had had other buſineſſe in hand,and had bene in haſt. And though it was not his occupation to hang vp,and take downe hangings, yet he performed it ſo well,that when he who had the charge to take them downe came into the hall,he found that another had eaſed him of that labour, and (which was worſe) had carried them away. See what impudent theeues there are now a dayes.

12 Howbeit the boldneſſe of an *Italian* theefe (who did the like) at *Rome*, in the time of *Paul* the third,was nothing inferiour to the former. There had bene a great feaſt in a Cardinals houſe, and the plate being ſet vp in a cheſt that ſtood in a chamber neare to the hall,where the feaſt was kept: whileſt diuers waiting for their maiſters,walked in this outward chamber (or *Anticamera* as *Italians* ſpeake) there came in a good fellow in a caſſock,apparelled like a ſteward,with a torch before him, who deſired thoſe that ſate vpon the cheſt to riſe vp, ſaying that he was to vſe it; and they were no ſooner riſen vp, but he bad the porters that followed him to take it vp and carry it away. This gallant tricke was playd after that the ſteward of the houſe and all the ſeruants were gone to ſupper; at leaſt it is to be thought that if any of them were then in the *Anticamera* (as their cuſtome was) they did not marke it.

13 But what ſhall we ſay to the boldneſſe and impudencie of another *Italian*, (hanged at *Bononia* about eleuen yeares ago) who hauing ſerued out a long prentiſhip at *Rome* in learning to counterfet mens hands and writings,and to take ſeales from one inſtrument to put to another; becauſe he much reſembled Cardinal *Sermonet*,went in a Cardinals habite and traine (though very ſmall) through *Marke d'Ancona* and *Romagna* with a counterfet Bul,whereby he ſaid he had a cõmiſſion from the Pope to gather the tithes of that countrey: albeit he came neare no great cities for feare of being detected. But hauing had good ſucceſſe in his attempts (becauſe the moſt tooke him for Cardinall *Sermonet*) he paſſed through *Romagna* and came ſomwhat neare to *Bononia*. Now as ſoone as the Biſhop of *Fermo* (who was the Popes Vicelegate) heard thereof, he ſent one of his gentlemen vnto him (who had ſometime attended vpon Cardinall *Sermonet*) who certified the Vicelegate that he was not the man he affirmed himſelfe to be; which cauſed him ſomwhat to ſuſpect this gallant, the rather for that he had not obſerued accuſtomed ſolemnities and ceremonies which other Cardinals were wont to obſerue. Wherupon he ſent him againe with a troupe of ſouldiers, giuing him expreſſe charge and cõmandement to apprehend him,if he knew for certaine that he were not the man he counterfetted himſelfe to be. In the meane time this companion (being now diſcouered the ſecond time by ſundry priuie markes) was better knowne by one of his eares,which he had loſt for his good deſerts, which he ſhewed at vnawares as he put off his litle Cardinals hat. The Captaine therfore commanded his ſouldiers to lay hands on him. But he no leſſe reſolute,bold and impudent then before,charged them to take heed what they did, with his thundering threats making them all to quake for feare,brauing it out with as high and loftie termes as the proudeſt Cardinall in *Rome* could haue done, if the like violence had bene offered him. The ſouldiers (who made ſcruple at the firſt to encounter him) were in the end encouraged by their captaine to grapple with him. Where hauing apprehended him,they brought him to *Bononia* with two of his men who were not priuie to this his knauery (the reſt which were acceſſary being fled away.) And there he was condemned by the Vice-legate, and hanged at Saint *Petronio's* gate in a Cardinals attire, wearing on his head a mytre of paper with this title or inſcription,

IL RE DE' LADRI, The King of theeues, that is to say, *The King of good fellows.* He had six thousand crowns about him, which (as it was reported) was nothing to that which his two men (who were fled away) had caried with thē. I do the rather set downe this story at large, because it is a very notable and memorable fact. For albeit we haue heard many who haue vsurped the name & held the place of those whom they resembled (as I haue declared in my Latine Apologie) yet they tooke such mens names as they knew were dead, or of whom a man could hardly heare any certaine newes. Which was farre otherwise with this companion, seeing the Cardinall (whose name he borrowed) was then liuing (as he knew well) and not so farre off, but that he might haue heard from him in a very short time. Now sith I am come to the King of our moderne theeues (euen in the iudgement of those that condemned him) I should do him wrong if I should proceed further, in hope to find any more notorious and cunning theft then his.

14 Notwithstanding lest he should be left alone, and lest it should be thought that *Italy* onely were furnished with such bold Brittans, I thought it not impertinent here to insert two other stories, one of a French-man, another of a Polonian, who for such feates (proceeding from like audacitie) deserue not onely to be of his Court and Counsell, but successors to his Crowne. The French-man (as very a conicatcher as the former) was borne at *Saumur* vpon *Loire*, being so cunning in counterfetting the Kings seales and letters, that shewing certaine extraordinary commissions, which (as he said) he had obtained of the King, he got great sums of the Kings receiuers; & made a mightie masse of mony by selling of certain woods which were felled for the Kings vse. But being in the end discouered, he went the same way that the king of good fellowes had shewed him: and as he was hanged in a Cardinals habite, so this companion was executed at *Paris* in a gentlemans attire before the Church of the *Augustine* Friers, the same day that the Court of Parliament was kept in that Couent about sixteen yeares ago. Some are of opinion that he was the man that gaue intelligence to king *Francis* the first (by means of a notable theft which he committed) of that which the Emperour *Charles* the fift, and the King of *England* had plotted against him: and did not onely aduertise him thereof, but brought him their very tickets, instructions and letters. For meeting a Flemmish gentleman vpon the way trauelling toward *England*, he tooke acquaintance of him, telling him that he was his countriman, and so rode along with him to the hauen where they were to take ship. Whither being come, when the Flemming was laid downe to take his rest (waiting for wind and weather) the French-man (who had perswaded him to rest himself vpon the bed) fayning to be found asleepe, rising softly, went and bought a budget like vnto the Flemmings, and hauing filled it with roles of white paper vntill it was about the same weight, layd it vpon the table in stead of the Flemmings budget. And hauing so done, he awoke the Dutch-man, and told him that he had left certaine things behind him which he had forgotten, and therefore was of necessitie to returne backe againe, intreating him not to take it vnkindly that he brake off companie. The Flemming little suspecting what might be the meaning of this sodaine change, but thinking he meant good sooth, could not but thanke him for his good companie, and after many kind embracings, recommended him to Gods protection, and so betooke him to his rest againe: yet he left not his budget (I meane the budget which he supposed had bene his owne) any longer vpon the table, but put it vnder his pillow. Wherein the simple fellow was like to that noddie, who when the steed was stolne, shut the stable doore. Now whilest the Flemming slept, the French-man

went poſt with his budget, which he ſhould haue put vnder his pillow, or in a ſurer place, before he had layd him downe to reſt. And you may eaſily coniecture whether the French-man brought not a welcome preſent to the French King (though he had ſtolne it,) and whether the Flemming brought not heauie newes to the King of *England*. Some ſay that he beheaded him, ſaying that he would make him an example to all ſuch ſticklers as intermeddle in Princes affaires, to teach them to be more wary and wiſe, and to handle the matter a little more cunningly. This is the fine fetch which was reported to haue bin plaid by him, whoſe cheating and knauery I haue before recorded, both of them being practiſed againſt the ſame King. Which being ſo, we may well think that this cunning contriuer of thefts, intended to benefite himſelfe in endomaging the King as much by his laſt thefts, as he had done by his firſt. But many are of opinion that they came from two ſeueral men, and were coined in two ſeuerall mints. Howſoeuer, I would not giue leſſe honor to the one then to the other. I come now to the Polonian called *Florian*, for boldnes & audacitie nothing inferiour to the former: who hauing by the ſame cunning deuice counterfetted the ſeales and letters of the King of *Poland*, came ouer into *England* as the Kings Ambaſſadour, where he continued a long time, being reſpected and honored as be ſeemed one of his place; and where he forgat not to vſe the Kings credite in diuers theeuiſh practiſes as he had formerly done, and as he did ſince in dealing with great States: the King his maſter ſeeking in the meane time to haue had his head.

15 I will adde yet one other example of thefts (albeit I was purpoſed here to haue made an end) not like the three laſt, nor any formerly mentioned, but rather contrary vnto them, as hauing nothing common with them; and therfore ſo much the more neceſſary to be ſpoken of, to the end it may appeare that our Age may not onely brag of ſundry new theeuiſh practiſes, but of all the rare ſleights and ſubtilties mentioned in ancient ſtories. For here we haue an example of one theefe ſtealing frō another. A yeare ago, or ſomewhat more, there was a merchant in an Inne at *Paris*, who had layd vp a great ſumme of mony (which he had receiued for certaine wares) in a cupboord: where a ſeruant in the Inne hauing marked him, watched his oportunitie, opened the cupboord, and ſtole thence two bags, one ful of gold, the other of ſiluer; and being laden with them, went about two leagues from *Paris* towards *Montargis*, where being come to his Inne very late in the euening, and weary of his iourney, he intreated his hoſt to help him to a horſe, which might be ready for him the next morning: who told him it wold be a hard matter to hire one. The traueller after diuers offers, at laſt promiſed to giue him a French crowne for one till dinner: which free offer made his hoſt ſomewhat to ſuſpect him, eſpecially conſidering he had ſeene his two bags; whereupon he promiſed to prouide a horſe for him againſt the next morning. Hauing therefore got him on horſeback by breake of day, & accompanying him to the place where he thought it fitteſt to arreſt him, he tooke him ſuch a *baſtinado* in the nape of the necke, that he ſtrucke him downe to the ground, ſo amazed that he knew not where he was; and afterwards made ſuch agreement with him (crying out onely for mercy) that hauing taken as much of the ſtolen mony as he thought good, he returned home againe with his horſe. Now it ſo fortuned, that one of thoſe who went poſt to purſue the theefe, found him with the remainder of his mony going towards *Montargis*; and knowing him to be the man he ſought for, he fed him ſo with faire words, that he drew him along with him to the next towne, and there committed him ouer to the Iuſtices to be ſent to *Montargis*; where being impriſoned, he confeſſed

feſſed the fact, and accuſed his hoſt, who was preſently ſent for, to the end they might be confronted together: and notwithſtanding his deniall of the fact, was condemned to the racke. But he appealed to the Court of Parliament at *Paris*, where he was broken vpon the wheele, the ſeruant eſcaping better cheape, being onely hanged.

16 Thus hauing alledged ſundry examples of the cunning and boldneſſe of our moderne theeues, it will not be amiſſe to record an ancient ſtorie taken out of the Author, for whoſe Apologie this treatiſe is a preparatiue. Though in ſo doing, I ſhall paſſe the bounds which I haue preſcribed to my ſelfe, and anticipate the argument of the bookes enſuing: notwithſtanding becauſe it will not be preiudiciall, but rather beneficiall to the Reader, I am eaſily drawne to diſpenſe with my ſelfe herein. Marke then the ſtory of the ſleight and pollicie (or rather ſleights and pollicies) of one *Villon*, not borne in *France* but in *Ægypt*, and that not ſome few yeares ſince, but aboue fiue and twentie hundred yeares ago: which ſtory (taken out of *HERODOTVS*) I will here tranſlate with greater fidelitie, then either *Laurentius Valla* in his Latin tranſlation (ſuch as it was before my refining of it) or the French, which is now extant. Theſe therefore are his words. A King of *Ægypt* » called *Rampſinit*, minding to lay vp his treaſure in a ſafe place (whereof he had far » greater ſtore then euer any of his ſucceſſors) he built a houſe all of hewen ſtone, a » part whereof ſtood out from the other building, to which there was eaſie acceſſe. » But the Maſon being diſpoſed to play the knaue with him, left a ſtone looſe in the » building, which might eaſily be taken out of the wall by two, or (if need were) by » one. The worke being finiſhed, the King layd vp his treaſure therein. After a time, » the Maſon perceiuing that his glaſſe was almoſt runne, and the leaſe of his life wel » neare expired, called vnto him his two ſonnes, and told them how (to the end he » might leaue them wel prouided for, and that they might haue wherewith to make » merry when he was gone) he had vſed a fine deuice in building the cloſet for the » Kings treaſure: and hauing ſhewed them in particuler how they ſhould take out the » ſtone, he gaue them the meaſure of it, aſſuring thē that if they kept it carefully, they » ſhould be keepers of the Kings treaſure. Their father being dead, they ſtayed not » long before they aſſayed the meanes preſcribed. For comming ſhortly after to the » Kings pallace in the night, and finding the ſtone, they tooke it out very eaſily, and » ſtole thence a mightie maſſe of mony. The King comming thither not long after, » and perceiuing that his coffers were not ſo ful as they were accuſtomed, wondered » not a little; yet could not tell whom he might accuſe, conſidering all the doores » were ſurely locked, and all things ſealed as he had left them. But comming thither » the ſecond and third time, and perceiuing that his treaſury diminiſhed dayly (for » the theeues repaired thither continually) he cauſed ginnes and ſnares to be ſet » round about the place where the treaſure lay. The theeues repairing thither as they » were accuſtomed, one of them hauing entred in, and coming neare to the coffers, » perceiued that he was intangled in a ſnare: and knowing in what danger he was, » called to his brother, and told him what misfortune had befallen him, willing him » to come in quickly, and to cut off his head: for (ſaid he) if I be found here, and » knowne, I ſhall be the cauſe of thy death alſo. His brother being eaſily perſwaded » (as liking well his aduice) did as he had bidden him. And hauing layd the ſtone in » his place again, returned home, carying with him his brothers head. The King co- » ming to his cloſet early in the morning, was exceedingly amazed to ſee the theeues » body in the ſnare without a head, eſpecially cōſidering there was no breach in the » wall, by which he might enter in. Departing therfore thence, he did as followeth. »

He

» He commanded that the dead corpes ſhould be hung vpon the wall, committing
» the cuſtodie thereof to his guard, ſtraightly charging and commaunding them,
» that if they eſpied any that did mourne, or bewray any griefe or compaſſion at the
» ſight thereof, they ſhould attach them, and bring them before him. The mans mo-
» ther, much perplexed that her ſons body was thus hung vp, came to her other ſon,
» deſiring him to deuiſe ſome meanes to take downe his brothers body, threatning
» him, that if he would not, ſhe would informe the King that he was the man that
» had ſtolen his treaſure. He hauing bene ſundry times threatned and rated by his
» mother in this ſort, and perceiuing that ſhe would not deſiſt for all the reaſons
» he could alledge, deuiſed this ſleight. He ſadled certaine Aſſes, and lading them
» with rundlets of wine, draue them before him; and being come to the place where
» the guard watched the corps, he let looſe the hoopes of the barrels, making way
» for the wine to runne out, and then began to cry out and to beate his head, as not
» knowing to which of the aſſes he ſhould run firſt. The guard ſeeing ſo much wine
» ſpilt, ranne thither with veſſels thicke and threefold, thinking the more they ſaued
» the more they ſhould gain. Where he in the meane time fayning as though he had
» bene horne mad for anger, reuiled and curſed them all. But ſeeing they ſpake him
» ſo faire, and entertained him with ſo good language, he made ſhew by little and
» little as though he had bene pacified and had forgotten his former furious fit; and
» after much ado hauing gotten his Aſſes out of the way, he mended his barrels.
» Now among other ſpeeches which paſſed betweene them in the meane time, one
» of the companie being very pleaſant, brake a ieſt vpon him which made his wor-
» ſhip laugh; in lieu whereof he beſtowed one of his barrels vpon him, which they
» reſolued to draw drie, and to carouſe of in the ſame place and plight they were in,
» intreating him to beare them companie. Whereunto he condeſcended, and ſtayd
» with them. And becauſe they had ſo kindly entertained him and made him ſuch
» ſport, he preſented them with a ſecond barrell: ſo that hauing that bleſſed abun-
» dance, euen wine at will, they neuer left tipling and carowſing, till their wits ſtood
» wetſhod; and being in the end ouercome with ſleep, they reſted in the ſame place.
» He then in the dead time of the night went and tooke downe his brothers body;
» and to the further diſgrace of the guard, ſhaued all their right cheekes: and laying
» the body vpon one of his Aſſes, returned home againe, hauing fully accom-
» pliſhed his mothers deſire. The King hearing that the body was ſtolen, was highly
» diſpleaſed; and reſoluing by ſome meanes to find out the theefe that had commit-
» ted the fact, he vſed this deuice (which notwithſtanding I can ſcarce beleeue.)
» He commaunded his daughter to go to a brothel-houſe, and there to proſtitute
» her ſelf to all comers; vpon condition they ſhould firſt acquaint her with the moſt
» notorious fact, and cunningeſt knauery that euer they committed: and that he
» that ſhould confeſſe the ſtealing of the theeues carcaſſe, ſhould forthwith be atta-
» ched by her, and ſent to the Court. Whileſt then the Kings daughter addreſſed
» her ſelfe to fulfill her fathers mind, the rumour of the Kings intended reſolution
» came to the theefes eares, who purpoſing to ſhew that he was more crafty in pre-
» uenting, then the King in inuenting this wile, thus deluded his daughter: he cut
» off a mans hand newly dead, and keeping it cloſe vnder his gowne, went to viſit
» her. Where ſhe asked him the ſame queſtion ſhe had demaunded of others. Wher-
» upon he told her, that the moſt wicked and notorious fact that euer he commit-
» ted, was the cutting off of his brothers head, who was taken in a ſnare as he ad-
» uentured to rob the Kings treaſure; and the wittieſt was the taking downe of his
» corpes from the gibbet, after he had made the guard drunke. She hearing this,

layd hands on him, with intent to apprehend him: but the knaue (by reaſon of the darkneſſe of the place) gaue her a dead mans hand in ſtead of his owne: ſo that whileſt ſhe thought ſhe had him faſt by the hand, he ſlipt away; leauing her this liueleſſe pawne to vſe at her pleaſure. Which when the King heard, he was greatly aſtoniſhed; as well at the craft, as at the boldneſſe of the theefe. In the end he ſent his Heralds throughout all his dominions, commaunding them to proclaime in the Kings name, that he would not onely pardon him that had done this fact, but highly aduance him if he would repaire to the Court. The theefe repoſing himſelfe vpon the gracious pardon of the Prince, went to the Court: where King *Rampſinit* hauing him in great admiration, gaue him his daughter to wife, as being the wittieſt man in the world. In that, as the Ægyptians excelled all other men in wit and wiles, ſo he excelled all other Ægyptians. This is the hiſtory as *HERODOTVS* relates it, which I haue tranſlated almoſt word for word as neare as I could, to keepe the proprietie and grace of our tongue; a thing as difficult in tranſlating of him, as of any Greek writer whatſoeuer, and that for ſundry reaſons not neceſſary here to be ſtood vpon. Yet this I will not omit, how that in tranſlating hereof, I haue noted ſundry ſcapes in *Valla's* tranſlation, which notwithſtanding I corrected not in my former edition. Neither is any man to wonder hereat, ſeeing I acknowledge in my Preface thereto, that I haue left a number of ſcapes and ouerſights vncorrected, vntouched and vncenſured: conſidering alſo that the diligence which is ſeene in peruſing a text when a man tranſlateth it himſelfe, is farre greater, then when he correcteth another mans worke, endeuoring to ſaue the credit of the tranſlator as much as may be: eſpecially when he doth it in haſt, as it is wel knowne I did. Yet I denie not but that there are ſome places in the tranſlation of this ſtory, wherein I could not ſatisfie my ſelfe: and therefore I perſwade my ſelfe I ſhall much leſſe ſatisfie thoſe who are skilfull in the Greeke tongue. But I preſume, that they who are moſt cunning, and conſequently do beſt conceiue the difficulties with which I was to encounter, will of all others be moſt eaſily ſatisfied. Now this hiſtory ſuteth ſo wel with the argument in hand, that I could not wel omit it, being written of a theefe, whom the author graceth with the two properties ſpecified in the former examples, to wit, *craftineſſe* and *boldneſſe*, and both in the higheſt degree. Whereby we may learne what vſe there is to be made of paralleling of hiſtories, eſpecially of ancient with moderne. For whereas the cunning and boldneſſe of this old theefe, may haply at the firſt ſeeme ſtrange and almoſt incredible; yet if we compare it with the craft and boldneſſe of our moderne theeues, we ſhall find that there is no ſuch cauſe it ſhould be thought ſo ſtrange. And for as much as it may be thought ſomewhat hard, that the King could find in his heart to proſtitute his daughter in ſuch ſort (as it is indeed very harſh I confeſſe) yet ſoundeth it not ſo harſhly in my eares, as this their cenſure of *HERODOTVS* doth (for I haue heard many euer excepting, eſpecially againſt this point) ſith himſelfe proteſteth that he giues no credit thereunto, but only relates it as he heard it. And yet I could alledge (if need were) ſundry ſtories, which we muſt either account falſe and fabulous (whereas notwithſtanding they are holden to be moſt certaine and infallible) or confeſſe that in this there is great ſemblance of truth.

17 But whileſt I was copying this ſtory out of *HERODOTVS*, another came into my mind of a theefe, or rather a cutter by the high way, infinitely more reſolute then the former, and as bold and venterous as any of that cutting crue, whoſe fell and felonious attempts and actions haue bin before remembred.

Dion

Dion the hiſtorian recordeth the hiſtory of this theefe (or rather captain of theeues) who kept ſuch a ruffling in the raigne of *Seuerus* the Emperour about 195. yeares after Chriſt. A certaine *Italian* (ſaith he) called *Bulas*, hauing gathered a troupe of ſix hundred theeues, cõmitted great robberies in *Italy* for the ſpace of two yeares, maugre the Emperour and the many garriſons reſiding in thoſe quaters. Diuers ſought to take him, becauſe the Emperour was deſirous to haue him apprehended: but he ſo handled the matter, that thoſe which ſaw him, ſaw him not, thoſe which found him, found him not, and thoſe that had him, had him not; which he did partly by liberall and bountiful gifts, partly by craftie wiles: which he knew well how to put in practiſe in time and place. For he had intelligence of all ſuch as at any time went out of *Rome*, or arriued at *Brunduſium* (called by ſome *Brendis*) how many they were, as alſo of what qualitie and condition, and what ſubſtance they had. Some he forthwith diſmiſſed after he had taken from them part of their goods: tradeſmen he detained for a time, and when they had ſerued his turne, he recompenced them for their labour and paines, and afterward ſent them away. And vnderſtanding on a time that two of his men ſhould be expoſed to wilde beaſts, he came to the Iayler and made him beleeue that he was the Prouoſt-marſhall of the country, and that he ſtood in need of the men whom he had in priſon, and thereupon cauſed him to deliuer them into his hands. Then going to the captaine that had commiſſion to diſcomfite hm and his troupe, he began (as if he had bene ſome third perſon) to reuile the theefe, (that is himſelfe) promiſing him that if he would follow him, he would deliuer him into his hands. Whereupon drawing him along with him into a valley vnder colour as though he would apprehend *Phælix* (for ſo was *Bulas* ſurnamed) he layd hands on him, and counterfetting the perſon of the Prouoſt-marſhall, ſate downe in the iudgement ſeate; where hauing called the captaine before him, hee cauſed one of his men to ſhaue him; and hauing ſo done, he diſmiſſed him, ſaying, Bid thy maiſter haue more care of his vaſſals, leſt in the end they all turne theeues: (for he had of his crue at that inſtant a multitude of the Emperours ſeruants, ſome who for want of pay, and others by reaſon of their ſlender pay had left the Emperours ſeruice to follow him.) Of which when *Seuerus* was particularly informed, he was mightily incenſed, taking it in high ſcorne, that he who had bene ſo victorious ouer his enemies in *Brittaine* by his Lieutenant, himſelfe being in *Italy* in proper perſon, ſhould be ſo bearded and braued by a theefe. Whereupon he gaue a new commiſſion to one of his guard for the apprehending of him, and ſent him with a great troupe of horſemen, threatning him with death if he brought him not aliue. The Captaine hauing reciued ſuch a peremptory commaundement, vnderſtanding that he was wont to entertaine another mans wife, cauſed her husband to perſwade her to aſſiſt him in the buſines, that ſo he might be ſure to ſurpriſe him. And by this ſleight he was caught whilſt he was aſleep in a caue, & was afterwards brought before *Papinian* (gouernour of the Prouince) who asked him why he gaue himſelfe to robbing and ſpoiling? to whom he anſwered by propounding another queſtion; And why (Sir) are you a gouernour? After this he was caſt to wild beaſts: whereupon his fellowes (to the number of ſixe hundred) were diſperſed, as vnable to do any thing without their captaine.

18 There remaine two other ſorts of theeues, of which I had rather here ſpeake then deferre them to the next Chapter, which I reſerue for ſuch as make no open profeſſion of ſtealing, but cloke their knaueries vnder colour of their calling: which to ſpeake the truth are none of the ſmalleſt (as moſt of thoſe heretofore

mentioned)

mentioned) but of the greateſt and groſſeſt, to wit, Pirates and Bankerupts. Firſt for Pyrates; they are I confeſſe no new vpſtarts, but of great ſtanding, euen from all antiquitie, as may appeare by certaine verſes of *Homer*, alledged by *Thucydides*. Yet our Age, number for number, hath had more cunning and skilfull, more dangerous and hurtfull theeues in this kind then any of the former. He amongſt auncient pirates is famous for his boldneſſe, who being brought before *Alexander* the great, and demaunded how he durſt be ſo bold as to play the pirate in the narrow ſeas? anſwered, Becauſe I do this with a ſingle ſhip, I am called a theefe, thou that doeſt the like with a great fleete, art called a King. Which anſwer pleaſed *Alexander* ſo well (as the ſtory reports) that he pardoned him. Here note that the word *pirate* which I haue tranſlated *theefe*, ſignifieth one that robbeth by ſea, whom we call *a rouer*, or *ſea-robber*: which generall word I was the more bold to vſe, becauſe it ſuteth better with the other generall, viz. *robberies*. But whether we vſe the generall or the particular, it skilleth not: we haue here the anſwer of a very bold theefe, eſpecially ſeeing he had to deale with ſuch a mighty monarch as *Alexander* was. Notwithſtanding I perſwade my ſelfe, that he that ſhall well conſider the dealing of *Dragut* (a pirate of our time) ſhall find that he was nothing inferiour in boldneſſe and ſubtiltie either to him or a dozen of any of the moſt famous theeues mentioned in auncient ſtories. Concerning Bankerupts, I will not ſay of them as I did of Pirates, that they are as old as the man in the Moone. For certaine it is, there were no bankerupts till long after pirates began to roue, ſeeing it is neceſſary there ſhould be banks before there could be any bankerupts: (for doubtleſſe the coiners of this word, called them *bank-rupts* that kept not their banks, but brake them, which the Latins call *foro cedere*) and it was a long time (we know) before men knew what banks meant, namely before there was ſuch trafficke as now there is. And as banks are more in vſe at this day then euer they were, ſo breaking is more vſuall, there being as many bankerupts in ſome places as good bankers. *In ſome places* (I ſay): for I except *France*, as worthy to haue this honour giuen vnto it (not for that it is my natiue country, but becauſe it is a truth cleared by daily experiẽce) in that it is not ſo addicted to this kind of theft, as other countries are, and *Italy* aboue the reſt. For it ſtands with good reaſon, that thoſe who firſt brought vp the vſe of banks, ſhould be more expert therein then their ſcholers, and ſhould reſerue ſome ſecret or other to themſelues, how they may breake bankes and become bankerupts, if they chance to be wearied with that occupation. For as they who are in good credite and account, and miſtruſted by none, need no great cunning to become bankerupts: ſo they whoſe credite beginneth to cracke, and to whom men haue an eye, cannot handſomly breake without many ſleights and ſubtilties. Albeit theſe latter (as experience ſheweth) play the merchants herein more cunningly then the former. And verily the common ſaying, *There would be no theeues if there were no receiuers*, ought to be extended to bankerupts. And it further giues vs to vnderſtand, how tranſcendent the wickedneſſe of this age is in compariſon of the former. For now arrant theeues do not onely ſcape ſcot-free, but find abettors euen amongſt thoſe that ſhould repreſſe them, and who onely haue the ſword in their hands to execute the law vpon them. Nay there are ſome Churches in *Italy* which are profeſſed ſanctuaries of roguery; and rather harbour a theefe that hath ſtolen ten or twentie thouſand pounds, then one that hath cut a purſe not worth a groate. And it is grown now to a cuſtom to giue dayes of payment, yea day after day; during which time, honeſt men who are coſened of all their goods in this ſort, are conſtrained to ſee theſe conicatchers make

good cheare at their owne coſts, and yet dare not ſpeake a word. Now theſe daies of reſpite, are ſtrange alluring baites. I remember I was once in a place, where a ſide of a rich merchants houſe (who was a banker) had bene burned, where it was reported that himſelfe had ſet it on fire, to the end he might with ſome colour obtaine a longer day of payment, whereby he ſhould gaine twentie times as much as the fire had endomaged him. Yet I denie not but that ſuch termes are ſometime expedient, and that they were inuented vpon good conſideration: I ſpeake onely againſt the abuſe herein committed. But leauing the deciding of this controuerſie to more competent Iudges, I wil adde this one thing concerning theſe bankerout theeues, that though I haue ſpoken of bankerupts, taking the word *bankerupt* in his ſpeciall and proper ſignification, yet I exclude not thoſe that are compriſed vnder the generall acception, whether they become bankerupts by hiding their heads, or making ouer their goods, or otherwiſe.

19 As for womens thefts, my purpoſe is to reſerue them for the kind of theft whereof I am hereafter to intreate, as being that which makes them much more famous or rather infamous: and wherein if not all women (God forbid it ſhould be ſo) yet ſome of all ſorts haue their hands. Whereas onely ſome filthy queanes, eſpecially our puzzles of *Paris* vſe this other theft whereof we haue ſpoken: whence I will borrow two examples which ſhall eaſily ſhew that the number of cutpurſes is not ſmal. The firſt ſhal be of a woman takẽ as ſhe was cutting a purſe in the ſtreet, who perceiuing that the party whoſe purſe ſhe had cut, wold accuſe her if ſhe did not reſtore it again, tooke him aſide, and leading him into a corner apart, told him ſecretly; True it is indeed I cut your purſe, and put it in my basket among the reſt, ſo that I know not which of them it is; ſee if you can know it better then my ſelfe. And thus ſhe made him looke for it in her basket which was almoſt full of them. I haue alſo heard of an old woman, who ſeeing a poore wench much grieued for that her purſe was cut, told her that ſhe knew a good remedie for it: Deale (quoth ſhe) as thou haſt bene dealt with. The wench eaſily perſwaded to follow her aduice, did ſo; and ſo it was, that in the firſt purſe which ſhe cut, ſhe found her owne purſe againe.

20 But before I proceed to proſecute the ſecond kind of theft, I will ſhew a pitifull and lamentable thing accompanying theſe poore wretches executed for robberies, more to be bewailed at this day then euer. For where there is one that is touched with remorſe of conſcience, or confeſſeth his offence before he giue his laſt farewel to the world, or call to God for mercie, there are ten that die like dogs; hauing no more feeling of the frowne or fauour, the iuſtice or mercy of God, then bruite beaſts. And how many are there (I beſeech you) who are turned off the ladder whileſt they are in their gibes and ieſts? One being in this caſe, ſaid, Sirs, ſee you tell not my friends that you ſaw me on the gallowes, for ſo you may chance make me runne mad. Another; Maſters, tell me in good faith, do you think I wold euer haue come hither if I had not bin brought? Another, when his ghoſtly father bad him plucke vp a good heart, for he ſhould ſurely go that day to Paradiſe: O ſir (quoth he) it will ſuffice if I come thither to morrow night. Another, when Sir *Iohn* told him, My friend, I aſſure you you ſhall ſuppe this night with God in heauen: anſwered, Go and ſup there your ſelfe, for I am purpoſed to faſt to day; or, Go you in my roome, and I will pay your ſhot. Another being vpon the ladder, asked for drinke, and becauſe the hang-man dranke before him, he ſaid he durſt not pledge him for feare of the French poxe. Another being led to the gallows, ſaid he would not go through ſuch a ſtreet for feare of the plague. Another, I wil not paſſe

through

through ſuch a lane, for I am indebted to one there, who will arreſt me. Another ſaid to the hang-man now ready to turne him off, looke well what thou doeſt, for if thou tickle me, thou wilt make me ſtart. But this of a *Picard* is moſt famous of all the reſt, to whom (being vpon the ladder) they brought a poore weather-beaten wench that had miſcaried, telling him that if he would promiſe vpon his faith and ſaluation to take her to wife, they would ſaue his life: whereupon deſiring to ſee her go, and perceiuing that ſhe was lame and that ſhe limped, he turned himſelfe to the hang-man, and ſaid *Attaque, attaque, elle cloque: Diſpatch, diſpatch, ſhe halteth.* And I remember that being at ſupper in *Auſpurge* with *Charles de Marillac* then Biſhop of *Vienna*, and Ambaſſadour for the French King, when this ſtory was told; a Dutch gentleman who was at the table, paralleled it with another very like, of an accident that happened in *Denmarke*, to wit, of a man adiudged to the block, to whom (being vpon the ſcaffold) they brought a woman that had trod awry, offering him the ſame condition they had done the former: where the fellow hauing viewed her well, and perceiuing that ſhe had a ſharpe noſe and flat cheekes, ſaid he would not buy repentance ſo deare; vttering withall a Dutch prouerbe in rime, the meaning whereof is this, *vnder a ſharpe noſe, and flat cheekes there is no good to be found.* I remember alſo that it was concluded out of theſe examples at that ſupper, that whores in former times were more hated and abhorred then at this day. But to leaue this diſcourſe, and to returne in a word to the ieſts and ſcoffes of theſe wicked wretches, I will onely adde this one thing, that if there were nothing elſe to ſhew the power and efficacie of Gods word where it hath free paſſage, this alone were ſufficient to proue that where mens conſciences are touched to the quicke, ſuch euents are ſeldome or neuer ſeene; becauſe the word of God teaching what eternall life and eternall death meane, and piercing through (as the Apoſtle ſaith) euen to the diuiding of the ſoule and the ſpirit, cauſeth the ſtouteſt champions and moſt deſperate ruffians ſeriouſly to bethinke themſelues of their future eſtate: whereas mens forged and deuiſed doctrines, vnder colour of religion, dull ſome, and miniſter vnto others matter of laughter.

21 I proceed now to the ſecond kind of theft, which I kept in ſtore for women, I meane that whereby they hornifie their husbands. And here calling adultery *theft*, I follow the Latine, where *furtum* (which properly ſignifieth *theft*) is often taken for *adulterium*, that is, *adultery*. For which cauſe it is called by a *periphraſis*, *furtiua Venus*, *furtiua voluptas*, *furtiua gaudia*, and *furtiua nox*. The like circumlocutions being vſed alſo in Greeke. And ſo a child begotten in adultery is called in French * *Vn enfant deſrobé*. And verily (all things being duly conſidered) it will be found that there is no theft comparable to this, if we regard the common ſaying, *That which is worth the ſtealing, is worth the reſtoring*. Which cannot be ſaid of the theft we now ſpeake of: for how can a woman reſtore that vnto her husband, which ſhe ſtealeth not from him, but rather alienateth and loſeth in ſuffering it to be taken from her? or what honorable ſatisfaction may make amends for ſuch a fault? Therefore it was excellently ſaid by the wittieſt of all the Latine Poets,

* A ſtolen child, word for word, or begotten by ſtealth.

——— nulla reparabilis arte
Læſa pudicitia eſt, deperit illa ſemel.

Who alſo in a ciuill and modeſt manner doth not onely expreſſe adultery by this or the like phraſes, *Lædere pudorem* (which ſignifieth word for word, to hurt or wrong ones chaſtitie) but by others alſo which properly ſignifie *theft*, as when he ſaith, *Auferre pudorem*, and, *rapere pudorem*. Of the firſt we haue an example in the

ſecond booke of his Metamorphoſis, in theſe words:

Et ſilet, & læſi dat ſigna rubore pudoris.

Of the ſecond, in the ſixt:

Aut linguam, atque oculos, & quæ tibi membra pudorem
Abſtulerant, ferro rapiam.

And in the firſt, — *tenuitq́ fugam, rapuitq́ pudorem.*

And in the Epiſtle of *Helena* to *Paris:*

Nec ſpolium noſtri turpe pudoris habe.

Which is ſpoken of a married man, and of her of whom he deliuered that excellent ſaying formerly mentioned. In which phraſes we are to obſerue the word *pudor, ſhame*, which ſignifieth, that a woman committing ſuch a fact, doth not only looſe her good name (as we ſay in French, *Oſter l'honneur à vne fille, To take away a maids good name*) but euen all ſhame and modeſtie. We are here further to note, that our anceſtors (to the end they might emphatically deſcribe an impudent perſon, and ſhew how great a vice they iudged impudencie to be) called an impudent man *a dog*, and an impudent woman *a bitch*. But how (may ſome ſay) do theſe examples taken out of *Ouid* and ſuch like Poets, agree to the former diſcourſe concerning theft, ſith in the verſes where married women are onely mentioned, and not maids, it is not ſaid that they defraud their husbands, but that, that is taken from them which properly belongeth to their husbands? To which I anſwer, that albeit women commit not this theft themſelues, they are notwithſtanding rightly called theeues; becauſe that after they haue defrauded their husbands of the loue and loyaltie which they promiſed them by ſolemne ſtipulation, and ſet it vpon others, they yeeld and proſtitute themſelues vnto them, that ſo they may ſteale that from their husbands which of right belongs vnto them.

22 I ſay they proſtitute themſelues: to put a neceſſary diſtinction betweene ſuch as are allured by pleaſure, and thoſe who are compelled by force. For ſhe that (for want of bridling her luſt) is become bankerupt of her honeſtie, hath (doubtleſſe) a whores forehead, and is in plaine termes a very theefe: whereas ſhe that is not able to withſtand the violence that is offered her, and ſo is conſtrained to yeeld to the wicked will of man; or is circumuented by ſubtilty, and ſo hath that taken from her which otherwiſe ſhe would neuer haue yeelded, argues by her reſiſtance not onely that ſhe is not acceſſary to the theft; but that her chaſtity is nothing impeached or impaired therby. And what better guardian can there be of a womans chaſtitie then the loue which ſhe beareth to her husband? For if loue be ſeated in the ſoule and not in the body; it muſt needes follow, that ſo long as the ſoule is not polluted with the body, chaſtity remaines entire without either ſpot or blot. And how may we better know that the mind remaineth pure, the body being defiled, then by a womãs reſiſtãce? Now that chaſtity is not ſeated in the body, it is euidẽt by that phraſe which is vſual in ſundry languages, whereby ſhe who before ſhe was married was called *a modeſt maide*, is after marriage called *a modeſt matron*. Wherefore poore *Lucretia* did not iudge aright of herſelfe and her owne eſtate, when ſhe ſaid, ſhe had loſt her chaſtitie, conſidering it is not in the power of man to depriue a woman thereof. Therefore that which ſhe afterwards added, that her body was defiled, but her mind was vndefiled (as not conſenting to the fact) doth controll her former aſſertion, this being granted that the ſoule or mind is the ſeate of vertue, and not the body. Which point prophane writers did not ſo well conſider: for they do not onely excuſe this her foule fact, in embruing her hands

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in her owne bloud; but haue hence taken occaſion to extoll her to the skies, as a moſt vertuous and couragious woman, in reuenging the outrage done vnto her, by her owne death. But before I make anſwer to the firſt obiection, touching the violence and villanie, which (as they ſay) was offered and done to her chaſtitie: I would deſire them to ſhew me what they meane by *reuenge*; for in my vnderſtanding it is abſurd, that an iniury ſhould be reuenged by the death of him to whom it was offered, and not of him that offered it. I might further alledge, that ſhe ſaid not, *Mors vltrix erit*, or, *vindex*; Death ſhall take reuenge: but *Mors teſtis erit*, my death ſhall be a witneſſe. As though ſhe ſhould haue ſaid, My death ſhall witneſſe that to all the world, which lying hidden in my heart, I am not able to expreſſe. I was ſo farre from being allured by luſt and ſenſuality to yeeld mine aſſent, that my life by reaſon thereof is a burden vnto me, and as bitter as death it ſelfe. For anſwer to the ſecond. Be it that her death were vindicatiue, yet it were but a reuenge of the iniury done to the defiled body, and not of the wrong done to the vndefiled mind, which is the ſeate of chaſtitie. Whereupon an auncient writer (whoſe name S. *Auguſtine* concealeth) hath this excellent ſaying, *O ſtrange and admirable thing, there were two perſons, and yet one onely committed adulterie.* But S. *Auguſtine* diſputeth the point further in this ſort: If it were not light skirtedneſſe and leuitie that cauſed her to companie with *Tarquinius*, ſhe is vniuſtly puniſhed, conſidering ſhe is chaſt. For certes, the more her adultery is excuſed, the more is her murther condemned; and contrarily, the more her adultery is condemned, the more is her murther excuſed: this being granted, that it were lawfull for a man to kill himſelfe. The ſame father commending the fine conceit of the foreſaid writer, hath a finer of his owne in his ſecond reaſon (if it be his) when as he ſaith, *Si adultera, cur laudata? ſi pudica, cur occiſa?* that is, If ſhe were an adultereſſe, why is ſhe commended? if ſhe were chaſt, why was ſhe murthered? Vpon which words a friend of mine (an excellent ſcholler, and one whom God hath enriched with many rare gifts and graces of his ſpirit, the fruite whereof is reaped in many places of Chriſtendome at this day) made not long ſince this pleaſant Epigram, which I will here impart to the Reader:

Si tibi fortè fuit, Lucretia, *gratus adulter,*
Immeritò ex merita præmia cæde petis.
Sin potiùs caſto vis eſt allata pudori,
Quis furor eſt hoſtis crimine velle mori?
Fruſtra igitur laudem captas, Lucretia: *namque*
Vel furioſa ruis, vel ſcelerata cadis.

I will here alſo ſet it downe in French as it was turned *ex tempore* by one of the Authors friends:

Si le paillard t'a pleu, c'eſt à grand tort, Lucrece,
Que par ta mort tu veux, coulpable, eſtre louée:
Mais ſi ta chaſteté, par force eſt violée,
Pour le forfait d'autruy, mourir eſt-ce ſageſſe?
Pour neant donc tu veux ta memoire eſtre heureuſe:
Car, ou tu meurs meſchante, ou tu meurs furieuſe.

That is,

Were that vnchaſt mate welcome to thy bed,
Lucrece, *thy luſt was iuſtly puniſhed.*
Why ſeek'ſt thou fame that di'dſt deſeruedly?
But if foule force defil'd thine honeſt bed,

His onely rage ſhould haue bene puniſhed:
Why di'dſt thou for anothers villanie?
Both wayes thy thirſt of fame is too vniuſt,
Dying, or for fond rage, or guiltie luſt.

But not to ſpeake of Chriſtians, I perſwade my ſelfe that if this fact of hers had bene propounded to heathen Philoſophers, they would haue giuen no other iudgement. Sure I am of *Xenophon*, who in two ſeuerall places giues this reaſon why husbands may lawfully kill the adulterer, viz. becauſe he ſteales from them the loue and loyaltie of their wiues, due to none but to themſelues: For if (ſaith he) it ſo fall out that a woman be forced againſt her will, yet her husband will entertaine her as kindly, and loue her as dearely as before, ſo long as her loue towards him is hartie and entire. Which ſaying of his agreeth wel with my former aſſertiõ, that there is no better gardian of a womans chaſtity, then her loue to her husband. Now this point I was the more willing to handle, as a cordiall for chaſt and modeſt matrons; that if they chance either by fury of the warres, or inſolencie of the conquerours, to fall into the like inconuenience with *Lucretia*, they ſhould not deſpaire as ſhe did, but rather remember that which hath bene ſaid, and make vſe thereof: leſt otherwiſe they runne from one miſchiefe into another, caſting the helue after the hatchet, as it is in the French prouerbe. Of which deſperate courſes we haue dayly examples, ſome whereof (as they come to my mind) ſhall be recorded in the Chapter of murthers.

23 But, for one that taketh the matter ſo to heart, that ſhe ſtands in neede of ſuch aduertiſements, there are (I feare me) an hundred who had neede of other manner of admonitions, to put them in mind how ſtraight the band of matrimonie is; and to withdraw them from the deteſtable opinion of the Philoſopher, who labouring by all meanes to confound the order of nature, hartened on women by the example of an houſe, which is not a pin the worſe, for lodging other gueſts and inmates beſide the owner. *Epictetus* alſo (whom with *Muſonius* I take to be the honeſteſt of all the Philoſophers) ſaith, that women in his time defended themſelues and their ſweet doings with the ſaying of *Plato* in his Politickes, *That women ought to be common*; and therefore they had this booke continually in their hands. Wherein though *Plato* did much ouer-ſhoote himſelfe, yet it was the leaſt part of his meaning his words ſhould be wreſted to this ſence, or haue this conſtruction ſet vpon them, which theſe modeſt matrons made thereof to defend themſelues, and iuſtifie their dealing in the darke. For he ſaid not, that women were to plight their troth to their husbands, that ſo they might keepe open houſe for all comers; but he aimed at another marke, which though it be not warrantable, no not in the iudgement of the very heathen, yet thus much I dare ſay, that it is farre more tollerable then the long taile of miſchieues and inconueniences which adultery draweth after it. How euer it be, we may plainly perceiue by the teſtimonie which *Epictetus* giueth of the Romane Ladies in his time, that they tooke no ſuch great delight in reading the hiſtory of *Lucretia*: for if they had, queſtionleſſe they would neuer haue pleaſed themſelues ſo much in reading *Platoes* Politickes, eſpecially thoſe places where ſuch ſweete ſayings are recorded. And though women at this day haue not *Platoes* workes, it skilleth not, ſeeing they can ſay their leſſon well enough without booke. Wherein I report my ſelfe to the dames of *Paris*, and to them rather then to any of our good goſſips, not becauſe it is the city wherein my ſelfe was borne, but for that the praiſe of all ſubtil ſleights poſſible to be inuented (whereby they cuckolize and hornifie their husbands, ſore

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God knowes againſt their wils) doth properly belong vnto them in the opinion of all vpright, conſcionable and indifferent iudges. Which commendation he gaue them, who being told that the time would come when he ſhould weare hornes as well as his neighbours, and be mocked as kindly as he had mocked others, ſaid, he knew a good remedie for it. And being intreated to ſhew what preſeruatiue he had in ſtore againſt ſuch cuckolizing, anſwered, *That he would neuer marry in Paris:* inſinuating, that there was no place in the world where this inconuenience might worſe be auoided. For my part, if I were to ſpeake my conſcience herein; as he ſaid, that he loued *Plato* well, but loued truth better: ſo hauing made this proteſtation, that I preferre the truth before my natiue countrey, I muſt needs conteſſe, that though I haue trauelled through diuers countries and ſoiourned there no ſmall time, yet was I neuer in place where cuckolds are better cheape, or (to ſpeak more properly) where they may be made better cheape then at *Paris*. Some cuckolds are glad they haue ſuch hornes, thinking themſelues the better for them: others, who are not yet come to this preferment, watch oportunitie to clime thereunto. A third ſort are mal-content with their heauie heads: but alas poore ſoules, there is no remedie but patience: for if they complaine of their wiues neuer ſo little, they ſhall be ſure, not onely to weare longer and larger, in ſpite of their teeth, but in ſtead of pulling them in and hiding them, ſhall be made to ſhew them to the world; as we ſee in the example of certaine kind cuckolds mentioned before, who commencing ſute againſt their wiues for ſuch dalliance and double dealing, got nothing but their paines for their labour, viz. to be pointed at euen by little children, who could ſay, theſe are they who cauſed themſelues to be regiſtred for cuckolds by the ſentence of the Court. By which we may ſee, what difference there is betweene this and former ages; when (as *Xenophon* witneſſeth) the law was ſo ſtrict againſt adulterers, that they only of all delinquents were to die the death. But leauing the hiſtories of former times, we ſee how men are permitted in many places of *Italy* (in ſuch a caſe) to do execution vpon their wiues, without other forme of iuſtice. And I remember, that during mine abode at *Naples* (ſhortly after the beginning of the warre of *Siena*) a certaine **Foruſite* being ſecretly entred into the citie killed his wife, whom he tooke at vnawares in the fact. And it was told me ſome few dayes after, that he was not onely acquit and cleared by the Court, but that the magiſtrates were about to enact a law, that all *Foruſites* who ſtealing priuily into the citie could performe the like iuſtice in doing execution vpon their adulterous wiues, ſhould not onely be exempt from puniſhment, but alſo redeeme their baniſhment. Yet I cannot iuſtly ſay that it was ſo concluded: but ſure I am, that I heard it ſpoken by one of their chiefeſt counſellers, ſhortly after the death of their Viceroy. And though we had no other ſtory but that of the *Sicilian* Euenſong, it were ſufficient to ſhew, that cuckolds were then made dog cheape. But I feare me, all that I can ſay herein, will be but ſo many waſte words ſpoken in the wind, eſpeciallly being directed to thoſe who relie ſo much vpon the noddy-like ſimplicitie, and cuckold-like bountie of their trim husbands. For doubtleſſe there are a number at this day, coſin-germans to that wittall, who ſuſpecting that his wife plaid the wanton in his abſence, came vpon a time and tooke her at vnawares in the fact, and ſeeing his lieutenants ſhoes ſtanding by the bed ſide; See (ſaid he) a plaine proofe hereof. It is enough for me to haue ſeene it: and hauing ſo ſaid, went backe againe, leauing them to make an end of their ſport. And comming the next morning to his kinſmen and friends, told them what had befallen him: ſaying withall, O Lord how may a man be tranſported

*An exile, or baniſhed man

ted with anger? for when I ſaw the knaues ſhoes ſtanding by the bed ſide, I could haue found in my heart to haue pulled them in a thouſand peeces. But to returne to the argument in hand. Albeit this diſcourſe would ſerue for no other end, yet it would ſerue to proue that thoſe huſwiues, who becauſe they can ſo eaſily plant hornes on their husbands heads, are called *gallant wenches, quicke witted, merry, diſcreet, wiſe, well ſpoken, ſociable*, or (at the worſt) *good goſsips*; ſhould be termed (as they were in old time) *theeues, bitches*, and *maſtiue-whores*, to omit their common epithete of *ſalt-bitches*. But it is now high time we proceed to the pranks which women haue playd ſo cunningly with their husbands, that it is not without cauſe that both Latin and Greeke writers call them *theſts*: for if adultery (how euer it be committed) may truly be called *theft*; much more that which is accompanied with ſuch ſubtilties and ſleights.

24 To proſecute therefore the examples of the fine fetches practiſed by our huſwiues in ſuch like thefts, farre ſurpaſſing (in my conceit) the wiles and ſubtilties of our anceſtors wiues: I will begin with a ſleight which I haue heard at *Paris* a thouſand times, and haue found it ſince among the narrations of the late Queen of *Nauarre*, being ſo famous that it may well be the ring-leader of the dance. A certaine groome of *Charles* laſt Duke of *Alençon's* chamber, hauing intelligence that his wife (much yonger then himſelfe) was very familiar with a yong gentleman; being at the firſt very loth to credite the report, yet at the laſt he reſolued with himſelfe to trie the truth thereof. Whereupon he fained buſineſſe abroad for two or three dayes: where his wife being loth to let ſo good an oportunitie ſlip, without hauing her louers companie, ſent for him ſtraight after her husbands departure. But he giuing them not ſo much time as to be one halfe houre together, returned backe againe, and knocked hard at the doore. She knowing it was her husband, told her louer; who was preſently ſtricken with ſuch a bodily feare, that he would haue giuen all the points at his hoſe to haue bene gone, and could haue wiſhed himſelfe with the man in the Moone. But ſhe willing him to make himſelfe ready in all haſt, bad him be of good cheare, and let her alone, for ſhe knew a ready way to let him eſcape without danger. In the meane time her husband continued knocking at the doore, and calling to her as loud as he could. But ſhe turning the deafe eare, made as though ſhe heard nothing, and to colour the matter the better, called aloud to one of her men, and ſaid, Why do you not riſe to cauſe them to hold their peace, that make ſuch a noiſe at the doore? Is this a fit houre to come to honeſt mens houſes? If my husband were at home, they durſt not be ſo bold. Now albeit he cried as loud as he could, *Sweet wife open the doore*, yet ſhe opened it not till ſhe ſaw her louer ready, watching fit oportunitie to ſlip away. Then opening the doore to her husband (who had but one eye) and bidding him (or diſſembling rather to bid him) welcome in the kindeſt melting manner, ſhe began in this ſort: Welcome home ſweet heart; O how glad am I of your comming? for I had a ſtrange dreame this night, wherewith I was ſo delighted, that I neuer tooke greater content in all my life: for me thought you had recouered the ſight of your eye. Then embracing & kiſſing him, ſhe tooke him gently by the head, and cloſing his good eye with her hand, Do you not ſee (ſaid ſhe) better now then you did before? And whileſt ſhe thus welcomed him home, blindfolding his good eye, ſhe gaue her louer oportunitie to ſlip away. The ſaid Princeſſe further reports, how a husband-mans wife hearing that her husband was coming, cauſed M. Curate (her ſecond husband) to ſaue himſelfe in an vpper loft, by couering the trap doore with a fan: who wearied with ſtaying there ſo long, looked through the trap doore,

where

where he eſpied the womans husband ſleeping by the fire; but the great Lout leaned ſo heauily on the fan (as he ſtouped downe) that both came tumbling downe together hard by the good man: who awaking at the noiſe, and asking his wife what it meant; Sweet heart (ſaid ſhe) it is our Curate, who borrowed our fan, and hath now brought it home againe. The ſimple ſot tooke this as a ſufficient anſwer; yet (ſaid he) he returnes it very churliſhly, for I was afraid the houſe would haue fallen vpon my head. She further maketh mention of a maid, who to the end ſhe might more ſecurely enioy the company of her louer, who was ſeruant in the houſe with her (which houſe the Princeſſe alſo mentioneth) ſcared her miſtris out of her houſe (in the abſence of her husband) by making her afraid of a kind of ſpirit called *a Hobgoblin*. But her husband coming home againe about two yeares after, & finding that his wife had remoued to another houſe vpon this occaſion, brought her backe to her old home, telling her that he would not feare him a whit, though it were the diuel himſelf. And indeed he playd his part ſo well, that albeit the ſpirit (I meane the maide that counterfetted the ſpirit, who alſo ouerthrew and tumbled boords, treſſels and ſtooles vp and downe the chamber) buffeted him the firſt night; yet he made the white diuell pay for it the night following, catching hold of her hand as ſhe began to deale her blowes. Which puts me in mind of a like ſtory which I haue often heard of my deceaſſed mother, of a maid that ſerued *Iocelin Badius* her father, who to ſcare all out of a certaine roome, whither ſhe vſed to reſort to ſolace her ſelfe, and ſpend the time in daliance with a ſeruing man of the houſe, counterfetted a ſpirit; which knauery had not bene detected but by means of the ſaid *Badius* her maſter, a man of excellent parts, and great learning for thoſe times, as appeareth by his workes. We reade alſo in *Boccace*, that ſpirits, hobgoblins and ſuch like phantomes, haue holpen women to play the wantons in celebrating theſe myſteries. And verily ſince ſpirits and ghoſts left walking by night, women which followed the occupation haue loſt much by the bargaine, ſeeing this was their laſt and ſureſt refuge. I remember well, that when I was but a child, a *Pariſian* coſined her husband by meanes of ſuch a *Robin good fellow*; which knauerie of hers was the argument of a play, which many yeares after I ſaw acted by the Players of *Roane*. See here (gentle Reader) how Monks and their mates (I meane their kind Kates) haue benefited themſelues and made their trenchers fat (as it is in the French prouerb) with this opinion and perſwaſion of the common people; at which notwithſtanding (ſince abuſes were detected) euen they who before maintained ſundry like trumperies with tooth and naile, haue made but a mocke and a matter of merriment. For we are not ignorant what Tragedies the Iacobins of *Berne*, and the Franciſcans of *Orleans* played by meanes of theſe ſpirits, whoſe helpe notwithſtanding in getting new cuſtomers, Monks and Prieſts vſed not, becauſe the good opinion which men had of their holineſſe, did furniſh them ſufficiently with ſundry other deuices, as hereafter ſhall be declared: which could not for all that (ſince their knaueries were diſcouered) helpe them at a dead lift, and ſerue them as a Delphian ſword for all aſſayes, as in former time. And can we now wonder, that true religion which hath opened mens eyes, and enlightened them with the knowledge of the truth, ſhould haue any more mortall enemies then Prieſts and whores? Where vnder the name *Prieſts*, becauſe Monks ſhall not complaine that they are forgotten, I include the whole frie and fraternitie of fornicating Friers, tag and rag, whether they be blacke, white, or gray.

25 But to returne to our modeſt matrons: let vs heare how a dame of *Siena* kept both her owne credite with her husband and Frier *Rainalds* alſo, to whom

(although

(although he was her goſſip (as being godfather to one of her ſonnes) before he became a Frier) ſhe had proſtituted her ſelfe, not once nor twice, but ſo often, that a man would haue thought ſhe ſhould haue bene cloyed, at leaſt ſhould not haue bene ſo greedy of ſuch meate. It fortuned that whileſt the Frier was with this filthy queane, and his fellow with her maide in a loft of the houſe, her husband came knocking at the doore, and calling for her. Whereupon ſhe cried out, Alas, I am vndone, it is my husband. Then muſing a little with her ſelfe, ſhe bad the Frier make himſelfe ready in all haſt, and he ſhould ſee how finely ſhe would gull her husband, and boare his noſe with a cuſhion. And hauing told him what part he ſhould play in this pageant, ſhe anſwered him (who was all this while rapping and bouncing at the doore) *I come to you ſweet heart, I come.* (Now here you are to note by the way, that ſhe had layd her child in the ſame place where the Frier and ſhe had bene dallying together.) And ſtraight ſhe whips out of bed, and had no ſooner opened the doore, but ſhe begins in this ſort: O husband, wot you what? I had little thought I ſhould euer haue ſeene this houre, that we ſhould loſe our ſonne: for except our good goſſip Frier *Renald* (whom God ſent hither in this our extremitie) helpe vs, I perſwade my ſelfe we ſhall neuer ſee him aliue againe. Her ſottiſh husband had welnigh ſwounded at the very firſt: but after a while taking heart againe, he deſired her to tell him what the matter was. Whereupon ſhe like a falſe queane began to relate euery circumſtance in this ſort: At the firſt (ſaid ſhe) I was almoſt dead to ſee the child ſwound in ſuch ſort; for I thought he would preſently haue giuen vp the ghoſt, ſo that I could not tell in the world what to do: but (as God would) *M. Renald* our good goſſip came at the very inſtant, and taking him in his armes, ſaid, Goſſip, the child is ſicke of cheſt wormes, which gnaw vpon his ſtomacke, and will be his death except he take ſome remedy for them: but feare not, I will coniure them well enough I warrant you, and that quickly; for before I go hence, you ſhall ſee him as well againe as euer he was. And becauſe (ſaid ſhe) we wanted you to ſay certaine prayers, and that the maide could not find you, he intreated his fellow to ſay them in an vpper loft; *M. Renald* and I hauing ſhut our ſelues here in this roome, becauſe none but he and the mother of the child may be preſent at ſuch a myſterie. And I perſwade my ſelfe he hath the child yet in his armes, and ſtayes onely vpon his fellow, who if he had ſaid his prayers, all were ended, for the child is now well recouered. The ſimple ſot, nothing miſtruſting his wiues knauery, ſighed deeply and ſaid, he muſt needs ſee him. But ſhe fearing leſt *M. Renald* had not bene ready, and in ſuch caſe that he might not be ſuſpected, ſaid vnto him: O good now, go not in yet, except you wil marre all; ſtay but a little and I wil ſee whether you may come in or not, and accordingly I wil call for you. The Frier, who had the child in his armes, and heard their whole diſcourſe, made himſelfe ready at his leiſure. And when he thought it time to let them in, he called aloud, Ho goſſip, did I not heare your husband? The ſimple cockſcombe anſwered, Yes marry did you Sir. Whereupon *M. Renald* bad him come in: and compoſing his countenance to grauitie, ſaid, Here, take your ſon, whom by Gods goodneſſe I haue recouered; I did verily thinke he would not haue liued till night: but do you heare ſir, you muſt erect a ſtatue of waxe iuſt of his bigneſſe to the honour of God before the image of bleſſed Saint *Ambroſe*, through whoſe merits our Lord hath ſhewed you his fauour. He then taking the child in his armes (as though he had taken him out of his graue) began to kiſſe him, and to thanke his good goſſip for this great cure. In the meane time Frier *Renalds* fellow (to the end he might ſo play his part, as that it might be anſwerable to the pageant which he

had

had heard from the place where he lay hid) came downe from the loft, and told his brother *Renald* that he had ſaid the foure prayers which he had enioyned him. Which done, the ſimple fellow made them a banquet of the beſt wine, with ſtore of preſerues and ſweet meates; and accompanying them out of his houſe with a thouſand and a thouſand thankes, recommended them to Gods protection: and cauſing a picture to be made in all haſt, ſet it vp among his other pictures before the image of *S. Ambroſe*.

26 Moreouer, we reade of ſundry women who haue played ſtrange parts with their husbands, through the counſell and aduice of Prieſts (or Monks) who had ſome intereſt in them; but thoſe I will reſerue (as reaſon requires) to furniſh out the legend of Eccleſiaſticall vertues here next enſuing, (leſt it ſhould be ſaid, that for the great reſpect I haue of womens credit, I ſhould aſcribe that vnto them which of right belongs to Church-men.) To proſecute therefore my former diſcourſe (after I ſhall haue once againe intreated the Reader to pardon me, if I be ouer-tedious in the rehearſall of ſome of theſe ſtories, the better to diſcouer theſe damnable deuiſes, and to breed a lothing and deteſtation of them, the memory whereof ought otherwiſe to be buried) I will begin with a fine feate played by a woman of *Florence*, as it is recorded by two Florentines, who haue written of it almoſt in the ſame maner. Whileſt this Florentine was with her knaue, there came another, to whom (though ſore againſt her will, yet for certaine reſpects) ſhe gaue entertainment. She then hearing him come vp the ſtaires, deſired him that came firſt, to hide himſelfe behind the bed, till ſhe had ſent the ſecond away; whom, becauſe ſhe could not diſmiſſe ſo ſoone as ſhe wiſhed, it ſo fortuned that her huſband came whileſt both were with her in the houſe. Then if euer there was poore woma̅ put to her ſhifts, it was ſhe, ſeeing ſhe was to anſwer for them both at once, and to giue a reaſon of their comming: and as for the ſecond, he could not chuſe but be deſcried, hauing left his horſe in the court, thinking her husband had bene gone from home. What doth ſhe then? Marke the wile of a womans wit: ſhe requeſted him that came the ſecond, to draw his ſword, and with an angry frowning countenance to runne downe the ſtaires, and to ſay as he went, *I vow here before God I will meete with him in ſome other place*: which when he had done (not anſwering her husband a word, who asked him what the matter was, but that he wold meet with him ſome where elſe, which he bo̅d with a great oath) the good man went vp the ſtaires, and finding his wife at the ſtaires head (penſiue and ſore afraid) asked her what the matter was, and why the man who̅ he met went in ſuch threatning maner? She drawing back towards the chamber, that her knaue behind the bed might heare her, anſwered, Alas husband I was neuer in ſuch feare in all my life; for here is a yong man within, a ſtranger whom I neuer ſaw before, who fled hither to ſaue himſelfe, being purſued by one with a drawne ſword. To be ſhort, ſhe handled the matter ſo cunningly by her prittle prattle (the gallant which lay hid, afterwards affirming that it was ſo) that whereas ſhe like a villanous queane had done her husband double wrong in one and the ſame action, yet ſhe made him beleeue that ſhe had done both honeſtly and wiſely, in foreſeeing that no ſuch miſchiefe ſhould be committed in his houſe. The good man then hauing inuited the knaue to ſupper, and furniſhed him with a good horſe, brought him ſafely to his houſe to *Florence*. This was the Florentines feate. Let vs now heare how another huſwife neare to *Florence* gulled her husband with the like; which though it may ſeeme at the firſt not halfe ſo cunningly carried as the former, yet it exceeds not onely it, but all the reſt I haue remembred: ſo that I cannot ſufficiently wonder how

how women ſhould haue ſuch wits & wiles to ſaue their credit & good name, and in the meane time ſhold be ſo ill aduiſed to hazard the ſame. But the prouidence of God is much more to be wondred at, in cauſing theſe ſhifts and deuices (inuented to cloke their knaueries) to be the only meanes to diſcouer them to the world, and propagate them to poſteritie: which ought to teach vs to walk before him in feare. This gentle *Gillian* then hauing hid her varlet vnder the bed, went forthwith to her husband (who came home whē ſhe litle expected) and began to chide him exceedingly, telling him that it ſeemed he was purpoſed to cōmit her into the ſergeants hands, who were but newly departed, hauing ranſacked euery corner of the houſe. The poore man quaking to heare ſuch newes, asked her aduice what was beſt to be done, cōſidering the gates of the citie were already ſhut. She told him ſhe knew no better courſe then to hide himſelf in the doue-coat: where hauing mewed him vp, & taken away the ladder, to put him in greater feare, ſhe cauſed her knaue to counterfet the Sergeant, and after he had made a great rumbling noiſe about the houſe, ſhe ſlept with him ſecurely, holding him cloſe priſoner of whō ſhe ſtood in feare. It were infinite to recount al the ſleights and ſubtilties which are reported of theſe huſwiues (to omit thoſe that are dayly inuented) though I ſhould but only reckon vp ſuch as haue bene plaied at *Paris*, where notwithſtanding women haue no ſuch need of a Robin good fellow to helpe them at a pinch, as in other places, conſidering the great libertie (or licence rather) which is granted them. Now as we haue ſpoken of ſome theeues more cunning then bold, and of others more bold then cunning: ſo we haue examples of two ſorts of theeuiſh queanes to inſtance this kind of theft whereof we now ſpeake. And to begin with their boldneſſe and impudencie: I remember a notable example of a woman whom I haue ſeene ſundry times at *Paris*, who hearing her husband knock at the doore as ſhe was in bed with her louer, would not once ſtirre a foote, but charged the porter (to whom ſhe had giuen the watchword) that he ſhould not open the doore till he had bene ſoundly wet a full houre by the clocke, to the end ſhe might enioy her knaues companie the longer, and commit her villanie at her pleaſure. Where her ſilly husband (nothing miſtruſting ſuch falſe play) continued crying and calling, *Wife open the doore.* But the more he cried, the more ſhe curſed, ſaying, that he laboured but in vaine, and that ſhe was too cunning to be deceiued by ſuch a companion, though he knew wel how to counterfet her husbands voice, threatning him withall, that if he would not be gone, ſhe would crowne him with ſuch a garland as he would not like of. In the end when ſhe thought it fit time (hauing hid her ſweet heart) ſhe ſet the porter to open the doore: to whom notwithſtanding ſhe cried out at the window (to colour the matter the better) Thou knaue, why doeſt thou open the doore to this ruffian? thou ſhall anſwer for this geare. This pageant (being much like to one formerly mentioned) was played at *Paris* about ſeuenteene yeares ago.

27 But as the ſeldome and rare apparition of ſpirits hath not a little endomaged popiſh Prieſts and wanton women: ſo doubtles both of them haue loſt much by the bargaine, ſince pilgrimages grew out of requeſt, thoſe eſpecially, who becauſe they could haue no childrē by their husbands, were wont to ſeek the help of ſome good Saint. True it is indeed they haue recourſe to proceſſiōs alſo (which are yet in ſome credit.) But going on pilgrimage (I can tell you) was another manner of matter then going in proceſſion; for our Ladie of vertues would by one means or other make vertues of vices before they came home again. Concerning Prieſts, I remember a ſubtill ſleight inuented by a woman dwelling neare *Amboiſe*, which hath nothing common with the former, being ſuch a deuice as by Gods iudgment

befell

befell the Prieſt who followed her direction. The ſtory (which is famous amongſt fiue hundred) is this: The Curate of *Onzain* neare to *Amboiſe*, perſwaded by his hoſteſſe (whō he kindly entertained) to make as though he would be gelded (to preuent the ſuſpition and iealouſie of her husband,) and the feate to be done by one *M. Peter des Serpens*, borne at *Villantrois* in *Berry*, ſent for his kinsfolks, and hauing told them that though he durſt neuer diſcouer vnto them his maladie, yet he now found his caſe to ſtand in ſuch tickle termes, that he was conſtrained to take that courſe: whereupon he made his will, and hauing told *M. Peter* (to colour his knauery the better) that if he chanced to die, he would forgiue him with all his heart (albeit he had ſecretly agreed with him onely to make a flouriſh, and for this end had giuen him foure French crownes) he put himſelfe into his hands, ſuffering himſelfe to be bound, and in all points to be handled as one that deſired to be cut indeed. But it is to be noted, that as the Prieſt had agreed with *M. Peter* onely to make a flouriſh as though he would do ſomething: ſo his hoſt (who had intelligence of this pageant) had couenanted with him vnder hand to geld him indeed, promiſing to giue him twiſe as much as he had receiued of the Prieſt to counterfet and do nothing: ſo that being perſwaded by him, and hauing this ſilly ſir *Iohn* at his mercie; after he had ſtrongly bound him with cords and thongs, hand and foote, he went roundly to worke, and ſhewed him a caſt of his office indeed, telling him withall, that he was not wont to make a mock of his occupation. Lo here into what a pitifull plight this poore Prieſt was brought through the deuice of this wicked woman, and how going about to deceiue her husband more cunningly then euer he had done before, himſelf was ouerreached by a cunning deceit, much more preiudiciall to his perſon. This accident happened about 35. yeares ago. Now this gelding of the Prieſt puts me in mind of another not vnlike, cauſed alſo by a woman, albeit vpō a farre different occaſion. For *Poggius* writeth that there was one in *Eugubium* a citie in *Italy*, who being exceeding iealous of his wife, and perceiuing that he could not learne whether ſhe vſed the companie of ſome other or not, threatned to do her a ſhrewd turne, and therupon gelded himſelf; that if afterwards ſhe chanced to be with child, ſhe might be conuicted of adultery. And as one narration draweth on another, whileſt I was penning the ſecond example, a third came to my mind, cauſed likewiſe by a woman, though vpon an occaſion differing from both the former, which I would not haue related (it being ſo exceeding ſtrange) but that I heard it credibly reported by one who is a deadly enemie to lying and leuitie. The ſtory is this: The baſtard of the houſe of *Campois* neare to *Rōmorantin* hauing ſollicited a gentlewoman for the ſpace of two yeares, and in the end won her good will: finding himſelfe not ſo diſpoſed to execute his villanie when ſhe yeelded her ſelfe, as he deſired; departed to his lodging at *Chabris* in ſuch a rage and fury, that hauing got a barbers razor, he cut off his priuities, the indiſpoſition whereof had fruſtrated him of his hope, and of the fruite of that which he had ſo long deſired: and hauing ſo done, locked them vp in a cupboord. This accident (as I was informed) happened about fiue and twentie yeares ago. And becauſe it ſerues ſo notably to diſcouer vnto vs what moodie, mad, and furious ſpirits this age affoordeth, I wold not omit it no more then the former. Albeit they make mention of two ſorts of gelding, which appertaine not to the ſubtill ſleights of women as the former.

28 My purpoſe was here to haue ended the examples of womens ſtratagems, but that one comes now to my mind which I cannot omit, though tending to an other end. (Notwithſtanding all of them proceed from that ſpirit which hath euer

bene accuſtomed to make men the inſtruments of their owne deſtruction.) See then as fine and cunning a ſtratageme as can be deuiſed (for I hope I may be bold to vſe this Greeke word, ſeeing of late it hath found ſuch good entertainment amongſt vs) vſed by a woman of *Orleans*, to come to the period of her purpoſe, which was to draw a yong ſcholler to her lure, with whom ſhe was in loue. For finding not how ſhe might ſignifie vnto him the great affection which ſhe bare him, ſhe came to ſeeke her Confeſſor in the Church, and making as though ſhe were in great perplexitie and diſtreſſe, hauing told him vnder colour of confeſſion that there was a yong ſcholler (to whō ſhe pointed as he walked by chance in the Church, little ſuſpecting ſuch a matter) who ceaſed not to ſollicite her to folly, and ſo to bring him ſelfe and her alſo into a pecke of troubles: ſhe earneſtly intreated him to giue him ſuch good counſell as he thought fit and requiſite in ſuch a caſe. And hereupon (as one who fained all this of her fingers) to the end ſhe might draw him to her bower and bed, whom ſhe had falſly accuſed to haunt her houſe, ſhe told him in particular what meanes the ſcholler had vſed, viz. that his manner was to clime ouer the wall in the euening, at ſuch an houre as he knew her husband was abroad, & after that to clime vp into a tree, and ſo to come in by the window: to be ſhort, that he did thus and thus, vſing theſe and theſe meanes, ſo that ſhe had much ado to ſaue her ſelfe. The ghoſtly father failed not to tell the ſcholler hereof, vſing ſuch remonſtrances as he thought meete. The ſcholler, albeit his conſcience told him that there was not a word true of all that ſhe had ſaid, and that he had not ſo much as once entertained any ſuch thought: yet made as though he tooke all in good part, as one that ſtood in need of ſuch reproofe, and thanked the ghoſtly father. But (as the heart of man is prone to euil) he was not ſuch an aſſe but that he could imagine that ſhe accuſed him of that which ſhe deſired he ſhould put in practiſe, conſidering ſhe had ſhewed him the way which he was to go, and the meanes he was to vſe; whereupon falling from euill to worſe, he failed not to go the way which was ſhewed him. Not long after, the ghoſtly father (who had dealt in the matter in good earneſt) ſeeing himſelfe ſo cunningly abuſed, could not containe, but cried out in the open pulpit, *There ſhe is, there ſhe is, that made me her bawd.*

29 But it were infinite to recount all their daintie deuices, thoſe eſpecially which they vſe in this behalfe: yet one thing there is very worthy our conſideration, viz. that the falſe idolatrous religion (compared in holy Scripture to whoredome or fornication) hath alwayes bene the principall breeder and nouriſher of this vice; and therefore the Catholike Clergie (as they will needs be called) haue not onely wrought their wits and employed their fiue ſenſes to inuent ſleights, as well for themſelues as for their paramours (whom they meant to abuſe,) but haue vſed for this purpoſe that which they call *diuine ſeruice*, as namely the Maſſe, the very marrow of their Matins. For it is notoriouſly knowne, that they vſe it ordinarily as a bawd. Nay they are come to this paſſe, to make their midnight Maſſes, or (for default thereof) their Matins and morow-maſſes to ſerue for the ſame end, for which the Pagans vſed their *Sacra bonæ Deæ*. Thus we ſee how beſides theſe wicked wiles, deuiſed by our wanton wenches and light-skirted huſwiues, many, nay infinite haue bin inuented by the counſel and aduice of theſe ghoſtly fathers: who like good Church-men ſhould haue ſet them in the right way to heauen, whereas they like blind guides, led them the ready way to hell. But I leaue it to thy conſideration (gentle Reader) how euen the meale-mouthed Monkes and maidenlieſt Prieſts of them all, behaued themſelues in priuate; when they were not aſhamed

to defend the ſtewes in publike, euen in their popular ſermons: as we haue heard before of *Oliuer Maillard*, who goeth yet a ſtep further, and alleadgeth a place out of *S. Auguſtine* in defence thereof, and would make that holy and learned father beleeue, that he did approue of that which prophane Pagans haue condemned euen by the light of nature: for if we compare the dealing and demeanour of the heathen in this particular with that of many who call themſelues Chriſtians, we ſhall find that they haue dealt Chriſtianly, and Chriſtians heatheniſhly, that is to ſay, prophanely. For the heathen puniſhed adultery very ſeuerely, and for the moſt part with death it ſelfe: whereas many Chriſtians (as elſewhere I haue ſhewed) make but a ieſt of it, and a matter of meriment. And ſuch are the times, and ſo great is the corruption of this age, that he that would haue examples of rare chaſtitie indeed, is to ſeeke them rather in ancient then in moderne ſtories. And here I remember that *Baptiſta Fulgoſius* hauing recorded a ſtorie of the chaſtitie of a maide of *Alexandria* called *Pythomene*, breakes forth into an exclamation, conſidering the difference betwixt maids in thoſe times, & thoſe at this day, which I wil ſet downe after I haue related the hiſtory as followeth: *Pythomene* being a ſlaue to a citizen of *Rome*, was ſo exceeding beautifull and of ſuch excellent behauiour, that the Romane became in loue with her: but perceiuing that he could not winne her neither by promiſes nor by menaces, he began to hate her as much as formerly he had loued her; and thereupon accuſed her to be a Chriſtian (as in truth ſhe was.) All which notwithſtanding, ſhe perſiſted conſtant in keeping her chaſtitie, though it were with enduring a moſt cruell death, viz. to be ſod in boyling pitch. After the recitall of which ſtorie, *Fulgoſius* ſaith, where are thoſe maides to be found now adayes, who may not well enough bluſh for ſhame to reade this hiſtorie? ſith moſt are ſo farre from making reſiſtance when men offer violence (which notwithſtanding they might do without danger) as that they leaue father and mother, ſiſter and brother, kinred and acquaintance, yea and expoſe themſelues to infinite dangers, onely to ſatisfie their beaſtly luſts: whereas ſhe choſe rather to loſe her life, then her chaſtitie. The ſame author records other like ſtories, which would (no doubt) be accounted very ſtrange, eſpecially to ſuch as make no more of fornication or adultery, but a worke of nature and a tricke of youth.

30 There is yet another ſtrange thing worthy to be obſerued, viz. that they who haue ſuch quicke and ſharpe wits in contriuing of theſe ſleights (wherein they go farre beyond their aunceſtors) ſhould on the other ſide not onely be brutiſh, but (as it were) blockiſh and ſenſleſſe in matters of common courſe or ciuill conuerſation, eſpecially in things appertaining to their ſaluation, which are as it were riddles vnto them, and cannot ſinke into their heads; and therefore they lie open as a prey to all that will abuſe them, as we ſhal ſee more at large hereafter. Whereas there is no ſuch ſubtiltie or ſleight but they can eaſily conceiue it: what ſay I, conceiue it? nay plot and practiſe it for the atchieuing of their wicked deſignements: which I ſpeake not of women onely (albeit I haue alleadged no examples but of them onely) but alſo of men, who notwithſtanding (all things conſidered) haue not heads to inuent ſuch ſubtilties as women haue: beſides they take libertie to themſelues (ſo great is their corruption) to do that publikely which they condemne in women, though it be done neuer ſo priuatly; as though God had giuen one law for one ſexe, and another for the other. Another reaſon there is why men haue no ſuch great need of theſe ſubtilties and ſleights, in that many vſe force and violence, as we ſee in rapes, which are committed at this day with greater impunitie then euer they were. Yet when I ſpeake of fine fetches, I muſt except our good

Catholikes of the Popiſh Cleargie; who as they haue played ſundry iuggling tricks of faſt and looſe, by meanes of their filthy bawds and bitches, whom they haue vſed or rather abuſed: ſo haue they done alſo by their ſweet ſelues. That of a Franciſcan is memorable among the reſt, who married his fellow Frier to a rich widowes daughter (a gentlewoman of *Italy*) as hereafter ſhall be declared.

31 But to returne to the fine fetches and ſubtill ſleights of theſe gentle Gillians: conſider here a cunning conueyance which may well be called theft, at leaſtwiſe iuggling and double dealing, deuiſed by certaine huſwiues, who knowing themſelues to be barren, bumbaſt their bellies with ſtore of linnen cloth and little cuſhions (yet ſo as that they may ſwell by degrees) and counterfet women with child who haue loſt their taſt, or are wayward, or long for ſtrange meates, or are heauie and ill at eaſe; and at the end of nine moneths faine themſelues to be deliuered of a child, conueyed ſecretly from a poore neighbors houſe, or perhaps from the hoſpitall. But this is not all. For as theſe barren Does haue vſed this cunning cariage: ſo haue they alſo, who when God ſends them a daughter, deſire rather a ſonne, the better to content and pleaſe their husbands. It is well knowne that there was a dame of *Dauphiné* about fifteene yeares ago, who perceiuing that her husband bare her no great good will, for that ſhe had borne him none but daughters, deuiſed this ſleight to winne his loue again. She dealt with a poore woman, who counted much about the time with her ſelfe, and after ſhe had obtained a promiſe of her that ſhe ſhould haue her child as ſoone as ſhe was deliuered, and that ſhe had practiſed all the fetches formerly mentioned (requiſite to counterfet a woman in that caſe) being now to play the laſt and principall part of the pageant, ſhe no ſooner heard that the poore woman was in trauell of childbirth, but ſhe began to grone, to lay her downe vpon her bed, as though the paines of trauell had come vpon her; & thus ſhe continued groning, & waiting for the womans child that was promiſed her. Which was accordingly brought her by certain midwiues, and that ſo ſecretly that her husband did acknowledge it for his owne ſonne, and ſo it was generally holden of the moſt. But here conſider Gods iuſt iudgement vpon her, viz. that ſhe could neuer ſet her loue and affection vpon him, nor find in her heart he ſhould haue any thing to do in her houſe (though by meanes of the foreſaid ſuppoſition he was left ſole heire by his reputed father.) And her hatred againſt him increaſing dayly more and more, in the end grew to that paſſe that he was conſtrained to oppoſe himſelfe againſt her, and to ſeeke remedie by order of law: where he proſecuted the matter ſo hotly in following of his right (as being the ſole heire) that he called her to account for all the goods that his father had left her. Which did ſo ſting and cut her to the heart, that ſhe went about to compaſſe his death; at leaſtwiſe it is credibly thought that he was murthered by her meanes. But conſider another prank which is oftener played by womẽ with child, who deſiring to be deliuered of a ſonne (to winne the loue of their husbands) make enquiry againſt the time of their trauell for ſome poore women (who come neare their count) that they may agree with them vpon ſome reaſonable conditions to haue their ſonnes, whom they may ſubſtitute in ſtead of their owne, if haply they be deliuered of a daughter. Yet this is not the onely reaſon why women vſe theſe ſleights. But this I ſay, that thoſe who vſe theſe theeuiſh practiſes for the end before mentioned, are farre more excuſable (if any may be excuſed) then thoſe that practiſe them to the end they may enioy their husbands goods, and ſo defraud the right heires. On the other ſide, there be ſome who hide their great bellies, that ſo they may be accounted honeſt maids or matrons; or leſt it ſhould be knowne that

thoſe

thoſe who are now their husbands, were formerly their harlots. For which purpoſe *vertugals* (inuented by curtizan courtiers) ſerue them excellent well. Whereupon a certain Franciſcan deſcanted not amiſſe, who preaching at *Paris* on a time, ſaid, that when women began to weare *vertugals*, they abandoned *vertue*, but the *gale* remained with them ſtill.

32 And here I wil conclude this Chapter, though I am not ignorant that this argument would affoord ſtore of matter to furniſh a more ample diſcourſe, and that I haue omitted ſundry particulars appertaining thereunto; as traitors among the reſt, who of all other theeues are moſt to be deteſted. For doubtles whoſoeuer ſhall ſeriouſly conſider their plots & practiſes, ſhall find them as it were compounded of all manner of theeuiſh practiſes. Nay I dare be bold to ſay, that he that will make an Anatomy of treaſon, ſhall find that it hath ſundry veines (as it were) and ſinewes of ſacriledge, except we ſhall giue Philoſophers the lie, who teach that friendſhip is a ſacred thing, and therfore in no caſe to be violated: which notwithſtanding traitors do, and that in the firſt place. Howbeit, I perſwade my ſelfe, that there were not half ſo many treaſons in old time, as there are at this day. Yet herein God is mercifull vnto vs, in that as the number of traitors doth more increaſe, ſo doth the ſenate of wiſe and deepe-reaching politicians, who firke and firret them out. Whereof I remember I haue read a memorable example in *Eraſmus* his book *de Lingua*, of Pope *Iulius* the ſecond his Embaſſadour, who by ſpeaking two or three words bewrayed himſelf, at leaſtwiſe gaue occaſion of ſuſpition, which layd the firſt ground of his detection. The ſtory, as I haue tranſlated it out of Latin, is this. During mine abode in *England*, there came an *Italian* to the Court, ſent as Embaſſadour from Pope *Iulius* the 2. to moue the King to war againſt the French. Who after he had deliuered his embaſſage before the Kings priuy Councell, anſwer was made him, that his Maieſtie was for his part willing and ready to yeeld to his Maſters motion; but that it was not ſo eaſie a matter to leuie ſuch forces vpō the ſodaine, as wherewith he might encounter ſo puiſſant a Prince; conſidering that *England* by reaſon of long peace had not bene enured to the warres: In anſwer wherunto, a word eſcaped him, which he might well haue kept in; for he ſaid he had told the Pope as much long ſince: which made the Lords of the Councell ſuſpect that (notwithſtanding he were the Popes Embaſſadour) he fauoured the French faction; whereupon they watched him ſo well, that they found him conferring by night with the French Embaſſador: for which fact he was cōmitted to priſon, and had all his goods confiſcate. Howbeit if he had fallen into the Popes hands, it would haue coſt him not only his liuelihood, but alſo his life. Now theſe words (ſo ſottiſhly ſpoken by the Embaſſadour) gaue King *Henry* occaſion to haſten the warres: whereas if he had concealed and kept them to himſelfe, he might perhaps haue accorded both Princes, and ſet them at vnitie. This is the ſtory as *Eraſmus* relates it, ſpeaking of it as of an accident which fell out during his abode in *England*; and therefore might haue certaine intelligence thereof, eſpecially conſidering his great credit in the Kings Court. And I was the more willing to record it (though onely by the way) for that it affoordeth vs a very rare example of traitors, whoſe teeth are knocked out of their heads before they can bite: I meane who are diſcouered before they can atchieue their plots and proiects, or bring their purpoſes to their period. I ſay (*onely by the way*) becauſe my purpoſe is not ſo to inſiſt vpon them as to proſecute them to the full: but to content my ſelfe with that which hath bene ſpoken, leauing the Reader to ſearch out other examples which he ſhall iudge fitteſt for this purpoſe. A matter of no great difficultie, ſeeing our

moderne hiſtories are (as it were) full fraught with them. And now I proceed to diſcouer, and (as it were) to point forth other thefts with the finger, not ſo eaſie to be deſcried. For though I here end this Chapter (which is too long I confeſſe) yet I do not bid adieu, nor giue a finall farewell to all theeues.

CHAP. XVI.

Of the thefts of Merchants, Phiſitians, Apothecaries, &c.

HAuing formerly ſpoken of notable and famous theeues, who being diſcouered, are ſtraight condemned by the law, and ſent to the gallowes, whereſouer iuſtice is rightly executed: It is high time I ſhould now intreate of thoſe who cloke their thefts vnder colour of traffick or trade, office or vocation: or (to ſpeake in a word more plainly) who ſteale not like theeues, but like merchants, or men of this or that trade and occupation. But before I enter diſcourſe hereof, I muſt intreate thoſe whoſe conſciences witneſſe, that they are not of their number to whom I direct my ſpeech, that they would not go about to make their quarrell good, who ſhall haply feele themſelues to be galled hereby. For I proteſt, my meaning is not to ſpeake any thing to blemiſh the reputation of ſuch as walke conſcionably in their vocations and callings, and demeane themſelues therein as in the preſence of God.

2 Firſt then to begin with Merchants, their prouerbe is this, *Où marchand, où larron*, that is, *either a merchant or a theefe*. Which many ſeeme to vſe as a maske, to the end they may not be diſcouered in their theeuiſh knaueries. Others ſweare they are loſers by ſelling their wares at this or that price; in the meane while diſpenſing with their oath, be it neuer ſo falſe in the ſence they would haue others to vnderſtand it: holding it ſufficiently warrantable, if in their owne ſence and meaning it may paſſe for truth. For there is another prouerbe which ſaith, *The merchant that is no gainer, is a loſer*. Whereunto they haue relation, when they ſweare that they loſe by this or that merchandize. I haue alſo heard of a ſtarting-hole which certaine of them haue found out, when they ſweare they haue refuſed thus much and thus much, for ſuch and ſuch wares. But I leaue their words, and come to their deeds: for we may eaſily beware of their words, if we keepe in mind the *Italian* prouerbe, *Non ti fidar & non ſaray gabato*, that is, *Truſt not, and thou ſhalt not be deceiued*.

3 And ſeeing that thefts committed in ſelling of wares, are either in the quantitie or qualitie, I will firſt begin with the quantitie, conſiſting in weights and meaſures. And doubtleſſe, I were worthy great blame (my conſcience would alſo checke me of vntruth) if I ſhould ſay that our moderne merchants had forgotten either their cunning counterpoizing of the ballance in weighing, or the quicke dexteritie of the thomb in meaſuring. Nay they are ſo farre from yeelding an ace to their anceſtors herein, that they are able (in regard of their good proficiencie in the art) to reade a lecture to thoſe mentioned by *Oliuer Mayllard*, and to teach them diuers ſubtill ſleights and conueyances in weighing and meaſuring, inuented ſince for their owne aduantage. For touching the ballance, ſome can make it riſe and fall as they liſt, and neuer be perceiued: and as for meaſuring, they are not con-

content to vſe the trick of the thombe, but of the ell alſo. And yet without the help of theſe ſleights, they can make it come to their owne reckoning. Witneſſe thoſe who hauing ſome looſe cloth, and not well fulled by the liſt (which is commonly ſeene in narrow clothes) will be ſure in meaſuring it, not to go farre in the bredth, but meaſure it in the liſt as neare as poſſibly they can. Theſe few examples may ſuffice for thoſe that vſe ſubtil conueyances in weights and meaſures. For if I were diſpoſed to buſie my ſelfe with ſuch as giue indeed good weight and large meaſure (but it is good weight by their owne weight, and good meaſure by their own meaſure, both being falſe:) beſides that I ſhould tell you of a thing not vnknowne to little children, and which is cõmon to this age with the former, I ſhould ſpeake of a theft wherein there is neither ſubtiltie nor ſleight. Neither wil I mention ſuch as bearing men in hand that they ſell by a great weight, ſell by a ſmall: or making as though they did weigh and meaſure by the ſtandard of ſuch a citie, weigh and meaſure by another. Both which belong to quantitie, as hath bene ſaid.

4 Touching the qualitie, I meane thefts committed by falſifying and ſophiſticating of wares, it is a boundleſſe and endleſſe argument. Firſt, there is no doubt but that may ſleights and cheating trickes haue bene practiſed heretofore in corrupting and adulterating of wares: and that many are cõmitted at this day, which were neuer diſcouered before. And beſides thoſe that haue bene in former time, and are in vſe at this preſent, many new ones are dayly minted, to be put in practiſe when others chance to be diſcouered: conſidering alſo that one country vſeth this ſleight, another that. And note, that when I ſay wares or merchandize, I meane generally all ſuch things wherein a man may trafficke, comprizing herein gold and ſiluer coyned, as being mettals wherein merchants vſe to trafficke, as in common wares: beſides that they affoord meanes to trafficke in all other commodities. And becauſe my purpoſe is (among other examples of falſification) to inſiſt in theſe two mettals, I wil giue them the firſt place which they ſeeme to challenge of right: ſith not onely all other commodities, but gold and ſiluer alſo are falſified, to get gold and ſiluer. Firſt then we are to know that the falſifying of theſe mettals is very ancient, as may appeare by certaine Greeke and Latin words ſeruing to expreſſe ſundry ſorts of this deceitfull knauery. Secondly, that as the cuſtome of falſifying mettals is ancient, ſo the meanes to diſcouer ſuch deceitfull dealing is as ancient, as of gold by the touchſtone: whence this French prouerbe grew, which I haue often heard at *Paris: Il eſt de bas or, il craint la touche: He is a counterfet, he is afraid of the touchſtone*. But how many peeces of gold are there to be ſeene at this day ſo cunningly falſified, that they infringe the former prouerbe, in fearing the triall of the touchſtone neuer a whit? How many peeces are there to be ſeene which muſt be deeply graued into (eſpecially in Portuguizes, and other peeces of the value of halfe a Portuguize, as thoſe of *Saltzbourgh*) or elſe melted to diſcouer the deceit? Moreouer, there was a time when gold was not ſuſpected to be light, vnleſſe it were clipped. Whereas now the faireſt French crownes which are not clipped at all, are often the lighteſt, by the cunning of thoſe who haue drawne out their quinteſſence by waſhing them. Further, we know how that not long ſince it was eaſie to know whether a peece were ſouldred or charged, whereas now there are ſome ſo cunningly ſouldred, that a man had need to put on his ſpectacles if he would not be deceiued. And whereas heretofore a counterfet peece of gold and a falſe peece of ſiluer (which we call a ſlip) was neuer ſo falſified but that it was worth at leaſt the two thirds of the value: they haue now deuiſed a tricke to confound mettals ſo cunningly together, that ſome crownes coyned at this day

are not worth eighteene pence, and some *quart d'escus* not worth two pence. I am not ignorant that there are diuers other subtill sleights found out to falsifie these mettals, but I hope I haue sufficiently spoken hereof, to giue notice how farre this kind of theft (now in vse) exceeds that which was vsed in the dayes of our auncestors. And I perswade my selfe (if diligent inquiry were made) that *Alchymie* (which hath bewitched moe at this day then euer it did, euen Princes themselues) would be found to be the true cause thereof. For as for those suiters who spent much time in courting *Penelope*, were at the last contented to enioy the companie of her waiting maid: so those who could not with their *Mercury* become so great Lords are they promised themselues, were at the last contented to become false coiners, employing in this fine art all those secrets and mysteries which they had learned in blowing so many yeares together.

5 Hauing now spoken of the falsifying of these two mettals wherewith all sorts of wares and merchandize are bought, seruing also as wares to trafficke in: it will not be amisse in the next place to intreate of such things, the mutuall intercourse whereof maketh most for the preseruation of mans life. What are these (may some say?) Verily such as serue for backe and belly. The number of which (albeit it be exceeding great and almost infinite, yet amongst those which serue for the nourishment of the body) I will single out such as are sold by the Apothecary, and of such as serue for attire, only woollen clothes and silkes. But here some may haply aske the reason, why I should bid battell to Apothecaries in this particular, seeing the greatest part of that which they sell, is extraordinary sustenance, seruing rather for the sicke then for the sound? I grant indeed that Apothecaries wares are vsually (and almost onely) for sicke folkes (if we except some licorish mouthes.) But I make choise of them the rather, because the falsifying of them is more dangerous. For whether is more dangerous, to adulterate the meate of one that is in health, or of one that is sicke? Doubtlesse it cannot be denied, but that there is greater peril in corrupting the diet of the sick, then of the sound and healthfull person. If any shall say, that all drugs which Apothecaries sell for the vse of the sicke, are not meates, but being conuerted into nourishment, become most pernicious. I answer, that such reasons make rather with me, then against me. For if potions be not ministred for nourishment, but for an Antidote to the disease (which may well be resembled vnto poison) how much greater must the danger needs be in falsifiying medicines, then in corrupting of meates? Besides, it is not of late time that men began to crie out against the Apothecaries *qui pro quo*: and we haue already heard what sentence *Oliuer Maillard* hath giuen hereof, where he alleadgeth the prouerbe which was currant in his dayes. But to let them passe with the time past, this I dare affirme for the present, that the abuse then committed as wel in this as in other respects, was neuer comparable to that which is now practised, not so much for want of knowledge as of good conscience (though the error herein committed by our ancestors, may well be imputed to their ignorance.) For doubtlesse, neither simple nor compound drugs were so well knowne in the time of the former Preachers, as at this day. But to what end serue the books which instruct vs in the knowledge of them, except we reade them? To what end do the Doctors teach them, if men haue not care to learne them? What is a sicke man the better if his neighbours garden (who is very curious in searching out of strange herbes) be full of that simple whereof he stands in need, if the Apothecary minister some other vnto him which will proue perhaps as hurtful as the right would haue bene healthfull? To what end serues trafficke (which is now greater then euer) if Apothecaries

thecaries make no conſcience to carry rotten and mouldie drugs to the ſick, and as long as they haue any ſuch, neuer take thought for a new ſupply? Beſides, to what purpoſe is it to haue a learned Phiſition and fortunate in his practiſe, if his receipt fall into the hands of an Apothecary that cannot reade it? I hope Apothecaries are not ſo ſtraight laced, but that they will grant that there are many of their trade who haue much ado ſometimes to reade the preſcripts of Phiſitions. Of mine owne knowledge I can ſay thus much, that being in place where an Apothecary was peruſing a receipt, I perceiued that he read a cleane contrary thing to that which a few dayes before I had learned at one of Maſter *Syluius* his lectures: and thereupon wagering with him touching the particular wherein I found the contrarietie, we referred it to the Phiſition who had preſcribed the receipt: who hauing demaunded of the Apothecary, whether he were not aſhamed to make a queſtion of the truth of my aſſertion, affirmed that the Phiſicke ſo ordered as the Apothecary had intended, wold haue bene his patients death, though he had had a thouſand liues. I haue alſo heard it reported by a very skilful and honeſt Apothecary, that himſelfe heard an Apothecary at *Blois*, in ſtead of *Agarici optimi* (mentioned in the Phiſitions preſcript, and written with an abbreuiation (as the maner is) *Agarici opt.* with a daſh) read *Agarici opij*: which *opium* together with other drugs, wrought in the patient ſo contrary an effect to the Phiſitions expectation, that except his skil and prouident foreſight had eſpied the error and preuented it in time, it would haue proued the poore patients laſt ſickneſſe. But becauſe (when any obiect againſt them this their accuſtomed kind of *qui pro quo*) they anſwer that they follow the example or practiſe of auncient writers, and do as thoſe who in the abſence of the Parſon go to the Curate (as it is in the French prouerb) I would gladly requeſt their further anſwer to this queſtion, viz. whom they imitate of all the ancient Grecians, Latins, or Arabians, and how their compariſon can ſtand, when in ſtead of an hot herbe or drug, they take one of a cold operation, and contrarily: And in ſtead of a drier they vſe a moiſter: and in ſtead of a looſer, a binder? &c. For I am not ignorant that the ancient Grecians haue written a catalogue of certaine drugs which might in caſe of neceſſitie be vſed in ſtead of others: howbeit they did it not without examining the correſpondence of their qualities; in which point theſe huckſters follow them not. For proofe whereof, I wold gladly ſee them anſwer *Matthiolus*, who reckoneth vp a number of ſimples which they vſe, miſtaking one for another, and others which they falſifie and ſophiſticate by their mixtures and blendings. But thus it is, vnlearned Apothecaries wil be ſure to make no reply, but will pull in their hornes, and ſay, that they do as they haue ſeene others do. Others who haue ſtudied the nature of ſimples (though ſlenderly, God knowes) will not ſticke to compare with ſuch a learned man as *Matthiolus* was: nay ſome of them are not aſhamed to preferre themſelues before him, and to brag that they know ſome one herbe better then he did: and further, that they do nothing in vſing their *qui pro quo*, but they can giue a reaſon for it. To be ſhort, they cloke their negligence or couetouſneſſe, or both, with certaine ſlight and triuiall queſtions, which they moue vpon ſome ſimples, preſuming like *Empericks* vpon ſome experimentall skill which they arrogate to themſelues: but poore patients (who in the meane time die in their hands, and pay withall for the pins) appeale from ſuch [illegible].

6 But leauing this their *qui pro quo*, wherewith they cloke and colour their knaueries (though it may be truly ſaid that they dance but in a net, and couer themſelues but with fig-leaues) I will come in the next place to their other ſleights, which

which though they be not ſo commonly practiſed, yet are ſuch, as that thoſe who are taken tardie in them, may aſſure themſelues that proceſſe is already out to attach them, if it be in place where iuſtice is rightly executed. And firſt I will begin with Saffron, concerning which *Maillard* complaines of ſuch as vſed to moiſten it, to the end it might be the heauier, and of thoſe that mingled oile with it. *fol. 66. col. 3. Nunquid ponitis oleum in croco ad dandum ſibi colorem & pondus?* He had ſpoken before of this wicked cuſtom of moiſtning not only bags of ſaffron, but alſo of ginger, pepper and cinnamon, *fol. 27. col. 2. Et vos qui ponitis* bags *gingiberis, piperis, croci, canellæ (& ſic de alijs aromaticis rebus) infra caueã ſuper terrã, vt magis ponderent.* His former words are theſe: *Et vos Apothecarij qui ponitis gingiber ad faciendum ſpecies, nunquid conſilium datis ſeruitoribus veſtris ita faciendi?* And in the place which I firſt alledged, he ſaith of the ſame abuſe. *Habetis gingiber, nunquid permutatis cum canella ad faciendum ſpecies?* Theſe are (as I remember) the greateſt complaints which this preacher taketh vp againſt Apothecaries and Grocers of thoſe dayes. But (alas) if he were now liuing to ſee the demeanours of ſome of them, he might well ſay that he complained without cauſe. For what is it (I beſeech you) in compariſon of that which is practiſed at this day? eſpecially ſince the cuſtome hath bene euery where ſo rife, to ſell bags of ſpices ready garbled? who knoweth not that they duſt ocre into it, and peeces of bricks beaten ſmall, and oftentimes rice, coriander, and cruſts of bread, to helpe the colour? And leſt ſpices by ſuch mixtures ſhould loſe the ſtrength and ſharpneſſe, they mingle pepper of *Callicut* (commonly called *Guinnie* pepper) therewith: as alſo halfe graines of paradice, with poudred pepper, and beaten almonds with ſaffron. They alſo falſifie Scammonie ſundry wayes. And as for Theriack (called Triacle) many Apothecaries take any rotten drugs of their ſhops that come firſt to hand, and hauing well beaten them, put inke vnto them to helpe the colour. In a word, there is not ſo much as Muſt and Amber, which they ſophiſticate not. Beſides, they put hot herbes into certaine ſalues and ointments in ſtead of cold. But I will referre other falſifyings or ſophiſtications to be deciphered by thoſe of whom I haue learned thoſe alreadie mentioned, contenting my ſelfe with this which hath bin ſaid, which may ſuffice to giue warning thereof.

7 There is yet another dangerous *qui pro quo*, where they put the doſe of one drug for the doſe of another, as when in ſtead of ſixe drammes of a drugge which is leſſe laxatiue, and two of that which is more, they put the cleane contrarie.

8 I proceed now to another kind of *qui pro quo*, more practiſed (I take it) in theſe dayes then euer it was by our anceſtors, eſpecially conſidering that *Maillard* maketh no mention thereof. What may this be, may ſome ſay? Verily when they miniſter to a man, phiſicke preſcribed for a woman, and contrarily: likewiſe to a yong man phiſicke for an old man, and to an old man phiſicke for a yong man: to one that is ſicke of the dropſie, phiſicke for one in a conſumption, *& contrà*. Whereof a yong gentleman of *Sauoy* could giue ſufficient teſtimony, to whom they miniſtred on his mariage day a potion preſcribed for one that had a feuer, in ſtead of a drinke which ſhould haue made him more luſtie and frolicke; ſo that being in bed with his bride, he was conſtrained to purge all the night long the contrary way. But he at *Lyons* ſcaped not at ſo eaſie a rate: for a barber hauing giuen him a bottle full of *aqua fortis* (which he had taken out of a cupboord in the night, in ſtead of another water) and the patient hauing drunke it, it brought him to his end in leſſe then foure and twentie houres; which accident happened about

ſixe

ſixe and twentie yeares ago. Now if any ſhall aske what theft Apothecaries commit herein? I anſwer, that whoſoeuer performes not his dutie in his trade, and yet taketh mony as though he performed it, is a theef; whether the fault proceed from his inſufficiencie and want of requiſite knowledge, or from careleſneſſe by reaſon of a cheuerell conſcience. But I ſhall not need (I hope) to ſpeake further of this matter, to proue that our age deſerues to beare away the bell as well in this as in other thefts: neither is it my meaning that my former diſcourſe ſhould any way cracke the credit of thoſe who attend vpon their callings as they ought, but rather to bring them in greater credite with ſuch as feare to fall into the hands of ſuch like huckſters.

9 But I might haply be ſuſpected to haue dealt vnder hand with Phiſitions, if I ſhould ſpare to ſpeake of them, hauing ſpoken ſo largely of Apothecaries. I wil therefore (to take away all ſuch ſuſpition) enter ſome diſcourſe of them alſo, beginning with that which I heard related in my fathers houſe at *Paris* in the audience of many, by a doctor of Phiſicke, a man of good account (although this his relation did not a little blemiſh his reputation in the iudgment of all that heard him.) I had (ſaid he) a fat Abbot in cure, and had brought him to ſo good a paſſe, that I could eaſily haue recouered him in a ſhort time; but well perceiuing that whereas in the ſtrength of his diſeaſe he promiſed mountaines of gold, with abatement of his paine he abated the promiſed and deſerued reward, ſcarcely affoording me a merry looke or a faire word of any reaſonable contentment: I took this courſe for mine owne ſatisfaction: I told him that I doubted a dangerous relapſe, which would proue worſe then the diſeaſe, and that I ſaw euident ſymptomes thereof, and therefore that it was neceſſary he ſhould take another potion to preuent the worſt. So I prepared and deliuered it, and it wrought the wiſhed effect ſo wel, that, within two houres after, he found he had reckoned all this while without his hoſt, and ſtood in greater need of me then euer before. Being in this pitifull plight, he ſent for me againe and againe: but as he had bene forgetfull to content me, ſo was I vnwilling to pleaſure him. I was (at leaſt would be) otherwiſe employed. At laſt comes one of his men, who greaſing my fiſt reaſonably well, told me that his maſter intreated me for Gods ſake to viſite him, thinking verily he ſhould neuer eſcape. This fellow hauing vſed the onely meanes to diſpatch my buſineſſe, intreated ſo well, that I went to the Abbot, whom within three dayes I recouered again, and made him as merry as Pope *Iohn*, neither did he afterwards ſticke to regreet me with the ſaid ſiluer ſalutation. This is the ſtory, almoſt word for word as himſelfe reported it, not thinking to diſgrace himſelfe any whit thereby (though he did to his loſſe, as he well perceiued afterwards, wiſhing, with a hundred laſhes well ſet on, he might retract his ouer lauiſh diſcloſing of it, which ſo nearely concerned both his credite and commoditie:) but imagining that thoſe which heard him did little fauour the Monkiſh fraternitie, he thought (belike) their diſlike of them and their bad dealings, would haue moued them to fauour his folly, or at leaſt to diſpence with his cheuerel conſcience in abuſing the Abbot, and ſo mickle mirth would haue enſued thereon. But it was the will of God that the teſtimony which he gaue againſt himſelfe ſhould not be forgotten. Now then conſider (gentle Reader) in what a dangerous caſe thoſe patients are which fall into ſuch mens hands. For if when they vſe all their skill and knowledge, yea and all their conſcience, they often hurt intending to heale, not knowing what they haue done till it be paſt remedie. What a lamentable thing is it, when of ſet purpoſe they hazard the liues of their patients, onely to trie ſome paradoxicall receipt,

which

which they haue haply dreamed of? and (which is worse) when they purposely intend (the toy so taking them in the head) to wreake some reuengefull humour vpon those whom they haue in their hands, as when the barber holds the razor to a mans throate? But leauing this argument (as belonging to the tractate of murder rather thē to this of theft) I wil speake only of those, who the more they fat the churchyard, the more they fill their purses, cloking their ignorance with arrogancy and impudencie. For I perswade my selfe that this age and that last past, will better furnish vs with examples of the greedy couetousnesse and blockish ignorance of Phisitions, then any of the former. First therefore concerning couetousnes, where can a man find the like to that of one called *Petrus Aponus* or *Petrus de Apono*, professor of Phisicke at *Bononia*, who would neuer go out of the citie to visit any patient vnder fiftie French crownes a day: and being vpon a time sent for by the Pope, before he would go, he bargained for foure hundred French crownes the day. Which puts me in mind of that which *Philip Commineus* recordeth of a Phisition called *M. Iames Cottier*, to whom King *Lewis* the eleuenth gaue fiftie foure thousand French crownes in ready mony (which was aboue the rate of ten thousand French crownes a moneth) besides he gaue vnto his nephew the Bishoprick of *Amiens*, and diuers offices and lands to him and his friends: where he to recompence the King for these so great fauours, vsed him as if he had bene his slaue, giuing him such hard and outragious words as a master would hardly giue his seruant. But I will here set downe the historiographers owne words, who (as it is wel knowne) is famous aboue al that haue written the French stories, as being accounted another *Thucydides*. These therefore are his words in the Chapter where he
» sheweth how he suspected all men a little before his death. He had (saith he) a Phi-
» sition called *M. Iames Cottier*, to whom he gaue for fiue moneths 54. thousand
» French crownes in ready mony, which was after the rate of ten thousand crowns
» a moneth, and foure thousand ouerplus: besides he gaue the Bishoprick of *Amiens*
» to his nephew, and other offices and lands to him and his friends. The said Phisi-
» tion vsed the King so roughly with hard outragious words, as no man would haue
» vsed his seruant. Moreouer the King was so afraid of him, that he durst not
» turne him away (telling many how it grieued him.) Howbeit he durst not aduen-
» ture to cast him off, as he did all his other seruants; because he told him boldly, I
» know (saith he) you will shortly turne me off, as you do your other seruants, but
» (by a great oath he swore) if you do it, you shall neuer liue a weeke after. These
» words did so exceedingly terrifie the King, that he neuer left flattering of him, and
» giuing him what he would demaund; which was a great purgatory for him in this
» world, considering the great obeisance so many great Lords and men of worth
» had done vnto him. See here what this historian reporteth of this phisition: who in two other places maketh expresse mention of ten thousand French crownes which he monethly receiued. These few examples will make vs lesse to wonder at that which *Froissart* reporteth of a Phisition called *M. William* of *Harsely*, who cured the French King *Charles* the sixt, and restored him both to his wit & health; how that he died worth three thousand pounds in ready mony. But it shall not be amisse to alleadge the words of the historian, seeing he speaketh as wel of the couetousnesse of Phisitions in generall, as of the said *William* in particular. For hauing spoken of this his great cure, he further addeth, that it was thought expedient and
» requisite stil to retaine this *William* of *Harsely* in the Court, and fully to satisfie him
» to his contentment: (for this is the period of Phisitions purposes, to catch the re-
» wards, and to pocket vp the gifts of Lords and Ladies, great ones especially, whom

they

they visit and haue in cure.) Well, they intreated him to make his abode with the » King; but he requested them to hold him excused, saying he was old, weake, and » crazed, and could hardly accommodate himselfe to the fashions of the Court: in » a word, that he would returne to his owne home. They perceiuing him inexora- » ble, would not retaine him perforce, but suffered him to depart, with a faire re- » ward of a thousand crownes in gold; offering him moreouer, that if it would » please him to make his repaire to the Court, he should be furnished with foure » horses at the Kings cost, when he thought good. But I suppose he neuer came thi- » ther after. For being come to *Laon* (where his most abode was) death intercepted » his returne. He died very rich, leauing behind him the summe of three thousand » pounds in ready mony. In his life he was most miserable, taking pleasure in no- » thing but in treasuring vp store of Ark-Angels: his expences in housekeeping vsu- » ally not amounting the summe of two pence halfepenie the day, (for he would » make bold with his neighbours for his diet.) *All Phisitians are sicke of the same disease.*

10 But I may not ouer-passe one who hath surpassed (I suppose) not onely the rest of that profession, but the rest of that qualitie, I meane of that couetous disposition (who died nine yeares since or thereabout) called *Iacobus Syluius*: one of whose tricks shall suffice to giue a tast of the rest. He was a man endued with most profound knowledge in Phisicke, and an admirable dexteritie in deliuery of his mind, so that he could speake readily as good and pure Latin, as his profession would permit: in a word, he was so rarely accomplished in regard of the *Theorick*, that if it had bin seconded by practise, he might wel haue bin reputed another *Galen*. But cursed couetousnes had so possessed and poisoned his heart, and had made him so to forget God and all goodnesse, that whereas (to manifest his gratitude to the giuer of those gifts) he should haue taught some poore schollers priuatly for the publick good: he contrariwise would not permit so much as fiue or sixe poore schollers to heare his publicke lecture *gratis*, no not among two or three hundred who payed him monethly a *quart d'escu* a peece. Nay, it strooke him to the heart to see at his lecture (in the Colledge of *Tricquet* in *Paris*, where he vsed to reade before he was the Kings professor) two poore schollers who had payed him nothing; so that he commaunded them forthwith to get them gone: which they being vnwilling to do, he told the rest, that except they thrust them forth, he would not proceed. Which I report not vpon heare say, but as being an eye and eare-witnesse thereof. This fact was thought so strange, that a *Scot* (least he should be vnprouided for at his death, which happened not till long after) made him an Epitaph, in a distich of excellent good grace, to expresse this his couetous disposition, which brought him into so great disgrace. The distich is this:

Syluius hic situs est, gratis qui nil dedit vnquam:
Mortuus &, gratis quòd legis ista, dolet.

That is, (as I haue turned it)

Syluius lies here in this graue,
That neuer any thing gratis *gaue:*
And still it grieues him being dead,
His Epitaph may be gratis *read.*

But besides his intollerable couetousnesse, he had this bad qualitie, to enuie the students of his profession, seeming to affect nothing more then to bring them to a dislike thereof. For proofe whereof I might here alleadge the oration which he made at his first and second lecture, when he was aduanced to be the Kings pro-

feſſor. But that I remember he wold often ſay, that a man could not be a Phiſition without the knowledge of all arts and ſciences; and that it was abſolutely neceſſary he ſhould be of a good and ſtrong conſtitution. Yea, that it was meere madneſſe for poore ſchollers to ſtudie Phiſicke: alleadging for this purpoſe (beſides ſundry other arguments) the ſaying of *Iuuenal*:

Haud temerè emergunt, quorum virtutibus obſtat
Res anguſta domi.

It being requiſite (and that for many reaſons) that ſtudents in this art ſhould haue wherewith to maintaine themſelues. But no more of this man. To come therefore to the couetous humors of others of his profeſſion: we haue already recorded the ſtorie of King *Lewis* his Phiſition (as we found it in *Philip Commineus*) in whom this vice (as we haue heard) was accompanied with incredible arrogancie: yet thoſe who haue read the ſtory of a Phiſition of *Sarragoſe* in *Sicilie* (called *Menecrates*) will not thinke it altogether incredible: for he was not aſhamed, when he writ to any Prince, to ſtile himſelfe *Menecrates*, otherwiſe *God Iupiter*. This Epiſtle among others he writ to *Philip* of *Macedon*, father to *Alexander* the great:

* or Syracuſe.

» Thou art King of *Macedonia*, and I am King of the Art of Phiſicke: thou mayſt » (if thou wilt) put thoſe to death that are in health, and I can ſaue the life of ſuch » as are ſicke, and to the healthfull I can giue long life without ſickneſſe. Therefore » the *Macedonians* which are liuing are thy ſubiects; but thoſe that ſhal liue, are mine. » For I *Iupiter* giue them life. To this King *Philip* anſwered very fitly and finely in a word; which being tranſlated into Engliſh, cannot haue the like grace that it hath in Greeke. For all his Letter was nothing elſe but a ſalutation, which the Grecians were wont to vſe when they writ to any, wiſhing them all health; as if he ſhould ſay, *Philip* vnto *Menecrates* wiſheth all health: there being an equiuocation in the ſalutatiõ; for he referred that to the health of the mind, which ſeemed to be ſpokẽ (as it is cõmonly taken) of the health of the bodie: as though he ſhould haue ſaid, This ſhall ſuffice for a full anſwer, that thy braine is out of temper. But let vs heare another manner of *brauado* vſed by this diuelliſh Phiſition, who would needs be called *God*. For ſeeing none but he (as himſelfe bragged) could cure certaine diſeaſes which were thought to be incurable; he bound his patients, that for the benefit of their health once recouered, they ſhould euer after obey and ſerue him as ſlaues and vaſſals: which they did, all yeelding their ſworne ſeruice to their ſaid Soueraigne; and in their ſeuerall habits, one like *Hercules*, another like *Apollo*, a third like *Mercurie*, another like *Æſculape*, ſome like one god, and ſome like another, attended on this iolly *Iupiter* clothed in his royalties. But as the anſwer of King *Philip* wel befitted this glorious foole; ſo the ſeruice he did him afterwards, no leſſe became his godhead. For, hauing inuited him to ſupper with all the gods of his retinue, in ſtead of ſuch meats as others which ſate at the table with him were ſerued with, he cauſed oblations to be offered vpon their table (whereon an altar was erected) and ſtore of perfumes, frankincenſe, and ſweete odours to be burned before them: which when theſe new gods ſaw, they ſtole away one by one, monſtrouſly aſhamed, but more an hungred. We further reade in *Cteſias* of a Phiſitiõ who had ſuch a conceit of himſelfe, that he preſumed to make the daughter of a King of *Perſia* his lemman, vnder colour of curing her of a diſeaſe. As alſo in other hiſtorians, how that certaine Phiſitions vnder the like colour abuſed diuers Romane Ladies. Now let the Reader conſider how many honeſt men may be made cuckolds by this meanes. True it is indeed, that a taylor of *Florence* (thus abuſed by a Phiſition) was kindly reuenged of him for this iniury: for coming home and finding

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his wife weeping and exceedingly perplexed for the outrage which the Phiſitian (intreated by him to viſit her) had done vnto her: neuer making ſhew or ſemblance that he knew of any ſuch thing, he went to the Phiſitians houſe about a weeke after, when he was from home; and taking a faire peece of cloth with him, brought it to his wife, telling her that he was ſent to take meaſure of her for a peticoate; whereupon ſhe going with him into a by-roome to vndreſſe her ſelfe, he vſed her, as her husband had vſed his wife. But to returne to couetouſneſſe, one of the two vices wherewith I began this preſent diſcourſe; is it not ſtrange to conſider that there ſhould be ſuch couetous Phiſitians at this day, as are not aſhamed to importune and ſollicite their patients (being as yet in no danger of death) to make them their heires, though no ſoule ſibbe vnto them? And is it not yet more ſtrange, that they ſhould ſo inueigle them as to obtaine it of them?

11 I come in the next place to the ignorance of thoſe horſeleaches which take vpon them the profeſſion of Phiſicke: an argument ſo large and ample, that it might furniſh vs with ſufficient matter to fill vp a large volume, being alſo common to this age with the former. But I dare boldly affirme, that it is ſo much the more admirable and leſſe excuſable in this then in the former, in that the light of learning ſhineth now more clearely then it did in former time: or (to ſpeake more properly) in that the palpable darkneſſe of thoſe times is now turned into a bright Sun ſhine. For if euer there were art or ſcience poorely arrayed, and pitifully handled, doubtleſſe it may truly be ſaid of Phiſicke aboue the reſt: on the other ſide, if euer there were art or ſcience richly decked, beautified, adorned, and reſtored to it former ſplendor and dignitie; Phiſicke queſtionleſſe hath the pricke and the priſe: eſpecially ſince ſtudents began to draw that out of the cleare fountaines, which they had taken before out of troubled ſtreames; conſidering alſo that many ſtand in no need of interpreters to expound their teachers. What a ſhame is it then (for I am aſhamed to vtter it) to heare ſome Phiſitians euen at this day call a clyſter *a cryſter*? For if it do not become a poore tradeſman, who neuer learned his A, B, C; and if being pronounced by him, it ſound harſhly in the eares of ſuch as haue but onely learned to ſpeake in ſome tollerable manner: what eares (but thoſe of an aſſe) can endure to heare it thus pronounced by thoſe who do not onely profeſſe this ſcience, but enrich and raiſe themſelues thereby? And let the Reader conſider how they pronounce other words, who are ſo barbarous in this which is ſo common, and how they vſe them criſſe-croſſe and kim kam. But what is it to me (may ſome ſay) though a Phiſitian be ignorant of the trickes and termes of art, ſo he be skilfull in his profeſſion? I grant indeed, that ignorance of the termes might well be borne with, if it were ſo: yet thus much I dare ſay, that thoſe who are barbarous in the termes of Phiſicke, do commonly practiſe the Art barbarouſly. (Howbeit when I ſpeake of the barbarouſneſſe of the tongue, I include not the Arabian herein, ſo it remaine entire and in his puritie.) But how (I beſeech you) ſhould they be good practitioners in Phiſick, who are not only ignorant of the terms, but of the very things themſelues belonging to the Art ſignified by theſe termes? For example, though a Phiſitian could not giue the proper name to ſuch or ſuch an herbe, it were not greatly material, ſo he knew it, and could ſhew it (if need were) to the ignorant Apothecary. But how ſhould they do this, when as many who know the right names of ſimples, and who in all reaſon ſhould haue more knowledge then any Apothecary, content themſelues with this, that their Apothecaries know them? So that whereas they ſhould controll Apothecaries, they are often controlled euen by Apothecaries themſelues. Nay, ſome are ſo im-

pudent, that they ſticke not to ſay, that the knowledge of ſimples belongeth not to their profeſſion, and that they muſt needs truſt Apothecaries therein. Wherein (me thinkes) they do as one, who giuing good aduice, ſhould leaue it to be practiſed by the firſt commer, not knowing whether he were able to performe it or not. For vndoubtedly the good receipt of a Phiſitian, is a good aduice which he giueth his ſick patiẽt. But what a miſerable thing is it, if he muſt truſt an Apothecary therwith, himſelfe being not able to iudge whether he do well or ill: nay, being altogether ignorant whether in ſtead of vſing ſuch or ſuch ſimples which are ſoueraigne and medicinall, he vſe others which are dangerous and mortall? And I would gladly aske them (if I thought they would anſwer me) what name they beſt deſerue in the opinion of the moſt competent Iudges that euer were, to wit, *Hippocrates* and *Galen*; who are neither good Herbaliſts nor Anatomiſts? For if in ancient time they thought it abſurd to ſeparate Chirurgery from Phiſicke (ſeeing that a Chirurgeon, to ſpeake properly and according to the Etymologie of the word, is nothing elſe but a Phiſitian that worketh with the hand) what ſhall we ſay of thoſe Phiſitians who haue no care to know either the fabricke and frame of the body, or the nature and qualitie of thoſe drugs and ſimples which they preſcribe? but leaue the one to Anatomiſts, the other to thoſe whom they call Herbaliſts. Neuertheleſſe I am not ignorant that theſe different offices are not vſed euery where. Howbeit I perſwade my ſelfe that all truly ingenuous who are not foreſtalled with a preiudicate opinion, will grant me that there are many to be found almoſt in euery place, who take vpon them the practiſe of Phiſicke, and yet haue need of ſuch officers and attendants to trot after their tailes (if I may vſe ſo homely a phraſe.)

12 I proceed now to other practiſes of ignorant Phiſitians, no leſſe dangerouſly pernicious then impudently audacious. Some there be that bargaine with Apothecaries to keepe the receipts of learned Phiſitians, and to write in euery of them for what diſeaſe it was preſcribed. Then, not conſidering whether their patients ſickneſſe proceed from the like cauſe, whether they be of the ſame temperature and age, and keepe the ſame diet; nay, not reſpecting whether the patient be a man or a woman, cauſe them to ſwallow the ſame pilles, and to drinke the ſame potions. Others vſe the receipts of ancient Phiſitians, hauing no regard of our climate and maner of life, altogether differing from theirs. Others follow their owne appetite in preſcribing their patients a diet of ſuch or ſuch meats; ſo that a Phiſitian who naturally loueth or miſliketh theſe or theſe meates, will preſcribe them or forbid them his patients accordingly. Others againe, being afraid to loſe their reputation, preſcribe preſently vpon the firſt view of the vrine, not asking wherof the patient doth complaine: albeit many learned Phiſitians acknowledge that a man ought not to truſt too much to the criſis of the vrine, but to vſe it onely as a help, being ioyntly conſidered with other ſymptomes. And if the learned haue ſmall inſight into vrines (as themſelues confeſſe) how skilfull are the ignorant therein, may we thinke? Verily we aſſure our ſelues that they haue no skill in them at all: yet they are the men (forſooth) who as ſoone as they haue looked vpon the vrine, ſtraight put pen to paper, to preſcribe ſome receipt for their patients, without any further inquiry after ſuch ſymptoms as might bring them to the knowledge of the diſeaſe. At leaſt, that Phiſitian ought ingeniouſly to haue acknowledged himſelfe to haue bin altogether blind in ſuch matters, or to haue put on a falſe paire of ſpectacles; who when one brought him a mans ſtate, and told him that it was a womans who was thought to be with child; anſwered, that he knew very well by her

her vrine, that she was with childe indeed, and that she might assure her selfe thereof.

13 But leauing their other deuices to be discussed by those who haue more leasure then my self, I will speake a word or two of Barbers & Chirurgians: yet recording no extraordinary thing, but onely that which many vpbraid them with and lay in their dish, viz. how they deferre that to the twentieth or thirtieth dressing, which they might haue applied at the third or fourth, keeping the wound fresh & greene, yea sometimes renewing them in steed of consolidating and healing them; as also how their grosse ignorance is often the cause of the cutting off of an arme or a leg. Moreouer I were greatly to blame, if I should not hold them as barbarous (at least in their kind) as the Phisitions formerly mentioned. Now this puts me in minde of a Barber who after he had cupped me (as the Phisitian had prescribed) to turne away a *Catarrhe*, asked me if I would be *sacrificed*. *Sacrificed* said I? did the Phisition tell you any such thing? No, (quoth he) but I haue sacrificed many, who haue bene the better for it. Then musing a little with my selfe, I told him, Surely (Sir) you mistake your self, you meane *scarified*. O Sir, by your fauour (quoth he) I haue euer heard it called *sacrificing*, and as for *scarifying* I neuer heard it before. In a word, I could by no means perswade him, but that it was the Barbers office to sacrifice men. Since which time, I neuer saw any man in a Barbers hands, but that sacrificing Barber came to my mind. But seeing their ignorance & blockishnes may be sufficiently discouered by such like errors, I will not prosecute this argument any further: but onely call to mind that which hath bene said, how I hold them no better then theeues, who being vnskilfull in their profession, make no conscience to take the reward due onely to such as are expert and skilfull in the Art. And verily, if we looke a little more narrowly into the matter, we shall finde them to be no simple theeues, but theeues in graine, seeing by their ignorance they depriue those of their liues, whom they had formerly bereft of their money. Now all this which hath bene spoken, makes not a litle for the credit and benefite of such as are Artists indeed, and practise it faithfully (whether they be Phisitions or Surgeons, Barbers or Apothecaries) to the end they may be more carefully sought after: and on the other side that such horseleeches may the better be shunned and auoided.

14 Concerning the second thing which I propounded to speake of, viz. cõmodities or wares seruing to cloath the body: doubtles the subtil deuices inuented to falsifie them, are neither so many nor so dangerous. And as I haue spokẽ summarily of the former, so wil I speak as briefly of this, and wil only mention (as I promised) certaine fraudulent dealings practised in wollen clothes and silks, to the end I may shew that our age could teach the former wherein *Oliuer Maillard* liued, some trick or other of cũning conueyance as wel in this as in other particulars. And first I wil begin with Merchants, who not content (by their subtill maner of measuring formerly spoken of) to get vpon the measure, haue deuised a way to *falsify clothes* in regard of the matter, putting in flocks in steed of woll: so that wheras chapmen think they haue their cloth of like woll within, as it apeareth to be without; they find by experiẽce (after they haue worn it but a litle) that they bought plain flocked cloth. Now vnder the name *Merchant* I comprehend Clothiers, vsing the word in a general acception: and though there were nothing else, the common french prouerb confirmeth it, which saith: *Il fait assez qui fait faire*. So that if I should speake of the deceit vsed in dying, I thinke I should offer Merchants no wrong to lay it to their charge. For though all false Diers haue not the watchword from Merchants: yet, as if there were no receiuers, there would be no theeues; so if Merchants would re-

ceiue no wares but good and merchãtable, doubtleſſe Clothiers and dyers would not falſifie them. If they ſhall anſwer, that themſelues are the firſt that are deceiued: I anſwer again, that if they be not skilful in their trade, they ſhold ſhut vp ſhop. But to proceed to another argument; what will they ſay (trow we) to that late deuice in coyning of new phraſes and formes of ſpeech, and making them go for currant almoſt in euery mans mouth; whereby we are drawne to acknowledge that we receiue better wares of thẽ then indeed we do? I wil inſtance & exemplifie this with the ſtuffe which they call *Florence* Searge, and will ſpeake of it as of a thing which I learned to mine owne coſt. About ten yeares ago when men ſpake of *Florence* Searge, they ment ſuch as was right *Florence* Searge indeed, made in that citie; but ſince that time, they haue cauſed counterfeit Searge to be made very like vnto it, which at the firſt they called *Searge after the faſhion of Florence* (by which no man could be deceiued.) Howbeit they haue by little and little through long cuſtome left out theſe words: *After the manner*, and haue called it in plaine termes *Florence Serge* for breuity ſake; which abridging or rather clipping the kings Engliſh makes much for the profite of the ſeller and the coſt of the buyer. I meane, when a Merchant of a good large conſcience meeteth with a chapman, who is vnacquainted with this new ſtile. Which thing I confes happened vnto me whẽ this new phraſe came firſt in vſe, and therefore I ſaid I would ſpeake of it, as of a thing which I learned to mine own coſt. For hauing ſometimes bought *Florence* Searge at *Florence*, and knowing it to be very excellent good ſtuffe indeed, I had ev[illegible]fter a mind to weare it, and no other, if it might be had for money. Meeting therfore with a Merchant, who found *Florence* in *France*, I quickly agreed of the price, (though it was very deare) and departed glad of the bargaine. But he met with me, and not I with him: for after that I had worne a ſhort cloake (which I made of it) ſome few dayes, I perceiued that I had not found *Florence* in *France*: and then you may aſſure your ſelfe, I was not mute nor tongue tied, when I came to expoſtulate the matter with my Merchant for the cheating tricke he had plaied me: who ſeeing he could not denie it, vſed no other excuſe, but that it was the vſuall manner of ſpeech. And what ſhould a man ſay to this geare, (to ſpeake *Maillard*-like) but *Ad triginta mille diabolos talem modum loquendi?* Now albeit I haue inſtanced in this one example of Searge, yet it is not without a felow; ſure I am that *Spaniſh* felts may beare it company. For the caſe is not alike with theſe wares, as with thoſe which they ſay were brought a hundred, two hundred, or three hũdred miles off; albeit they were made but two or three houſes off: but they are on the ſure ſide of the hedge. For if they tell one that knoweth it not, that it is *Florence* Searge, it will be ſold for *Florence* Searge: and if they tel another that knoweth it, they will anſwer him ſtraight, it is the common and vſuall phraſe of ſpeech: the like may be ſaid of Spaniſh felts.

15 Notwithſtanding I were to blame, if I ſhould ſay that Silkmen are not as witty as wollen Clothiers. Nay contrarily I perſwade my ſelfe that by how much ſilk threeds are finer then wollen threeds: by ſo much are ſilke-mens wits more fine & ſubtill to deuiſe cũning ſleights to deceiue. For firſt as wollen clothiers flock their cloath: ſo ſilke-men weaue crewell with their veluet, which is to ſilke as flocks are to wooll. Nay, I haue heard that the ground of ſome of their veluet is plain threed. But they haue a trick which clothiers haue not; for by ſteeping them in water, they make them ſeeme more ſubſtantiall and better wrought then indeed they are. And if they can play the merchants ſo well in veluet by meanes of the water, they can do it much more in Satin by the ſame means. As for Taffata, they ſteepe it not only

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in water, whereby they deceiue, but haue a further deuice, whereby they make a peece of Taffata which hath but two threeds, ſeeme as though it had foure, that which hath foure, as though it had ſixe, that which hath ſixe, as though it had eight, and that which hath eight, as though it had twelue: So that for ten elles of Taffata which is right grograine indeed, and wrought as it ſhould be, you ſhall haue ten peeces of counterfeit. Farther, we are to note that as *Florence* Searge which is ſold in other countreyes to them that know not what belongeth vnto it, goeth for *Florence* Searge, but to them that are acquainted with it, is ſold for Searge made after the manner of *Florence*: ſo the Satin which they call Satin of *Bruges*, is but *vne ha pelourde* (as the French man ſpeaketh) that is, a falſe and counterfaite ſtuffe; & as I may ſay a meete baite to cunny-catch thoſe who either haue not dealt with any of long time, or haue forgottē it: for to thoſe that know it not, it is good *Satin*, to others that know it, it is *Satin of Bruges*. This ſhort aduertiſement therefore ſhall ſuffice to ſtirre vp thoſe, who by reaſon of their practiſe in the trade, are better acquainted with them thē my ſelf, to diſcouer the like impoſtures: For there are euer two ſorts of tradeſmen of the ſame trade, faire chapmen and falſe cheaters. Otherwiſe I could not haue diſcouered ſo many of their ſecrets and myſteries, if ſome honeſt Merchants of whom I learned the former, had not firſt acquainted me therewith. Therefore I proteſt it was the leaſt part of my meaning to houer in generalities in my former diſcourſe, neither is it my purpoſe to do it in that which followeth.

16 Notwithſtanding I may not in any wiſe forget Vſurers, leaſt it be ſaid that I fauor them. True it is that when I firſt read in *Menot* and *Maillard* ſuch a number of their ſubtill ſleights and crafty conueyances, I thought it almoſt impoſſible to adde any thing vnto them: but when I begunne to intreat of this argument, I perceiued that I needed not go farre, or trouble my ſelfe much in diſcouering of others, coming newly ſparkling from the forge. Among which I will range this in the firſt ranke (not becauſe it is very witty, but becauſe it is very pleaſant) of an vſurer of *Vincence*, who was very importunate with the preacher of that place to cry out luſtily againſt vſurers: and being demanded by him, why he was ſo earneſt to haue him preach againſt them; he gaue him this anſwer: Sir (quoth he) I hope if you cry out mainly againſt them, and reproue them ſharply for it, you wil in the end make them leaue it: and then if I can once be alone, or haue but few fellows, I doubt not but I ſhall quickly grow rich, wheras now I cā get nothing among ſuch a multitude. But let vs proceed to other wicked practiſes, much more pernicious, whereby they inſnare eſpecially ſpend-thrifts and bad husbands. For it is ordinarie with bankrupts when they begin to breake, to haue their next recourſe to vſurers, though this be the breaknecke of all, and the ready way to ouerthrow them horſe and foote. See then here a trick very common at this day: If a rich merchant-vſurer be intreated to lend a ſumme of money; his anſwer will be, that he hath none, but he hath wares which he cares not to part withall, ſo he may haue the value of them in money, but that he ſhall be ſure to loſe by them if he ſell them ouer quickly: whereupon he will direct the borrower to a good fellow (with whom he hath agreed vnderhand) who will not giue aboue fiue or ſixe hundred crownes for that, for which the borrower agreed to giue a thouſand; which thouſand he is bound to pay, as though he had receiued the mony in hand, and purſed it. Which trick hath affinitie with that formerly ſpoken of by *Menot* & *Maillard*. But ſee here a farre ſtranger deuice, which they mention not at all: for ſometimes they deliuer not the merchandize really, but by imagination; ſending them only in their names

to cauſe them to giue a bill of their hand almoſt for twiſe ſo much as they receiue. Moreouer, there are ſuch villanous vſuries practiſed at this day, with ſuch ſtrange courſes and proceedings, as (doubtleſſe) the aforeſaid Preachers neuer heard of: and it is not vnlike but that they haue bin deuiſed of late. For the meanes whereby vſurers in ſome countries are wont to gnaw the borrower to the bones, are theſe: Firſt note, that ſome are lenders by their occupation, and others ſureties: when then a man commeth to an vſurer who lendeth for fiue in the hundred, and after much ado hath got a promiſe, vpon condition he put in a ſufficient ſuretie, (the good wife alſo giuing her conſent by meanes of ſome good preſent) he muſt hire ſome good fellow to be ſuretie for him, by preſenting him with ſome thing; who will do nothing for all that, except he may haue a pawne worth very neare twiſe ſo much. And yet all this will not ſerue the turne neither, for that ſuretie muſt get another ſuretie, who muſt of neceſſitie be won by ſome preſent at the borrowers coſt. And after all is done, he (ſparing nothing in the meane time to feaſt theſe conicatchers) bindeth himſelfe in Darby bonds to giue certain pledges at the termes end, if he miſſe payment at the time appointed. If then he breake day, three or foure vnder the name of pledges (more or leſſe, as it was formerly agreed) come to an Inne, and there make good cheare at the borrowers coſt. And beſides, haue a certaine dayly allowance mentioned in the bond, which comes often to twice ſo much as their charges: and there they runne vpon his ſcore, till he come to take ſome other order; I meane, till he ſatisfie their hoſt for all that they haue ſpent, and content them for their wages: and by mediation of Angels renew the bond, both with the creditor and the ſureties, to obtaine a ſecond terme (for the firſt being expired, he muſt fee them afreſh, or ſeeke for other ſureties, ſuch as his creditor ſhall like of) and ſo at the laſt, the land or houſe, or whatſoeuer was layd to pawne, is ſo deepe in the vſurers booke, that the borrower is no way able to redeeme it. But this is the diuell and all, that they will not ſtay till he owe them ſo much as the pawne is worth, but cauſe the houſe to be adiudged them for the lone of 400. or 500. crownes, which is worth 1500. or 2000. whereof they are to haue the vſe vntill it be plucked out of their clawes, the vſury notwithſtanding of fiue in the hundred ſtill running on, till it be payed, or till ſuch time as at the requeſt of other creditors the houſe or land may be ſold at port-ſale, that he may haue the ouerplus of the true value. Albeit it falleth out many times in ſuch ſelling by port-ſale (the countrey being poore of it ſelfe, and the creditors men of power and might) that the houſe is ſold or valued at halfe the worth, no man willing or daring to inhance the price. Beſides al this, when the creditor lent his mony, he deliuered ſuch peeces of gold as he thought good (whether they were weight or not, it mattered not) with hobby horſes, and ſiluer daggers, or ſuch like toyes, for ſuch a price. Tell me now (good Reader) what ſayſt thou to this kind of vſury? Doeſt thou thinke that the diuell himſelfe could do worſe if he ſhould become an vſurer? for my part I am perſwaded he could not. And yet the vſury which is ſo common at this day, in grinding the faces of the poore people, makes their caſe much more lamentable, when griping extortioners do not onely impoueriſh them (they being poore already) but euen cut their throates, in taking their meate out of their mouthes by their monopolies, dayly deuiſed by theſe wicked wretches going to meet the wagons and boates bringing in commodities, and corrupting the carters and watermen to make them ſtay by the way. I remember I was once in place where it was reported that theſe merchants for Monopolies cauſed the horſes to be conueyed away, faining that they had neceſſary vſe for them: where as it was well knowne,

 their

their drift was to take them from the watermen, that being vnprouided of horſes to draw their boates, they might be cauſed to ſtay by the way.

CHAP. XVII.

Of the thefts and iniuſtice of Lawyers.

COncerning thefts committed by Lawyers, eſpecially by ſuch as are termed *Pettifoggers*, though they be now farre greater, and in greater number, and ſuites in law more chargeable then euer they were, (notwithſtanding all politicke courſes and prouiſoes to the contrarie) yet they are more tollerable then thoſe of their predeceſſors. For if *volenti & conſentienti, non fit iniuria*, and *ſi nolentem qui ſeruat, idem facit occidenti*; what harme do pettifoggers, to hold out their hands and open their purſes to ſuch as deſire to fill them, vpon condition they make them ſome ſport, and let them ſee a thouſand fine fetches, and as many cunning conueyances and feates of theirs? In the raigne of king *Lewis* the eleuenth, there was a Biſhop which tooke ſuch delight in this ſport, that when the King would haue eaſed him of a number of ſuites, he earneſtly beſought his highneſſe to leaue him ſome twentie or thirtie behind, wherewith he might merrily paſſe away the time. But that humor is now very common, and it is growne to this head, that men do not onely delight in it, but ſeeke no other paſtime or recreation all their liues long: ſo that to liue without ſuites, were a death vnto them. What reaſon is it then that Lawyers ſhould make them ſuch good ſport for nothing? Or that they ſhould be weary of taking before they be weary of giuing? And I am eaſily induced to thinke, that whē they were called *Pragmaticiens*, that is, *Pragmatitioners* (by the original word) things were not ſo out of ſquare; but ſince that a ſillable of their name was clipped away, and they called *Praticiens*, that is, *Practitioners*, they knew well how how to make themſelues amends for this curtailing of their name, as well vpon their purſes who were not in fault, as vpon theirs who were authors thereof. Beſides, theſe termes of *pratique* and *praticiens* were giuen them fitly for the purpoſe, to teach them how they were to handle thoſe that came within their clouches. Further, moſt certaine it is that Lawyers can get pounds more eaſily at this day, then they could crownes in former time: for whereas the *Poyteuin* in times paſt commenced but one ſuite for a pins point, he now commenceth halfe a dozen for as ſmall a matter. The *Norman* who vſed to go by water for want of a horſe, and to ſend his writs by land for feare of loſing, rideth now on horſeback, and carieth his writings with him. And ſurely there is great reaſon, that horſmens practiſes ſhould exceed footmens. But in earneſt, I verily thinke that there are more pettifogging and conicatching Lawyers to be found at this day, who do euen flea, eate and gnaw the poore people to the very bones (eſpecially where the Romiſh religion is in requeſt) and vſe more craftie ſleights, ſubtilties, cogging parts, concuſſions, and all manner of corruption, then euer were heard of in former time. Now it would the more grieue me for this age wherein we liue (in which men are more giuen to wrangle at the law, then euer) if it were good going to law; then now it doth, ſeeing it is ſo chargeable. For as the ſea, notwithſtanding it be ſo boiſterous and raging, hath many cuſtomers; if it were quiet and calme would haue many more, euen a hundred for one: ſo if Lawyers (who in kindnes cut mens throates) do not dif-

diſcourage men from following them, what would they do if ſuites were not accompanied with ſo many miſeries? doubtleſſe the *Poyteuin* who in old time commenced but one ſuite for a pins point, and now (as hath bene ſaid) maketh halfe a dozen of it, would cõmence twentie (at the leaſt) for as ſmall a matter. In a word, it were good (in my iudgement) for the eaſe of the poore people, if ſuites were ſo peppered and ſalted, that no man (no nor the diuel himſelf) might ſwallow them. Notwithſtanding, as when a wicked man is ſlaine by another as bad as himſelfe, we acknowledge the hand of God therein executing his iudgements before our eyes, and yet we approue not the murtherers fact: ſo when we ſee theſe buſibodies who are euer wrangling with their neighbours, and following the law (albeit they might better ſit ſtill at home) to be ſo vexed and diſquieted, and toſſed from poſt to pillar, and ſo to receiue their deſerued reward by the iuſt iudgement of God; yet we may not approue thoſe by whom they are thus moleſted. Let vs therefore ſee whether Pettifoggers do more kindly entertaine their clients at this day, then they did when *Maillard* and *Menot* were liuing: and for more breuities ſake, let vs heare what the moſt famous of all the French Poets ſaith hereof:

Là les plus grands les plus petis deſtruiſent:
Là les petis peu ou point aux grands nuiſent.
Là trouue-l'on façon de prolonger,
Ce qui ſe doit, & ſe peut abbreger:
Là ſans argent pouureté n'a raiſon:
Là ſe deſtruit mainte bonne maiſon:
Là biens ſans cauſe en cauſes ſe deſpendent:
Là les cauſeurs les cauſes s'entreuendent.
Là en public on manifeſte, & dit
La mauuaiſtié de ce monde maudit,
Qui ne ſauroit ſous bonne conſcience
Viure deux iours en paix & patience.

There greater men the poorer ſwaines deuoure,
There neuer poore gainſtood the mighties power.
There meanes are found, ſhort ſuites in length to draw:
There needie clients waile the want of law.
There famous houſes find their fatall end:
There fooles in cauſleſſe ſuites their goods miſ-ſpend.
There wrangling pettifoggers wont to ſell
Their clients ſuites: there euery cauſe can tell
This curſed worlds mad guiſe, that are not able
To liue two dayes in peace without ſome brable.

And a little after:

Et ceſtui-là qui ſa teſte deſcœuure,
En plaiderie, a fait vn grand chef d'œuure:
Car il a tout deſtruit ſon parentage,
Dont il eſt craint, & priſé d'auantage.

Who doth but vaile his cap the barre before,
Hath done knights ſeruice in his clients cauſe:
Though he haue wrought his houſes iuſt diſgrace,
Yet he the more is fear'd and honor'd more.

And

And then ſpeaking of ſundry ſorts of ſuites, which he compareth to ſundry kinds of ſerpents, he ſaith:

De ſe froid là, qui lentement ſe traine,
Par ſon venin a bien ſeu mettre haine,
Entre la mere, & les mauuais enfans.

And that cold ſerpent, with ſoft trailing gate,
Hath learn'd to ſow the ſeeds of foule debate
Betwixt the mother and her impious brood.

Which agreeth well with that which *Menot* often reproueth in children, for going to law with their mothers. Further, the ſame Poet ſaith, that Cleargie-men, who ought to diſſwade others from going to law, are the greateſt wranglers of all others, in theſe verſes:

Pas ne diront, qu'impoßible leur ſemble
D'eſtre Chreſtien & plaideur tout enſemble:
Ainçois ſeront eux-meſmes à plaider
Les plus ardans.

They will not quite deſpaire, that one ſelfe man
Should be a Lawyer and a Chriſtian:
Yet who ſo hotly pleade as they the while?

2 To conclude all in a word, we are to take whatſoeuer the foreſaid preachers haue ſpoken concerning the miſeries which accompanied their ſuites, and afterwards trebble them, if we wold know all the miſchiefes and miſeries which follow our wrangling in the law. And poore *Menot* needed not to haue troubled his head ſo much about Iudges bribes (as though he could haue cured this ſore, which is *Noli me tangere*, that may not be touched:) for they learned this leſſon many hundred yeares ago: and finding the practiſe pleaſant and profitable, they haue ſo well remembred it, that they could neuer ſince forget it. And if there were nothing elſe but tract of time ſince they firſt peaceably enioyed this priuiledge, preſcription doubtleſſe would giue it them. *Tract of time* I ſay: for if we duely conſider what *Salomon* and the Poet *Heſiod* ſay, we ſhall eaſily perceiue that euen in their dayes Iuſtice (which is painted blind and without hands) was cleane baniſhed out of the world. Which cuſtome though it be very ancient, yet our Age (I perſwade my ſelfe) beares away the bell, not onely in regard of the *Theoricke*, but much more of the *Practicke*. For now they are not contented to take ſuch bribes as may be eaten or drunken (as the cookes in *Paris* know well, with whom theſe Lawyers had to deale, fearing leſt the great ſtore of foule which came flying in at their windowes, and dropping downe their chimneyes all at an inſtant, would be tainted before they came to the table.) Neither are they content that their wiues ſhould be preſented with bracelets, chaines, and rings of gold, winking at it as though they knew nothing: nor that their men ſhould take vnder hand, to the end they may ſhare with them in the bootie: but are come to this paſſe, to ſay *Come on*, and forthwith put out their hands. Yea (notwithſtanding the Prouerbe which forbiddeth to looke a giuen horſe in the mouth) they ſticke not to ting and peize the money, before they will ſay, *Wel then*. And yet this doth not content them neither: for they are growne to this extremity, to cauſe many a poore *Naboth* to giue thē a vineyard of ten acres, to do them iuſtice for a vineyard of fiue or ſixe. Nay, they haue gone a ſtep further, and growne to harder tearmes: for they haue not bene aſhamed to

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aske that which cannot be lent, ſold, or pawned, neither by the Law of God, nor man; the loſſe whereof is far greater and as irrecouerable as the loſſe of life it ſelfe: they are euen come (I ſay) to enforce men to buy iuſtice at ſuch a rate, as is not onely contrary to all ciuilitie and iuſtice, but redounds alſo to the infamie of ſucceeding poſteritie. To ſpeake in plaine termes, there was in this Age within the reach of our memory a Preſident of the high court of Parliament at *Paris*, who did extend his right ſo farre, as to requeſt an honorable Ladie, to lend him her placket peece, promiſing on that conditiõ to giue her audience. I will beware how I name that Preſident; yet thus much I dare boldly ſay, that it was he who was afterward metamorphoſed into an *Abbot*: and being inueſted into that dignity, writ a booke againſt the *Lutherans*, which he dedicated to the Pope: the ſtyle whereof was ſo hard and rough, that his Holyneſſe carrying a leafe of it by chance to the cloſe-ſtoole, did all to chafe and excoriate his Apoſtolike ſeate therewith. To be briefe, it was he, whoſe noſe was enchaſſed in many fine Epitaphs, whilſt the Pope (who had at that time many yrons in the fire) ſhould be at leaſure to canonize him for a Saint. Howbeit I wil not deny, but that if *Communis error facit ius*, and if that be lawful for a Preſidẽt of the Parliamẽt which is lawful for other inferior Iudges; this Iudges aduocates may alleadge the exãples of ſome who haue done litle better, and of others who haue done far worſe. Among which the Prouoſt called *La Vouſte* may wel be the ringleader of the dance, for the notable knauiſh part, which he plaid with a vertuous Lady, who comming vnto him in hope to intreat him in her husbands behalf, (whom he kept in priſon) he requeſted her to do him a ſmall pleaſure, onely to giue him a nights lodging, promiſing vpon that condition to grant whatſoeuer ſhe would aske. She (poore ſoule) was here put to a plunge; (and what woman is there who entirely loueth her husband, that would not haue bene in the like caſe?) For conſidering with her ſelfe on the one ſide, that if ſhee yeelded to his impotent affection, ſhe ſhould violate her faith plighted to her husband: and one the other ſide, that ſhe ſhould ſaue his life by conſenting vnto him: ſhe handled the matter warily and well. For although ſhe was reſolued to preferre her husbands life before her good name, yet ſhe firſt acquainted him therewith; who eaſily diſpenſing with her, (as it is like he would) ſhe let his Lordſhip take his pleaſure, which he ſo much deſired, perſwading her ſelfe he would be as good as his word. But the next morning this wicked wretch, (yea ſuperſuperlatiue knaue, if I may ſo ſpeake) hauing hanged him, ſaid vnto her; I promiſed (indeed) you ſhould haue your husband againe: Well, I wil be as good as my word, I wil not keep him frõ you take him to you. If we here conſider the difference which ought to be between Chriſtians & heathen, can we ſay that the knaueries of *Verres* (for which he was ſo battered with the canon ſhot, and ſtriken downe with the thunderbolt of *Tullies* eloquence) did any way come neare this notorious villany, cõmitted notwithſtanding in the ſight of the Sunne? I haue often heard of another of his knauiſh parts, which (becauſe it makes much to ſhew his integritie) may well go hand in hand with the former, that ſo both of them may be regiſtred in his chronicles. Whilſt this iolly gentleman was about to hang a ſilly ſoule who was vpon the ladder, a good fellow came vnto him, and whiſpered in his eare, promiſing that if he would ſaue his life, he would giue him a hundred crownes in ready money: which words had ſo good a relliſh, and made his teeth ſo to water, that he preſently gaue a ſigne to the hang-man to hold his hand, & (hauing deuiſed a good ſcãbling ſhift) came neare to the place of execution, & ſaid aloud in his gibbridge, *Regardas, meſſeurs, en qual dangié me mettio a queſt malhurous: Car el a courone, & non m'oudi-*

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ſio pas: Lo mal de terre te vire. Dauala, dauala: tu ſeras menat dauant l'official ton iuge. That is, *See (my maiſters) into what danger this roague hath brought me: for he hath *courone, and neuer told me. A plague light on thee. Come downe, come downe Sirra, thou ſhalt be preſented before the officiall thy Iudge.* And here I remember another tricke yet farre more ſtrange, plaid by another who had the ſame office. This good fellow deſirous on the one ſide to ſaue a theeues life that was committed into his hands, vpõ condition he might haue a ſhare in the booty (as was formerly agreed), and on the other ſide fearing leſt the people ſhould murmur and mutine, if he ſuffered not the Law to haue his courſe, and that himſelfe ſhould be in danger of his life, he ſhifted it thus. He apprehended a ſimple fellow, and told him that he had ſought for him a long time, and that he was the man that had committed ſuch a fact. The ſilly ſoule denied it ſtoutly, as one whoſe conſcience acquit him of all that was laid to his charge. But the Prouoſt being reſolued to proceed on, and to proſecute the matter againſt him to the proofe, ſuborned certaine good fellowes to deale with him vnder hand, and to ſhew him that it was better for him to confeſſe the fact (ſeeing that whether he denied or confeſſed it, there was no remedy, he was ſure to loſe his life): and that if he confeſſed it, the Prouoſt wold be bound by oth to cauſe ſo many maſſes to be ſaid for him, that he might aſſure himſelf he ſhould go to heauen: and though he denyed it, he ſhold be hanged neuertheleſſe and go to the diuell, becauſe no man would procure him ſo much as one maſſe. The ſimple ſot hearing that he ſhould be hanged, and after go the diuell, was terribly affraid, and ſaid that he had rather be hanged and ſo go to God. In the end he told them he did not remember that euer he committed any ſuch thing: notwithſtanding, if any man did better remember it then himſelfe, and were ſure of it, he would dye patiently: onely he beſought them in any hand to keepe touch with him for his maſſes. He had no ſooner ſpoken the word, but he was brought to the place of execution, to ſupply his roome that had deſerued death. Howbeit, being vpon the ladder, he vttered certaine ſpeeches, by which he gaue the people to vnderſtand, that he was ſorry that euer he had confeſſed ſo much, notwithſtanding the heauen and happineſſe they had promiſed him. To remedy which inconuenience, the Prouoſt gaue a ſigne to the hangmã to turne him off the ladder, leſt he ſhould tell tales out of the ſchoole, which was done accordingly. But becauſe I am come to the very height of theſe mens impieties, I will here ſtrike ſaile and direct my courſe to another coaſt.

* He æquiuocateth in the word *courone*, which ſignifieth as well a ſhauen crown as a crowne in gold. His meaning was that he had a 100. crownes to giue for his pardon: But he wold haue the people vnderſtand as though he had ſpoken of his ſhauen crowne, viz. that he had *primam tonſurã* at the leſt: and therfore that he was in danger of Law, in going about to hang a clergy man, who was exempt from the power of the Ciuil magiſtrate. See chap. 40. ſect. 5.

3 And if I muſt needs ſpeake of Iudges and Iuſtices wiues, as well as *Maillard* and *Menot*, be it knowne vnto all men, that they are not content to haue their gownes died in the blood of the poore, nor to get their liuing by the ſweat of their bodies (as thoſe houſwiues mentioned by the foreſaid preachers) but make their market better, and go a nearer way to the wood. For wheras they get nothing but braue apparrell and iewels by ſuch ſweat, theſe get offices beſides for their huſbands. And what ſay theſe gentle Gillians and chaſt *Penelopes*, *Quæ faciunt placitum Domini Abbatis*, *Domini Epiſcopi*, *Domini Cardinalis* (as *Menot* ſpeaketh) when they ſee their husbands aduanced by their meanes, but that it is good to haue the fauour of great Lords, and that a man cannot tell what need he may haue of their helping hand? Queſtionleſſe, if *Menot* or *Maillard* were now liuing, they would anſwer them roundly (if they had not forgotten their old Latin) *Ad omnes Diabolos talem fauorem.*

4 Which being ſo, it cannot be but that that wicked kind of cheating and chaffering which was vſed in *Menots* time (as we may perceiue by his complaints)

ſhould be much more common and ordinary at this day, viz. that Lawyers ſhould lend their conſciences to great Lords. For ſeeing they obtaine offices of them at ſo eaſie a rate (viz. by their meere fauour) they cannot chuſe (as they thinke who haue as large a conſcience as a ſhip-mans hoſe, or a Franciſcans ſleeue which others call a *cheuerell conſcience*) but make them win the day and cary the cauſe, though they ſhould offer the greateſt wrong in the world. Notwithſtanding I do not affirme that all maried men which are promoted by great Lords, are aduanced by meanes of their wiues: but this I ſay, that it is either a thing lately practiſed among them, or at leaſt farre more common and ordinarie then in former time. How euer it be, our Age will affoord vs ſundry examples of ſuch as euen with ſhipwracke of their conſciences (if they had any) ſhew great Lords that they are not vnthankful, but that they ſo well remember the benefites and fauours they haue receiued at their hands, that they wholly become their moſt humble and affectionate ſeruants. Howbeit I will not ſtand to exemplifie this in thoſe who do no better then damne their owne ſoules in this behalfe, but will record a verie memorable example of a certaine Iudge at *Paris*, to whom I hope I ſhall do no more wrong to put him in the ranke among the reſt, then they did him at *Paris* (*Anno 1557.*) in ſetting him on the pillorie. This venerable Iudge purpoſing to ſhew better then euer before, that he was a miller in conſcience as well as in name (let not this cracke the credit of thoſe millers that keep a good conſcience) & willing to ſhew a great Lord how much he wold do for him (being willing as it ſeemed to do much more then he was requeſted) not content to damne his ſoule to the diuell in this caſe; flouriſhed ſo with his Eloquence and Rhetoricall inſinuations, that he perſwaded others to ſend their ſoules to hel for company. For he ſo hotly proſecuted the matter againſt the Counteſſe of *Senigan* (who was vniuſtly accuſed to haue holpen the Duke of **Aſcot* to ſaue himſelf out of the caſtle of *Vincennes* where he was impriſoned) that he ſuborned a number of falſe witneſſes to depoſe againſt her, vſing for this purpoſe the helpe of a commiſſioner called *Bouuet*: but both eſcaped at too eaſie a rate. For after they had bene condemned for double dealing and falſe packing, in ſuborning falſe witneſſes to further the ſuite commenced againſt the ſaid Counteſſe, they were adiudged to aske her forgiueneſſe in way of honorable ſatisfaction, and after to be ſet on the pillory in the market place of *Paris*, and laſt of all to be baniſhed. Neither do ſuch baſe companions onely ſtretch their conſciences vpon the tenters to pleaſure their Lords and maiſters, (at whoſe command they are ready with life and limme) but to gratifie others alſo. Witneſſe the Chancellour who cried out vpon his death bed, *Ah Cardinall, thou haſt ſent vs all to the diuell.* Which I ſpeake not any way to blemiſh the good name of his ſucceſſour; whoſe great knowledge (as all men know) ioyned with like integritie, may ſerue as a patterne and preſident to all poſteritie.

*Al. Arſcot.

5 But to returne to falſe witneſſes, and the ſuborning of them (becauſe my purpoſe is to treat of thē more at large). Albeit then this falſe packing in ſuborning of falſe witneſſes be a ſinne of great ſtanding, and almoſt as old as the man in the Moone: yet it neuer came (I take it) to the height it is come vnto in theſe daies, as may appeare by an anſwer (which is now growne to be a by-word in euery mans mouth) made by a good fellow, who being demanded what trade he was of, anſwered, that he was a witneſſe. Which anſwer could neuer haue come from any, but from ſuch a one as had had his abode in thoſe places where men made witneſſe bearing a trade or occupation, making merchandize thereof as of wares. And we may aſſure our ſelues that his fellowes would neuer haue anſwered ſo

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ſimply. If any ſhall ſay, that the number of falſe witneſſes is not (in all probability) ſo great at this day as it was ſome few yeares ago, conſidering there are not ſo many executed for it as in former times, I anſwer that the reaſon followeth not: for experience ſhewes that there are more put to death by order of Law in ſome places where leſſe treſpaſſes are committed; then in others where greater villanies are practiſed. The execution therefore of iuſtice in one place often or ſeldome, doth not argue the multitude or paucity of offenders in another: it ſhewes rather the vigilancie and integritie of thoſe that haue the ſword committed vnto them. If they ſhall further reply and ſay, that though the number of falſe witneſſes be now as great, and their puniſhment leſſe then euer it was; yet it is not becauſe there is greater impunity, but for that it is a point of greater difficultie, to diſcouer them, conſidering their ſuborners teach them their leſſon better, and they remember it better then their predeceſſors: I anſwer to the contrary, that it is as ordinary at this day for falſe witneſſes to bewray, betray, and almoſt beray themſelues; yea and to beate themſelues (as it were) with their owne rods, as euer it was in former times. Among many other notable examples of falſe depoſitiõs (which haue happened within theſe few yeares,) of ſuch as had foully forgotten their leſſon: that is commonly alledged (for proofe hereof) which is of certain varlets ſuborned by a Lord of *Berri* againſt a citizẽ of *Bourges* called *Boyuerd*, was who accuſed of murther: for wheras they were told that the beſt marke wherby they might know the ſaid *Boyuerd*, was that his noſe was made like the handle of a razor: they being ſeuerally examined by the Iudge, and asked how they could know him; anſwered all with one accord, that they could eaſily know him by a cut of a razour which he had vpon his noſe. So that when *Boyuerd* (againſt whom they came to depoſe) was brought forth, they ſaid he was not the man, becauſe he had no ſcarre vpon his noſe. And thus being detected, they were accordingly executed: the ſuborner and falſe accuſer being beheaded and quartered onely *in effigie*, which was no ſmall aduantage for him. Now albeit this be as notable an example of falſe packing as happened theſe twenty yeares, yet we may not thinke that it is the onely example, but that ſome of freſh memory may be found to match it. This at the leaſt which happened (as moſt men know) within theſe ſeuen weekes to certaine falſe witneſſes, ſuborned againſt one brought from *Orleans* to *Paris* faſt bound & pinioned: how theſe wicked wretches ſo forgat themſelues, that whereas they ſhould haue ſaid, that the man againſt whom they depoſed, had a red beard; they ſaid he was ſwart, and had a blacke beard. Now what ſeuere puniſhment hath bene inflicted vpon ſuch companions, I leaue the Reader to enquire; yet this I know (and who knoweth it not?) that during the laſt ciuill warres in *Fraunce*, and whilſt the deuourers of cõfiſcations ruled the roſt, this accurſed trade was practiſed with as great impunitie, as euer it was either in this or in former Ages.

6 And is the lurry of Lawyers, who (as *Maillard* ſpeaketh) take *ab hoc & ab hâc*, or *à dextris & à ſiniſtris*, quite worne out? Nay would to God it were not much greater then before, and that it were not ſo notoriouſly knowne, that euen little children could talke of it. Notwithſtanding I will here alleadge one onely example, which ſhall ſufficiently cleare this iolly manner of proceeding. The Attourney of my Lord *Beau-ieu* and heire of *Myles d'Hyliers* Biſhop of *Chartres*, (who is yet liuing, if he be not very lately dead) hauing receiued of the foreſaid Lord a houſe ſtanding in the place *Maubert* in *Paris*, (which he ſold (as it is reported) for 150. or 200. pounds in ready money) in recompence of the paines which he promiſed to take in aduancing his buſineſſe, in ſteed of

promiſe, he like a villaine betrayed him moſt perfidiouſly to his aduerſary (the Lord of *Beaumont La ronce*) in hope of a parcell of land worth three hundred pounds, which was promiſed him.

7 As for cunning conueyances, ſubtil ſleights, craftie deuices, and couſining ſhifts vſed in Law, would to God they were but quadruple to thoſe in former times, and that yong beginners were acquainted with no more ſleights then the craftieſt Lawyers were in former ages. I will here alleadge onely two examples to this purpoſe, which notwithſtanding ſhall counteruaile two dozen of others. The firſt is of a craftie conueyance grounded vpon a rigorous courſe in the formall proceeding of iuſtice, not vnlike to that in *Terence*, *Summum ius ſumma ſæpè iniuria eſt:* which is this. The Proctor and Counſell of a certaine gentleman who was the plaintiffe (as being the next kinſman) being corrupted, and hauing compacted vnder hand with the Counſel & Proctor of the aduerſe partie, cauſed the ſaid plaintiffe to pay a certaine ſumme of mony, very fraudulently giuing him the key of the budget backe againe in keeping, wherein the mony was; to the end that when the defendant ſhould come to receiue his mony at the time appointed, and that the depoſitary ſhould anſwer, that he could not deliuer him any til he had the key; he might take witneſſe that he refuſed to pay it, and ſo ſentence might paſſe on his ſide, that his aduerſary had not tendered the mony according to couenant; and conſequently that he might be caſt in his ſuite, and wiped of all: which fell out accordingly. The ſecond is of a moſt ſtrange ſleight deuiſed to ſaue the life of one impriſoned for a capital crime. The ſtory is this. One *Willia Kinſma* being condemned by the vnder Iudge of *Poitiers* to be boyled in oyle for a falſe coyner, appealed to the Court of Parliament at *Paris*; whither being brought, his proctor *Belluchian* gaue him intelligence, that the next day he ſhould be confronted with 20. witneſſes. Whereupon *Kinſman* intreated him to ſend him ſome nimble headed fellow (promiſing to giue him ten French crownes), and by him he directed the ſaid *Belluchian*, that at night he ſhould diſguiſe himſelf, and repaire to the houſe where the witneſſes lodged, faining himſelfe to be one of the number: and that in ſupper time he ſhould giue it out, that *William Kinſman* (againſt whom they were come to depoſe) would eſcape as he had done ſundry times before. The proctor did as he was enioyned; wherupon they growing hot vpon his words, would needs wager with him to the contrary, and layed downe euery man his *quart d'eſcu*. Of all which particulars the proctor took a regiſter by two publike notaries, whom he had brought with him ſecretly for that purpoſe: which being authentically taken, he ſent it to the ſaid *Kinſman*; who being confronted the next morning with theſe witneſſes, and demanded (as the manner is) whether he held them for honeſt men, and whether he would except againſt any of them: anſwered, that they were all as true to him as *Iudas* was to Chriſt; for (ſaid he) they haue ſworne my death: for proofe whereof, ſee this ſcrole. Now as this was (in any mans iudgement) a moſt ſublimate ſubtiltie (as I may ſay:) ſo I thinke no man will denie but that albeit the defendant aduiſed his proctor thereof, yet it may well be reckoned in the number of thoſe which are dayly forged in the Lawyers ſhops (to vſe the French phraſe,) and conſequently may fitly be placed here among the reſt.

8 Now if there be haply any that will not reſt ſatisfied with the former examples, but ſhall thinke that this age hath greater ſtore of them: I will alleadge two others, which I hope will ſuffice to make vp the whole number, and which (if I be not greatly deceiued) were deuiſed of late, at leaſtwiſe not mentioned by

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the foresaid Preachers. The first is, that whereas in former time, the definitiue sentence of the Iudge did put an end to all suites; they haue now found out a tricke to continue, protract, and multiply them so much the more: for there are some suites which haue bin decided ten times by sentence of Court, and yet are as new to begin as euer they were. The second is, that for one head which is cut off from a suite, there forthwith spring out as many moe, as there did in old time out of the serpent *Hydra*. To wind vp all in a word, whereas our ancestors complained onely of the length of suites (for it is no new saying, *Lis litem serit*) we haue iust cause to complaine, that they can neuer haue end.

9 Now if it were necessary to particularize that which hath bene spoken in generall touching the corruption which is to be seene in pettifogging practises, I could here alleadge a very strange practise, which (thankes be to God) was in request but onely for a time, no longer then the credit of the author thereof, the selfe same man who was made so famous by a comedie acted in *Artois*, where it was said: *Bertran di te lechon. Il ne sçé mie se lechon. Par me foy il luy faut bailler sur ses fesses. Non, non, il est trop grand pour auoir sur ses fesses: il vaut mieux luy bailler les seaux:* that is, *Bertram say thy lesson. He cannot say his lesson. In good troth he must be beaten. Nay, by your leaue Sir, he is too old to vntusse: we were better giue him the keeping of the broade seale.* This fine fellow (whō I wil not make knowne by any other name) not content to seale hand ouer head whatsoeuer great men intreated him, granted writs out of the Court of Parliament at *Paris* to both parties, as wel the plaintiffes as the defendants, with reuocatory letters one vpon another, sometimes to the number of sixe or seuen. Now what age can boast or brag euer to haue seene or heard the like?

10 But if we should proceed further, and come to the fountaine and original of these euils, we should (no doubt) find it to be so great, that we may well wonder they did not maister the banks, and ouerflow in greater measure. For if we consider the great impunitie and free libertie which is granted to prolling pettifoggers, chicken Iustices, and corrupt Iudges, who at this day wrest and peruert the law; we may wonder they do not ten times worse. But if we should see an exemplary punishment inflicted vpon such malefactors, like vnto that recorded by *Herodotus*, viz. that the son succeeding in his fathers office (who had bene a corrupt Iudge) should be forced to sit vpon his fathers skinne, we may assure our selues, they would looke a little better about them; neither would they so eagerly pursue, nor so greedily gape after offices as they do. But I feare me, such Lawyers wil answer, that when that punishment (mētioned by *Herodotus*) was inflicted vpon this Iudge, offices were not set to sale and sold by the drumme as now they are (seeing this customary buying and selling of offices began but of late yeares) and therfore that they had great reason to looke a little better to their places: whereas the hast which men make now a dayes to fill their bags againe, causeth them now and then to forget their dutie. They may further alleadge, that whereas *Herodotus* reporteth that a yong girle about 8. or 9. yeares of age, said vnto her father, Looke to your selfe father, least this man corrupt you with his bribes: they on the contrary are sollicited by wife and children, by friends and kinsmen, to take euery present that is offered. Now albeit this excuse may passe for currant with men, yet the question is, whether he before whom they must one day giue an account of their stewardship, will take it for good paiment; questionlesse they may assure themselues he wil not. But to returne to the impunitie formerly mentioned: if we consider how the course of iustice is peruerted, and how they who should remedy and redresse it,

are the greateſt agents for it, we ſhall not greatly wonder at the matter. And where they ſhould begin to puniſh ſuch as offend in this kind, I make them their owne iudges. For ſay they ſhould puniſh ſome malefactors, yet what likelihood is there they ſhould puniſh thoſe to whom they ſecretly giue the watchword, not to do as they enioyne them in their letters miſſiue? But I will not proſecute this point any further, ſeeing a word is enough to the wiſe: onely let me (for a concluſion of this chapter) parallele this ancient hiſtory in *Herodotus* with a moderne example, which ſeemes to ſute and second it in this very point, touching rigor and ſeuerity in the execution of iuſtice, much differing from the impunitie which raigneth at this day. The ſtory is recorded in *Froiſſard*, where he recounteth a fact of *Baiazet* the Turkiſh Emperour (whom he calleth *Amorabaquin* by the name of his father) being accompanied with certaine French Lords, who vpon the receipt of their ranſome were newly ſet at libertie, in the raigne of *Charles* the ſixt king of
» France. His words are theſe. Moreouer, it happened that whileſt the Earle of *Ne-*
» *uers* and other French Lords were in the Court with *Amorabaquin*, a poore wo-
» man came with a petition to the Emperour, deſiring ſhe might haue iuſtice againſt
» one of his ſeruants (for it was his pleaſure that iuſtice aboue all things ſhould be
» kept inuiolably throughout all his dominions) who made her complaint in this
» ſort: My Lord ô King, I come vnto thee as to my Soueraigne, to complaine of
» one of the groomes of thy chamber, who came lately into my houſe, and drunke
» vp my Goates milke which I had prouided for my ſelfe and my children for all the
» day. I told him that if he did offer me that wrong, I would complaine vnto thee:
» and I had no ſooner ſpoken the word, but he gaue me two boxes on the eare; and
» would not forbeare, though I threatned to complaine vnto thee. Do iuſtice my
» Lord ô King, and take order that I may be recompenced for the iniury he hath
» done me, that all men may know that thy will and pleaſure is to rule thy people
» with iuſtice and equitie, according to thy oath and promiſe. The Emperour gaue
» good eare to her words, and ſaid, *With all my heart*. And thereupon cauſed his Tur-
» kiſh ſeruant to be brought before him, and the woman alſo, commanding her to
» renew her complaint. The man (who was terribly afraid of the Emperour) excu-
» ſed himſelfe, and ſaid, that there was not a word true of all that ſhe had ſaid. The
» woman replied both wiſely and boldly, affirming that ſhe ſpake nothing but the
» truth. At theſe words the Emperour made a little pauſe, and ſaid, Woman, be well
» aduiſed what thou ſayeſt; for if I find thine accuſation to be falſe, thou ſhalt die a
» cruel death. She anſwered, Be it ſo my Lord ô King: for if it were not true, I ſhould
» haue had no cauſe to haue troubled thee: therefore do me iuſtice, I aske no more.
» I will do iuſtice (ſaid the Emperour) for I am ſworne to do it to all my ſubiects
» within my dominions. And immediatly he cauſed certaine of his Iannizaries to
» apprehend his groome, and to open his belly (for otherwiſe he could not haue
» knowne whether he had drunke her milke or not,) who finding it to be as ſhe had
» ſaid (for it was not yet digeſted in his ſtomacke) informed the Emperour thereof.
» Who vnderſtanding that her cauſe was iuſt, ſaid vnto her, Thou didſt not com-
» plaine without cauſe; now go thy way, thou haſt iuſtice for the wrong that was
» done thee: and forthwith cauſed her to be recompenced for her loſſe. Thus the
man that had committed that fact was puniſhed. The French Lords who were at the Court with *Amorabaquin*, ſaw this iudgement executed. This hiſtorie I thought good to parallele with that of *Herodotus*, for that in this point of ſeueritie they ſeeme to haue ſome ſimilitude and agreement; albeit as well the actions as the perſons vpon whom the puniſhment was inflicted, be ſomewhat different.

Howbeit

Howbeit I denie not but that this fact of *Amorabaquin* ought to be termed crueltie or temeritie rather then ſeueritie, in that the theft which he puniſhed was but pettie larcenie, and the partie not conuicted thereof by order of law. But like enough, the Emperours intent was to terrifie others by his example. I could further alleadge ſundry other examples of like rigour and ſeueritie exerciſed by Iudges, and that vpon their neareſt kinſmen. And not to ſeeke farre off for examples, we reade in the French Chronicles of certaine Kings who haue done the like. But that which ſhould eſpecially moue Princes to execute iuſtice (though they had no regard of him who will one day call them to a reckoning) is the example of thoſe who through neglect or for default thereof, haue firſt waſted, and after loſt their countries. And if we conſider the great change and alteration which is to be ſeene at this day, as well in this as in other things, we may well wonder thereat: for it is well knowne, that fiftie pardons are granted with leſſer ſuite at this day, then fiue could be obtained two hundred yeares ago. And we haue heard how a Iudge of *Paris* (who was liuing within theſe hundred yeares) would vſe the ſame reaſons for the due execution of iuſtice, which men vſe now a dayes to hinder the ſame. For whereas we ſay, he is a yong man, and in the Aprill of his age, it were pitie to put him to death, for he may do good ſeruice to his Prince and countrey; and on the other ſide, he is an old man, and hath one foote in the graue, it were great pitie to haſten his death, which is readie to knocke at the doore: whereas (I ſay) thoſe that bolſter vp malefactors, vſe ſuch ſpeeches: he (on the contrary) was wont to ſay of a yong man, hang him, hang him, he will play the theefe againe; and of an old man, hang him, hang him, he hath played the theefe too long. Which ſeuere ſentence of the Iudge concerning yong men, puts me in mind of that which was once obiected to the King of *France*, refuſing to grant a pardon to one that ſued for the ſixth or ſeuenth murther, viz. that the felon was guiltie but of one murther, and that the reſt were to be imputed to the King, conſidering that he had neuer committed the laſt, if the king had not pardoned the firſt. Which agreeth wel with the ſaying of an heathen writer: *Veterem ferendo iniuriam inuitas nouam.* And, *Inuitat culpam, qui peccatum præterit.* Which ſayings ought duly to be conſidered of all ſuch as pleade or ſue for the impunitie of malefactors. And they ought further to remember that *Bonis nocet, quiſquis pepercerit malis.* Now if heathen men did ſo well conſider of theſe things, how much more ought Chriſtians ſeriouſly to meditate hereon? Howbeit I denie not but that there are ſome who are readie to take the leaſt occaſion to practiſe their crueltie, and that from ſuch things from whence others take occaſion to be more ſlack and remiſſe. For example, during mine abode at *Padua*, I heard of one that had borne office in the citie not many yeares before, who whipped a ſcholer ſo much the more, becauſe he was his friends ſonne: for when the youth (after he had bene ſoundly beaten) told him that he was ſuch a mans ſonne: O (quoth he) hee is my good friend: therefore becauſe thou art his ſonne, thou ſhalt haue two laſhes more.

CHAP. XVIII.

Of Murthers committed at this day.

COncerning murthers, *Menot* keepeth a foule ado about nothing, in making great outcries againſt ſuch as will not ſtirre a foote when they ſee a man of worth ſlaine in the ſtreets. I ſay *about nothing*, not conſidering the thing in it ſelfe: but comparing it with that which is vſuall and ordinarie at this day. For ſince that *France* was *Italianized*, I meane ſince it learned the tricke of the *Italian* trade in hyring *aſſaſsins* (for I muſt vſe new words to expreſſe new wickedneſſe) to cut mens throtes, as if they ſhould agree with a Butcher to kill an oxe or a calfe; who can thinke the ſaying of *Menot* any thing ſtrange? Nay, it were a rare thing if three or foure dayes ſhould paſſe ouer our heads without ſuch accidents; whereas *Menot* (perhaps) neuer ſaw ſuch a fact ten times in all his life. But what would he haue ſaid, if he had ſeene a murther committed at *Paris* about ſixe yeares ago, in Saint *Iohn* of *Beauois* his ſtreete, where my ſelfe was borne? where a Gentleman dyning in a houſe right ouer againſt Saint *Iohns* Church, was intreated to ſpeake with one at the dore, about a matter of importance: who riſing from the table went to the dore with his napkin on his ſhoulder miſtruſting nothing: whither he was no ſooner come, but foure men (whom he had neuer ſeene before) drew vpon him, and plaid their priſes ſo well that they left him not, till they had laid him for dead in the place. The murtherers departed at midday in the ſight of a multitude there aſſembled, not a man among them ſo much as once opening his mouth againſt them. This murther I ſaw not my ſelfe, but onely heard it conſtantly affirmed by very credible perſons, who were there preſent. But I will here record another, whereof my ſelfe am eye-witnes; which notwithſtanding doth not ſo much concerne murtherers, and ſuch as kill men for a ſet price, as the great impunity which is granted thē in moſt countries at this day. During mine abode at *Rome* in the time of Pope *De Monte* called *Iulius* the third; an *Italian* meeting another in the ſtreete, asked him, when he meant to pay him that he owed him (which words I heard as I paſſed by.) And I had not gone a dozen paces further, but I heard a great noiſe, and I was no ſooner come to them, but the partie that had demanded his money, fell downe dead, the other hauing ſtabbed him with his dagger. At the very inſtant came the Marſhals mē (not miſtruſting any ſuch thing) who in ſteed of executing martiall Law (as I expected) committed ſuch a fact whereby there was no more difference betweene them and the murtherer, then betweene a theefe and a receiuer. For in ſteed of apprehending him, and committing him to priſon, they holpe him and made way for him to eſcape. Which when I related to ſome of my acquaintance, they made me no other anſwer, but that it was an ordinarie thing. And this puts me in mind of that which I ſometime heard reported of a waghalter of *Bourges*, whoſe ſureſt refuge was the Iaile, by reaſon of the inward acquaintance he had with the Iaylour: ſo that whilſt they were ſeeking him vp and downe the city (after he had plaid them one tricke of conueyance or other,) he was already in the place where they would haue lodged him, though entertained there after another manner then they would haue vſed him. Yet we are the leſſe to wonder, that one or two officers which ſhould ſee iuſtice executed, ſhould harbor

a notorious malefactor; then that a whole multitude ſhould do it as it were with common conſent; as they did at *Rome* towards this murtherer, as hath bene ſaid. Moreouer there is a cuſtome in this country, which in many places would be holden vncouth & ſtrange. For there are certain murtherers, whereat iuſtice doth not only wink, but alſo approueth, yea and often promiſeth reward to the murtherer. As when a Prince or weale publike makes a law, and giues it out by proclamation, that if one exile can ſlay another within the confines of the countrey out of which he was baniſhed, he ſhall not onely redeeme his baniſhment and be recalled, but alſo be rewarded and recompenced for his paines. I was (I remember) at *Venice* at the publiſhing of this proclamation ſome twelue yeares ago, and ſaw it put in execution the day after the publication thereof, as followeth. A baniſhed man hauing ſecretly arriued and crept into the citie the euening after the promulgation of this Law, had no ſooner intelligence thereof, but he made diligent inquirie where he might find one whom he might murther according to the tenure of the ſaid Edict: and being informed where ſuch a one was, he watched him vntil the euening, and ſtriking at him as he came out of a houſe, (but miſſing of his ayme) he purſued him to the channell where he had caſt himſelfe, and there wounded him to death. I am not ignorant with what reaſons they vſe to defend and iuſtify this law. This is the principall, that it is a meanes to make baniſhed men ſuſpect each other, and conſequently to keepe them from aſſembling together. But Chriſtians ought to leaue ſuch politike courſes and conſiderations to *Platoes* common-wealth and *Ariſtotles* politicks, where a number of ſuch deuices are to be found, which ought to be ſo far from Chriſtians, that they ſhould not be once named without horror. Howeuer it be, I will here adde another like hiſtorie of an accident which happened during mine abode in the ſame citie, though I was not an eye-witneſſe thereof as I was of the former. The *Saffies* of the citie ſearching a ſhip (as the manner is) for wares *de contrabando* (for ſo they call all ſuch wares as are forbidden vpō paine of confiſcation) they came to two *Franciſcans* (at leaſtwiſe apparelled like *Franciſcans*) commanding them to open their cheſt; which they hauing ſundry times refuſed to do, in the end they burſt it open by force. Now the wares which they found in it were two mens heads newly cut off. Howbeit, after that the *Franciſcans* had whiſpered them in the eare, they made no great matter of it, but turned it to a matter of merriment, and pleaſant diſpute, viz. whether theſe heads were forbidden wares or not. The report indeed went, that the matter ſhould be hotly proſecuted againſt them: but within two dayes after, the ſtorme was ouer; all was huſht and gone, which made the world ſuſpect there was ſome falſe packing among them. Of which fact when ſpeech was moued, I remember I heard it related, how that by this licenſe giuen by proclamation (much like to that formerly mentioned) a brother would bring in his brothers head. What would *Menot* and *Maillard* haue ſaid (may we thinke) of ſuch Policie, if it may be ſo called? But howſoeuer we tearme or take it, I am to intreate the Reader to remember it, that therewith he may confront any ſtrange Law recorded by *Herodotus*.

2 But now to returne to murtherers and ſuch as butcher men for a ſet price; a thing (doubtleſſe) more to be lamented in *Italie* then in any other countrey: where thoſe villaines are many times ſo haſty to compaſſe the death of thoſe whom they haue vndertaken to make out of the way, (to the end they may finger a little money) that for want of taking a view, and marking them by the priuy markes which are giuen them, in ſteed of them they murther thoſe that reſemble them: which the *Italians* call *Amaſſar in fallo*. I haue further heard, that ſome being masked,

masked, haue bene ſlaine in ſteed of others. And all the recompence which they could get, who haue bin thus encountred and ſet vpon, yea ſo beate & wounded, that they haue bene brought almoſt to deaths doore, hath bene this: *By your leaue Sir, or I cry you mercy Sir, I tooke you for another.* Indeed they bid thoſe that are maſked, vnmaske themſelues, to the end they may ſee whether they be the men they ſeek for or not; which if they find them to be, they eaſe them of the paines of maſking themſelues againe.

3 But my purpoſe is here onely to diſcourſe of ſuch murthers as are puniſhable, and are indeed puniſhed both by the law of God and man. To handle therefore the two principall kinds, there are (as we know) two ſorts of murthers: ſome are committed in way of reuenge; others in hope of gaine. Thoſe that murther men in the heate of their rage, and in deſire of reuenge, either cõmit the fact themſelues, or hire others to do it, whom they know they can draw with a ſiluer chaine, whether they be common aſſaſſins or others. Thoſe that kill men in their mad mood with deſire of reuenge, are likewiſe of two ſorts: for ſome (as *French-men*) take preſent reuenge in the heat of their paſſion when their bloud begins to boile, at leaſtwiſe ſmother it not long: others (as *Italians* aboue the reſt) nouriſh their reuengefull humour, and ſuffer it to feſter in their cankered ſtomacks a long time. Two things alſo are to be conſidered in the execution or act of reuenge: for ſome reuenging themſelues vpon their enemies, practiſe the ſaying of *Virgil* (not conſidering that he ſpeaketh *de hoſte*, not *de inimico*:) *Dolus an virtus quis in hoſte requirat?* which is more practiſed by *Italians* then by any nation in the world. Others neuer do it, but openly, and as a man would ſay with drummes and trumpets, neuer ſetting vpon a man ſuddenly or at vnawares, nor taking aduantage of him, (which the *French* call *ſupercherie*) but giuing him warning before hand to looke to himſelf, and time to draw his weapon; making conſcience to ſet two vpon one. Which in old time was more ſtrictly obſerued in *France*, then in any countrey the Sunne doth circle, and is ſtil practiſed by all true hearted *French-men*, ſuch I meane as do not degenerate. Notwithſtanding I haue heard many *Italians* make a mocke at this cuſtome: and no maruell, conſidering they profeſſe and practiſe the cleane contrary. For if once they bite their fingers ends in threatning maner, God knows, if they ſet vpon their enemie face to face, it is becauſe they cannot aſſaile him behind his backe. And they are not ſo mad as to bid him looke to himſelfe, or once to offer the encounter except they be the ſtronger, and ſo well guarded that they will be ſure to be two to one at the leaſt: nay though they ſhould ſet ten vpon one, yet will they crie, *Vittoria, vittoria*. And which is worſe then all the reſt, beſides all theſe aduantages which they labour to get ouer their enemies, and the treaſon which they plot and practiſe to their vttermoſt, they make eaſie paſſage for themſelues by meanes of diſſembling trechery. Witneſſe *Simon Turke* who ſlue an *Italian* at *Antwerpe* (or cauſed him to be ſlaine) about fifteene yeares ago, in a chaire made by a moſt diuelliſh deuice, hauing ſmothered his hatred for many yeares together, and giuen pregnant proofes of vnfained reconciliation. Witneſſe alſo (about the ſame time) the *Italian* who killed *Vaudray* the knight of the watch at *Paris* in *S. Antonies* ſtreete, in his owne houſe: for hauing a long time borne him in hand that he had forgiuen and forgotten the grudge which was betweene them, he came on a time to his houſe whileſt he was at dinner, where *Vaudray* was no ſooner riſen from the table to embrace him, as one that profeſſed great friendſhip & kindneſſe, but he ſtabbed him with his dagger, and ſlue him. In like maner the Lieutenant criminall of *Roane* (about two yeares before) riding on his mule to the Court,

Court, was slaine by an *Italian*, who stabbed him so nimbly into the breast, that his men perceiued it not till he had conueyed himselfe away, and being mounted vpon a lustie courser, saued himselfe by the swiftnesse of his beast. But because I am not ignorant that such examples as these are easie and at hand to euery man, and that I should but cloy our daintie trauailers who haue bene in *Italy*, with setting before them old cole-worts in a new dish, I will here record a late murther, wherein we shall as in a crystall see the most diuelish and damnable desire of reuenge that euer entred into the heart of man. An *Italian* hauing nourished malice and rancor in his mind for the space of ten yeares together, dissembling all the while to be friends with his foe; as he was walking on a time with him, in a by-place came behind him and threw him downe, and holding his dagger to his throate, told him that if he would not renounce God, he would kill him. The man being at the first very loth to commit so horrible a sinne, yet in the end yeelded to do it rather then to lose his life, and so renounced both God and the Saints, and all the *Kyrielle* (as they spake in those dayes,) whereupon the wicked wretch hauing his desire, stabbed him with his dagger, which he held to his throate, and afterward bragged that he had taken the kindliest and the braueſt reuenge of his enemie that euer man did, in that he had destroyed him both body and soule.

4 I proceed now to prosecute those murthers that are committed of a couetous and greedie desire of gaine; which are of two sorts. Some commit them in hope of reward, as I shewed before when I spake of assassins: others, in hope they may enioy the spoile of trauailers with more securitie, whom we call theeues and robbers. Of assassins, we haue spoken sufficiently before. As for theeues, would to God they were not so frequent in all places: for it may truly be said of this age, that it surpasseth all the former in notorious thefts, as we may perceiue by the new punishment inflicted vpon such malefactors in the raigne of king *Francis* the first, by his expresse edict. For seeing ordinary punishments wold nothing moue them, he deuised an extraordinary kind of torture, viz. to breake them vpon a wheele, and there to leaue them to languish and pine away. But neither was this sufficient to make them giue ouer the trade and occupation, nor to keepe others from following it: witnesse the many executions which haue bene since, especially at *Paris*. That of a gentleman called *Villieuineuf*, of the Countie of *Tonnerre*, is famous among the rest, who kept a good fellow of purpose to cut mens throates, who was executed with him, and a yong youth which was his lackey, who was whipped; and the cut-throate companion burned quicke before his eyes, and himselfe afterwards broken vpon the wheele. And this putteth me in mind of an Italian who cõmitted his robberies (if they may be so called) in the very citie within his owne house, whereas others are wont to rob by the high way: (whence cutters by the high way side, and robbers are vsed as synonymies.) This Italiã called *Franciſquino* hauing continued sometime at *Bononia* the fertill, in one of the best mens houses of the city, being held to be some great noble man, by reason of his state and bountie, was discouered in the end to leade such a life as followeth. Vnder colour of keeping open house for all gamesters at dice and cards (an vsual thing with gentlemen in that countrey, though in some cities more then in others) and of hauing continuall supply of fresh company, to shew his bountie and magnificence, his manner was to send for such as newly arriued in the citie, to visit him: and as soone as they were come, and that he had saluted and welcomed them (according to the manner) to call for the tables or cards, and to bid his man make dinner or supper ready in the meane time, or to prouide a banquet according to the time of the day.

But

But in ſtead of preparing it, the bloudy butcher addreſſed himſelfe to ſlay them when his maſter *Franciſquino* ſhould giue him a ſigne: which courſe of life they had led ſo long, that (as the report goeth) when they were apprehended, and had confeſſed al their villanies, the carcaſſes of ten or fifteene men which they had thus murthered, were found caſt in priuies. In fine, this was their puniſhmẽt. After they had bene pinched with pinſers, they were ripped and bowelled, and their hearts being haſtily pulled out of their bodies, were ſhewed them. But to returne to *France*, and to the boldneſſe of theſe theeuiſh companions: this is recorded as a moſt memorable fact of two brethren borne in a certaine place betweene *Niuernois* and *Burgundie*, neare to *Vezeley*, who were ſpitted vpon a ſtake ſome fifteene yeares ago for ſtealing the Kings treaſure towards *Briare*: of whom this is worthy to be obſerued, that they verified the old ſaying, *Conueniunt rebus nomina ſæpè ſuis*: for their ſirname was *Latro*, that is, *Theefe*; neither did they bely their name, for as they were theeues in name, ſo were they theeues in deed. The report goes, that when the Kings officers came to apprehend them in a place whither they had retired themſelues, they defended themſelues very couragiouſly, in ſuch ſort that one of them was ſlaine in the place before he would yeeld. Their fellow theefe called *Villepruné* was executed at *Rome* in the time of Pope *Paul* the third, to whom King *Francis* the firſt had ſent his proceſſe to attach him.

5 But what need we examples to proue that our age doth beare away the bell as well in this as in other vices, when we ſee that the weapons and inſtruments fit for the following of ſuch a trade of life, haue not onely bene inuented of late, but are dayly renewed and (as it were) refined by ſundry deuices: For, for whoſe ſake (I beſeech you) were guns inuented by a diuell in the ſhape of a Monke, but for theeues and robbers? For proofe hereof, ſince harquebuzes, piſtols and piſtolets of all ſorts and ſizes were in vſe, who were the firſt (trow we) who not content to carry three or foure cafes at their ſaddles, filled their ſleeues and breeches with them? And by whom were thoſe great ſlouching ſlops and ſwaggering hoſe (like little tubs or beere-barrels) firſt inuented, but by ſuch good fellowes as wanted a commodious place to harbour ſuch gueſts? Now looke how much *Germany* is more famous then other countries for inuenting theſe inſtruments, ſo much are we the leſſe to wonder that there ſhould be ſo many good fellows to be found at this day that ſhould employ them to that wicked end: though through the great care and vigilancie of the Princes of *Germany*, the number of them is well abated within theſe few yeares. We are not (I ſay) to wonder hereat, no more then at that which we reade in auncient writers of the *Chalybes*, who were the firſt ſmithes, at leaſtwiſe moſt expert and skilfull in that art. Yet queſtionleſſe French theeues go farre beyond German theeues in ſubtill ſleights and cleanly conueyance. Touching *Italy* (for I will now mention no other country) I haue euer knowne it leſſe ſubiect to the danger of cutters: and verily during thoſe three yeares and a halfe that I ſoiourned there (ſpending my time for the moſt part in trauailing from city to citie) I heard little or nothing of robberies by the high way. And I remember that being at dinner on a time with my Lord *Odet de Selua*, then Embaſſadour for the French King at *Venice*, and hauing asked him the reaſon hereof, we grew to this concluſion, that *Illis quidem erat animus, ſed non ſatis erat animi*: that is, *that their will was good, but their heart was naught*. For if we conſider what manner of men they be that intermeddle in this curſed occupation, we ſhall find that there are not more deſperate ruffians in the world, nor more lauiſh of their liues then they: ſeeing that ten of them (as I haue often heard it credibly reported) haue aduentured

uentured to ſet vpon twentie or fiue and twentie. And that *Italians* are not ſo deſperate, nor ſo prodigall of their bloud, I report me to the anſwer which an *Italian* gentleman made to a forreiner with whom he was in deadly feud: for perceiuing that it ſtood not with his credit to auoid the combat, vnleſſe he alleadged ſome peremptory reaſon, he accepted the challenge. But changing his mind ſhortly after, when the time was come that they ſhould meet in the field, his aduerſary now trauerſing his ground, and expecting when his antagoniſt would enter the liſts, he told him that he was a diuelliſh deſperate fellow, and therefore would haue no dealing with him. But if we ſhould iudge of all by one (may ſome ſay) we might twit all French-men with that which was ſpoken by a *Pickard* bragging of his valour, who hauing vaunted that he had ſpent ſome yeares in the warres, and yet neuer drew his ſword, and demaunded the reaſon thereof, anſwered, *Pource que ie n'entrois mie en colere: Becauſe* (quoth he) *I was neuer throughly angry*. But I dare be bold to ſay, that *Italians* haue oftener borne away the blowes and receiued the foyle of firy French-men, then French-men of deſperate Italians. And though there were neuer a *Pickard* that could be moued to anger, yet the *Gaſcoines* are terrible fellowes, and hote enough to make the *Italians* quake like an Aſpin leafe, and beray themſelues for feare: though ſeuen or eight fond and fooliſh termes of warre which we haue borrowed from them, may (haply) make poſteritie hold not onely the *Gaſcoines*, but all other French-men greater daſtards then faint-hearted cowards and white liuered ſouldiers; as though we had learned all our skill in martiall diſcipline and warlike affaires of them, from whom we haue haue borrowed ſome ink-horne termes. But becauſe I haue ſpoken my mind more at large elſewhere, of the iniury which we do our ſelues in this behalfe, ſelling our honour to thoſe of whom we borrow ſome triuiall and tapſter-like termes, I will not proſecute this argument any further. To returne therefore to the matter in hand, whether it be for the reaſon formerly alleadged, or for ſome other (for we commonly ſay, that there are ſome good and ſome bad of all ſorts): the cõmon opiniõ is, that there is leſſe robbing in *Italy* then in any other countrey. By *robbers* I vnderſtand thoſe good fellowes, who truſting not ſo much to the ſleight and ſubtiltie of their wit, as to their ſtrength and skill in their weapon, ioyned with brazen-faced boldneſſe and audacitie, ſet vpon paſſengers with intent to borrow a bag or get a bootie, though with hazard of their liues. For as for other ſorts of thefts (as namely filchings and pilferings) *Italians* (I muſt needs ſay) haue no fellowes, eſpecially in ſubtiltie ioyned with impudency: which knacks of knauery and tricks of cunning conueyance, French-men newly arriuing, learne to their coſt. Which I would not haue vnderſtood of all *Italy* alike: for this I can ſay of mine owne experience, that trauailing from *Rome* to *Naples* with the ordinary poſt (whom they call *Procaccio*) I ſaw ſundry paſſengers do that which I had not ſeen elſewhere in all *Italy* beſides. For they were no ſooner come to their Inne, but they vnſadled their horſes, and carried their ſaddles vnto their chambers, where they might haue them euer in view, whileſt they tooke their repaſt. Of which trouble, albeit my ſelfe and the reſt of my companie were well eaſed (for, for a crowne a day, which each of vs gaue to the poſt (as the manner is) he mounted vs well, and defrayed our charges) yet I could not but pitie them who were put to thoſe ſhifts: and I chanced to ſay that there could be no ſuch danger as they imagined, in that it was not credible that any theefe durſt preſume ſo much vpon his cunning, as to vndertake ſo bold an attempt. Which ſpeech (though ſpoken in ſimplicitie) was preiudiciall to a certaine Flemming in the companie, who being thereby perſwaded that there was indeed

no ſuch danger, neglected the next day to carry in his ſaddle as the reſt did; for he found after dinner that another had eaſed him of that labour: and then I confeſſed that theſe diuelliſh theeues were worſe then I took thē for. Now this cals to mind an obiection which may be made againſt the rareneſſe of robberies in *Italy:* for it may be ſaid that there lie ſuch ſharp ſhauers in the high way between *Rome* & *Naples* (except the coaſt be ſcoured, and the world wel amended of late) that trauailers are glad to get into the companie of the poſt, who doth not thinke himſelfe ſafe enough neither, vnleſſe he haue a troupe of fifty or ſixty horſe at the leaſt. To which I anſwer, that theſe *foruſcites* which haunt the paſſages and high wayes, are not worthy to be named the ſame day with thoſe good fellowes who braue it out in other places: for they feare no colours, but aduenture to ſet vpon twiſe or thriſe ſo many as themſelues; whereas theſe faint-harted *foruſcites* (as I was then informed) neuer ſet vpon any (by their good wils) except they be two to one at the leaſt. But I will leaue them to end their owne quarrels and controuerſies among themſelues. For I proteſt I am ſo farre from enuying *Italy* her great foiſon of reſolute theeues and robbers, that I could wiſh with all my heart, that all the good fellowes which *France* and *Germany* will affoord theſe dozen yeares, would repaire thither.

6 But leauing *Italy* (into which I haue trauailed further then I purpoſed) I wil returne backe into *France* my natiue ſoyle, taking it in a generall acception for the countries bordering on euery ſide, and will begin with a gentleman of *Sauoy* who committed his robberies in or neare his houſe, betweene *Lyons* and *Geneua* (being called of the place *Monſieur d'Auanchi*) and I will ſpeake of him as of a man of an odde diſpoſition among a thouſand good fellowes, as being a more cunning and gentlemanlike theefe (if I may ſo ſpeake) then the vulgar ſort, ſomewhat reſembling that archtheefe who kept ſuch a ruffling in the raigne of *Seuerus* the Emperour, mentioned before in the Chapter of Robberies: for herein eſpecially he excelled him, in that he would part ſtakes with thoſe he robbed, if they yeelded their purſes before his bloud was vp. Howbeit he was exceedingly hated for that he bare ſmall affection to Monks and Nuns, and took pleaſure in playing them many ſhreud turns, which were (as the prouerb ſaith) *Princes ſports, ſuch as pleaſe thoſe that act them.* To omit the pranks which he playd with the Nuns of *S. Claire* at *Geneua*, I will onely relate two of his exploites, or rather of one deuided into two branches, whereby he made two *Franciſcans* firſt very merry, and after very mad. For hauing admitted them into his caſtle, and made them good cheare, to make an end of their good entertainment, he told them he would pleaſure either of them with his pretie wench. Where they refuſing his kind offer at the firſt, he requeſted them to make bold with him, telling them withall, that he well conſidered they were but fleſh and bloud as other men. In the end he locked them all vp in a chamber together: and returning thither an houre after (or thereabout) he asked them how they had done in their new occupation. And vnderſtanding they had not bin idle: O wicked hypocrites (quoth he) is this the way to ouercome temptation? And hauing ſo ſaid, he ſtripped them (poore ſoules) as naked as my naile; and hauing whipped them as long as himſelfe and his men could lay on loade, he ſent them away all naked as they were; to teach them to fight another time more valiantly againſt ſuch temptations, or not to giue them the encounter. But whether this labour were well beſtowed on them or not, I leaue to be decided at the next Councell.

7 In the meane time I thanke this good fellow with all my heart for putting

me

me in mind of a ſtory recorded by *Pontanus* of certaine *Arabian* theeues, which is as memorable in his kind, and as rare an example as can be found (in my opinion) in any ſtory, whether *Greeke*, *Latin*, *French* or *Italian*. Wherein we ſhall on the one ſide ſee a point of admirable wiſedome in a man falling ſuddenly into the hands of theeues and robbers: and on the other ſide, a part of great humanitie in cruell cut-throtes, who had addicted themſelues to this damnable trade. This gentleman called *Robert* Sanſeuerin* (who had bene a braue and valiant captaine in his daies) trauailing towards mount *Sinai*, to performe a vow which he had made (according to the great ſuperſtition which raigned in former times, and in part alſo within theſe hundred yeares) hauing deſcried certaine horſemen comming towards him, demaunded of his guide and guard (for he had ſafe conduct from the *Soultan*) who they were? They (poore ſoules) trembling for feare, anſwered that they were *Arabians*, the moſt deſperate and dangerous theeues in the world. Where he was ſo farre from being danted with the feare of danger, that contrariwiſe he encouraged his companie to be of good cheare, telling them that it was their beſt courſe to lay open their cariage, that when they came they might finde dinner ready, whereof he knew they ſtood in great need, conſidering they were toyled with the duſt and heat. Meane time, whileſt his men were making preparation as they were enioyned, he addreſſed himſelfe to meet them, and ſaluting them very curteouſly (being a goodly man of perſon, as well for ſtature as feature) ſmiled on them, and bad them welcome; interlacing many pretie ſpeeches by his interpreters, and thus kindly entertained them without bewraying his feare, or giuing the leaſt ſigne of ſiniſter ſuſpition. The *Arabians* liking well of his ſpeeches, willingly accepted his offer, and dined merrily with him, and after they had receiued ſome ſmall preſents departed, hauing ſo forgotten all their barbarous cruelties, that contrarily they thanked him heartily for their good entertainment. This is the ſtory (gentle Reader) whereof I kept thee in ſo great expectation, by which I hope thou wilt take no leſſe content then my ſelfe. For certes we way well wonder hereat, eſpecially conſidering what ſtories report of theſe *Arabian* theeues aboue the reſt, in cruelty reſembling Lions and ſuch like ſauage beaſts: ſo that I perſwade my ſelfe the Poets would no leſſe haue extolled this chieftaine, then they did *Orpheus* for mollifying the hearts of ſauage beaſts by the ſweet ſound of his melodious harpe. And verily there are ſome theeues ſo cruell and curriſh, that it were better to fall amongſt Tygres, or into the Lions den, then into their hands. For that which *Ouid* ſaith,

Obſequium Tygreſq́ domat, rabidoſq́ Leones.

is found true by dayly experence. And that which he ſaith in another place,

Corpora magnanimo ſatis eſt proſtraſſe Leoni,
Pugna ſuum finem cum iacet hoſtis habet.

cannot be called into queſtion by any that haue read or obſerued the nature of this beaſt; as my ſelfe once obſerued a Lion practiſing the precept of *Virgil* containing the dutie and diſpoſition of a generous mind, which is, *Parcere ſubiectis & debellare ſuperbos*. For he made much (as a man would ſay) of litle dogs which were put into his grate, and played the wanton with them; whereas he preſently deuoured the great curres, tearing them in peeces, euen whileſt he was playing with the litle puppets. As alſo conſidering what we reade of *Orpheus* his harpe, by which he mollified the hearts of ſauage beaſts, although it be ſpoken Poetically, and muſt (at leaſt may) be meant of his eloquence, whereby he wonne the hearts of men, how barbarous ſoeuer they were. Howbeit we cannot denie but that Lions take delight in the melodious ſound of muſicall inſtruments, of which my ſelfe haue had

* Al. of S. Seuerin.

had experience in a great Lion in the Tower of *London*, where whilſt I with certaine others beheld him, there came in a Muſition which played vpon a violin (the number of ſuch fidlers being great in *England*) who had no ſooner begun to play vpon his kit, but the Lion leauing his fleſh began to turne about, as though he would haue danced: and when he left of playing, he left his turning, and betooke him to his fleſh againe: & when he began to play againe, he returned to his dance againe. Which ſpectacle and ſport pleaſed me ſo well, that I could not content my ſelfe to haue ſeene it once, but came thither againe the ſecond time, bringing others with me, (who, notwithſtanding I had told them what I had ſeene, and affirmed it to be true, yet would hardly be perſwaded;) as alſo a Muſition who played vpon another inſtrument, where the Lion danced and leapt about, as he had done before, albeit he had then no fleſh as formerly he had. By this therefore which hath bene ſaid, as alſo by that which ſundry authors haue written hereof, we may ſafely conclude, that there is more gentleneſſe & generous nature in ſome ſauage beaſts, then in ſome men, be they theeues or others. At leaſtwiſe the lamentable ſtory of the voyage of *French-men* into *Florida* of *America* (in the yeare laſt paſt) doth, and ſo long as the world endureth will verifie this of certaine *Spaniards*: For (to omit infinite other treacherous cruelties) we reade how that thoſe who choſe rather to yeeld themſelues to the mercie of the *Spaniards* then of wilde beaſts, were pitifully maſſacred euery mothers ſonne; whereas they who choſe rather to commit themſelues to wilde and ſauage beaſts, and to expoſe themſelues to infinite other dangers, eſcaped both with life and limme. Therefore by how much the crueltie of ſome men is greater then of others, and by how much we eſteeme theſe *Arabians* more cruell cut-throtes then other theeues; by ſo much are we to thinke this ſtory more ſtrange and admirable. The rehearſal whereof hath made me ſomwhat to digreſſe from the argument in hand.

8 Therfore to paſſe ouer this iuſt motiue of digreſſion, and to come in a word to the point of our purpoſe; as there is great difference betweene inceſt and ſingle fornication: ſo nature teacheth that it is a farre greater and more horrible ſinne for a man to murther his kinſman, then one that is no way allyed vnto him; and yet more hainous to murther father or mother, wife or children, brethren or ſiſters. Notwithſtanding we muſt needs confeſſe, that ſince the trade of *aſſaſsins* (I mean this bloudy butchering of men for a ſet price) came in vſe, our age doth no leſſe abound with ordinary and extraordinary murthers, then with the two kinds of whoredome formerly ſpoken of. Howbeit parricidie and fratricidie, and ſuch like murthers, were neuer ſo hot among Chriſtians as betweene the *Guelphes* and the *Gibelins*: the heate (or fury rather) of which deadly feud remaineth in *Italy* vnto theſe dayes, as well for the former quarrell as for other flawes and factions, as the hiſtories of that country do ſufficiently declare, and as they who trauaile into *Italy* may know more particularly. For as I trauailed with two others from *Florence* to *Siena*, two dayes after it was yeelded vp to the Duke of *Florence*, in the name of King *Philip*: I heard an old man (borne neare *Siena*) report very ſtrange things, not impertinent to the argument in hand. For being demaunded what were the moſt remarkable things that were to be ſeene at *Siena*; Alas (ſaid he) my ſonnes, what do you thinke to ſee at *Siena*? *Siena* is no more *Siena*: you ſhall ſee nothing there but the horrible vengeance of God. And being asked what he meant thereby; I haue ſeene (quoth he) many a time and often with theſe eyes, kinſmen, yea brethren imbrue their hands in one anothers bloud for quarrels (God knows) ariſing vpon ſmal occaſions. And he added, that their maner was to dip their hands

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in the bloud of the ſlaine, and hauing rubbed their faces therewith, to ſhew themſelues to their fellowes in this butcherly and beaſtly manner. Theſe and the like ſpeeches this old father who was aboue foureſcore and ten yeares old, vttered not without many teares; thanking God withall, that in mercy he ſuffered him to liue to ſee vengeance taken vpon them. For (ſaid he) I doubted whether there was a God or not, when I ſaw ſuch horrible facts remaine vnpuniſhed. This is the good report which this old man gaue of his countrey. But would to God we were to ſeeke for examples of ſuch pitifull occurrences onely in *Italy*, and that our ciuill warres had not eaſed vs of this labor, in furniſhing vs with ſuch ſtore, that it is hard to ſay where we ſhould begin ſuch dolefull diſcourſes. Howbeit we find elſwhere moe examples then were to be wiſhed, of which I haue alleadged ſome few in the tenth Chapter. To which (before I come to moderne examples) I will adde one more out of *Pontanus*, (the author of whom I borrowed the reſt;) and will make choiſe of ſuch a one as ſhall fit the argument in hand, touching murthers committed in *Italy* by one kinſman vpon another, by reaſon of deadly feud and factions. This worthy learned writer therefore reports, how that his anceſtors being forced to abandon and forſake their natiue ſoile by reaſon of the ciuill warre, and hauing retired themſelues into an odde corner of the countrey which they had fortified; ſo it was, that their enemies watching their oportunitie, ſurpriſed it on a time when it was ſlenderly guarded: who when they had taken it, aſſaulted the tower wherein *Pontanus* his great grandmother was, where her two brethren (who were of the contrary faction) called vpon her to yeeld her ſelfe; which ſhe promiſed to do, vpon condition they would not hurt her children. But they refuſing to accept the condition, ſet the tower on fire, and ſo burned their ſiſter and their young nephewes for the diuelliſh and damnable affection they bare vnto their owne faction.

9 But to come to moderne examples, and firſt to begin with *fratricidie*, we had in the yeare 1545. a very memorable (but a lamentable) example of one *Iohn Diazius* a *Spaniard* borne in *Cuence* in the kingdome of *Toledo*, whom I knew at *Paris*, where all godly and learned men had him in as good account as any ſtranger that ſet foote in *France* theſe many yeares, being for his faire conditions and ſweet behauior as it were another *Abel*. But let vs heare how he met with his *Cain*. After that he had made good proficiency in the ſtudy of Diuinity, and attained to the knowledge of the *Hebrew* toong, he could find no reliſh in the Romiſh religiō; whereas before he had bene plunged in it vp to the hard eares, after the Spaniſh faſhion (I alwayes except the *Marranes*:) which change ſo diſpleaſed his brother *Alphonſus*, who was then at *Rome*, (where he had bin a pettifogging ſumner in the ſpirituall Court for diuers yeares) that after he had intelligence thereof, he could neuer reſt nor be at quiet with himſelfe. For hauing ſought for him at *Ratiſbone*, and finding him not, he went to *Newbourgh* a citie in *Germany*, vnder the dominion of the Count *Palatine* of *Rhene*, where after he had communed with him a long time, perceiuing that it was not poſſible to draw or diuert him from his opinions, neither by menaces nor promiſes, nor any other remonſtrances; he made ſemblance as though himſelfe had bene caught by his brothers reaſons, and won to the bent of his bow; purpoſing by this ſubtill deuice to draw him along with him to *Trent* (where the Councell was then holden) and from thence to *Rome*, and ſo to *Naples*, telling him that he might benefite himſelfe much better in thoſe parts then in *Germany*. Which counſell of his, though *Iohn Diazius* approued and liked well, in ſuch ſort that he was halfe perſwaded to follow his carnall motion:

Notwithſtanding being loth to do any thing without the aduice of thoſe religious and learned men appointed for the conference at *Ratisbone* (of which number *Martin Bucer* was one) he acquainted them therewith; who hauing *Alphonſus* in iealouſie, and doubting that it was but the copie of his countenance, and that he did but coũterfet a conuert, to the end he might peruert his brother, they al with one conſent vtterly diſſwaded him from it. *Alphonſus* being thus fruſtrated of his hope, intreated him to beare him companie onely to *Auſpurge*: from which alſo being diſſwaded by them, he determined to leaue him, hauing one onely man with him, who afterwards ſerued him in ſtead of an executioner, as by and by we ſhall heare. Hauing then exhorted him to continue conſtant in the profeſſion of the truth, and ſhewed him all tokens of brotherly loue, kindly taking his leaue of him, and forcing a peece of money vpon him, he left him at *Newbourgh*, and tooke his iourney to *Auſpurge*; from whence returning backe againe to *Newbourgh* the next morning, and leauing his horſes at the towns end with a good fellow (whom he kept for the purpoſe) he came to the houſe where his brother lodged about the breake of day; where his man knocked at the gate, and enquired of a boy that came to the doore for one *Iohn Diazius*, ſaying that he had a letter for him from his brother *Alphonſus*. Whereof he had no ſooner intelligence, but he leapt out of his bed from a friend of his, and caſting his night-gowne about him, went out of the chamber into a withdrawing roome, whither he had appointed the meſſenger to come; his brother *Alphonſus* ſtaying in the meane time at the ſtaires foote. The meſſenger being entred in, deliuered his letter: where as he was reading it at the window (for it was not yet cleare day) he ſtanding behind him, ſtrooke him into the right temple with a hatchet which he had vnder his cloake: the violence of which blow was ſuch, that it gaue him no leaſure to tell who had hurt him. The bloudy butcher then fearing leſt the body now ready to breathe forth the ſoule, ſhould make a noiſe as it fell to the floore, layd it downe ſoftly on the ground, and leauing the hatchet deepe in his head, returned to *Alphonſus* his maſter expecting him at the ſtaires foot, as hath bene ſaid. *Diazius* his friend (who was all this while in bed) ſuſpecting that all was not well, roſe vp to ſee where he was, and what he did. And he was no ſooner come into the withdrawing roome, but he heard the ſpurres of the murtherers at the ſtaires foot: and becauſe he knew not whether they came vp or went downe, he made the doore faſt at the ſtaires head. But (alas) it was too late, as he knew ſhortly after, by that pitifull ſpectacle which preſented it ſelfe to his view, not without horror and fearfull aſtoniſhment, as you may well imagine. But as ſoone as he could recouer himſelfe, he drew neare to the corps lying vpon the ground, folding his hands & lifting vp his eies to heauen, as though he were praying. Thẽ pulling the hatchet out of his head, he perceiued that he had ſome life in him; in which eſtate he continued the ſpace of an houre: ſo that when he heard any man call vpon God, he made ſome little ſigne with his eyes. This done, he called to thoſe of the houſe, to the end they might be witneſſes of this ſo pitifull a ſpectacle. Now what puniſhment was inflicted vpon theſe wicked murtherers, it is vncertaine, albeit moſt are of opinion that they eſcaped ſcotfree, for that the Emperour *Charles* the fift at the Popes intreatie writ in their behalfe, that their inditement might be deferred for a time, and that he with his brother *Ferdinando* (vnder whoſe iuriſdiction they were taken) would haue the hearing of the matter themſelues. How euer it were, the conſtant report goeth, that certaine *Spaniards* at *Inſpruck* were not aſhamed to ſay that there was no euill in this murther, and that he which murthered an hereticke, was *ipſo facto* abſolued by the Pope.

Let

Let vs now heare another like vnto this in ſubſtance, though much differing in circumſtance: I ſay like to it in ſubſtance, in that one brother murthered another, but much differing eſpecially in one circumſtance, which may haply make it ſeem as ſtrange as any murther committed theſe many hundred yeares. By this circumſtance I vnderſtand the non-age of a *Cain* murthering his innocent brother *Abel*. For I heard it reported, that about the yeare 1547. a child in a village of *France* neare *Dammartin* in *Guole*, who was but fiue or at the moſt ſixe yeares of age, conceiued ſuch hatred againſt his brother becauſe he had the greater peece of bread, that he ſtabbed him forthwith with a knife which he had in his hand, & ſlue him. In which ſtory we may as in a cryſtall behold the wicked ſeeds of ſinne, which naturally breed and (as it were) ſpawne in our hearts, not only in our non-age or infancie, but as ſoone as we are crept out of the ſhell, and bewrayeth it ſelfe when we come to haue the leaſt vſe of reaſon.

10 But the world is full of examples of men that haue murthered their wiues: *Italy* eſpecially, and therfore I hold it needleſſe to inſiſt vpon particulars. Notwithſtanding I cannot omit two very ſtrange murthers, I meane ſuch as for their plotting and acting were extraordinary: for whereas ſuch executions are commonly done raſhly in heate and choler, theſe were committed of ſet purpoſe vpon a grounded and ſetled reſolution. The one is of a citizen of *Millan*, who (as it was told me in a place neare *Millan*, about a dozen yeares ago or ſomewhat more) being in *France*, and hauing intelligence that his wife played falſe at tables and bore a man too many, being (as we may ſuppoſe) ſufficiently informed thereof, tooke horſe and rid poſt to his houſe at *Millan*; whither he was no ſooner come, but he called for his wife to the doore, who comming in all haſt to welcome him home, being (as it ſeemed) very glad of his returne, receiued of him a counter-curteſie and a terrible cooling card with a ſtab of his dagger, after he had all to be rated her, calling her falſe, perfidious, diſloyall, trecherous, and wicked wretch. And leauing her in ſuch a caſe that he needed not to feare ſhe would play falſe with him againe, he tooke horſe and departed. The ſecond is of a *Switzard*, who hauing taken his wife at vnawares playing the harlot, bore the iniury patiently for a time; but hauing pardoned her in his heate (contrary to the common practiſe) he ſlue her a few dayes after in his cold bloud, ſaying he could not endure a woman that would play him ſuch falſe play: he ſlue likewiſe his children and himſelfe alſo, as after we ſhall heare.

11 Yet there are not (God be thanked) ſo many examples of women which haue murthered their husbands, though there be moe then a man would haply imagine. Among the reſt an Italian Ladie called *Frances Bentiuole* is not to be forgotten, who perceiuing that her husband (commonly knowne by the name of *Galeot* Lord of *Fauence*) playd the man and ſtood to his tackling, in defending him ſelfe couragiouſly againſt the two murtherers which ſhe had ſuborned and hired to kill him, that they had much ado to diſpatch him, tooke vp a dagger, and with her owne hands gaue him his deadly wound. Now the hatred which moued her to commit this murther, was conceiued vpon a rumor blazed abroad in the citie, and whiſpered into her eares, that before he maried her, he had contracted himſelfe to another citizen. A weightie reaſon no doubt. It is alſo reported, that a woman dwelling neare *Narbone* being in bed with her husband, cut off his priuities, for that he had defiled the mariage bed: of which example I haue already ſpoken. But infinite are the examples of light houſwiues who haue procured the death of their husbands, to the end they might more freely enioy the companie of their

paramours. And many haue poiſoned them, that ſo they might more cunningly couer and conceale their villanie. For which crime my hoſteſſe of the Lanterne at *Paris* was burnt about thirtie yeares ago. For her husband being loath at the firſt to drinke the wine which ſhe had poyſoned, becauſe the colour of it was changed, yet aduentured to drinke of it after his man; and perceiuing by his ſodaine death that it was of preſent operation, he preſerued himſelfe by an Antidote. The like puniſhment was inflicted vpon a gentlewoman of *Brie* in the ſame city, and much about the ſame time, for killing her husband in his bed, with intent to marrie her knaue, who was executed with her for company.

12 We haue alſo late and freſh bleeding examples of Fathers murthering their children: but two are famous and memorable among the reſt, which may well go hand in hand, in that they killed their children without any cauſe or colour at all, for a thing which they could not helpe. The one is of an *Italian*, the other of a *Switzard*. The ſtory of the *Italian* hath bene publiſhed before: howbeit I will not ſpeake of it as fetching my authoritie from the printed pamphlet, but as being then at *Padua* my ſelfe where the murther was committed. About thirteene yeares ago a good fellow (named in the printed ſtory) being caſt at *Venice* in a ſuite whereon depended his whole eſtate, was ſo out of taſt with the world, and ſo deſpaired of Gods prouidence, that he perſwaded himſelfe there was no remedy but that his daughters when they came to age, in ſtead of being honeſtly maried, were of neceſſitie to go to the cõmon ſtewes. For preuenting of which ſo great an inconuenience, he was perſwaded by one (whoſe counſell & aduice he had asked in the managing of this buſineſſe) that it was his onely courſe to cut their throates whileſt they were yong. And ſo he did one night, hauing the euening before borrowed a Barbers razor. Being then at *Padua* (as hath bene ſaid) when this tragicall euent happened, I could hardly refraine from going to behold this ruful ſpectacle: I meane theſe ſilly ſoules lying in that pitifull plight. But when certaine ſchollers, my companions (who had ſeene them) related vnto me the maner of their death, and how they lay wallowing in their bloud, it imprinted ſuch a liuely ſenſe of compaſſion and cõmiſeration in my mind, *que non me baſtaua l'animo*, (as the *Italian* ſpeakes) that I could not find in my heart to ſee them. They further told me, that there were three in all, one of which had her hand almoſt cut off, which ſhe had vſed (as they ſuppoſed) as a buckler againſt the fury of her father; who (as it was afterward reported) caſt himſelfe headlong from the top of a rocke not farre from *Tirole*, whither he had fled to ſaue himſelfe. The ſecond is of a *Switzard*, who hauing taken his wife at vnawares playing the ſtrumpet, and pardõning her for the preſent, changed his mind not long after, and repealing his pardon, ſlue her with his owne hands, ſaying he could not endure to ſee her liue that had played him ſuch falſe play. And hauing ſlaine her, he diſpatched his children alſo; ſaying, he would not haue his children called baſtards. And the report goeth, that after he had thus embrued his hands in their bloud, he layd violent hands vpon himſelfe alſo, throwing himſelfe from the top of a houſe, or (as others ſay) of a towre, hauing firſt written in a paper (which was found about him) the fact which he had committed, and the reaſons that moued him thereunto, viz. that knowing himſelfe to be but a dead man in law, he choſe rather to be his owne executioner, then to vndergo an ignominious death. By which examples we may perceiue that the diuell is as full of his ſubtill ſleights and ſtratagems, and as cunning a knaue as euer he was. Now theſe two examples do ſuite each other (as hath bene ſaid) in this very thing, that theſe men ſlue their children without cauſe or colour at all,

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for that whereof they were as innocent as the new borne babe.

13 And haue we not examples (on the other ſide) of parricides, that is, of children murthering their parents? Yes (God knowes) and that euen in *France* it ſelfe, which had lamentable experience hereof not long ago. For Anno 1565. Septemb. 28. this accurſed enemy of mankind had ſuch power and command ouer a yong man dwelling in *Chaſtillon ſur Loing* (a graceleſſe griffe vnworthy to grow vpon ſuch a ſtocke) that he cauſed him to take vnto him the heart, not of a man, but of a beaſt, nay worſe then of any brute and ſauage beaſt, in cõmitting ſo cruell and ſo vnnaturall a fact. And for as much as the Lord of the ſaid place (a man for his vertues, eſpecially his wiſedome, admired at this day, and beloued of all men) hath thought good to publiſh this ſtorie in print: I hope it wil not be taken amiſſe, if treading in his ſteps, I here make a ſhort abſtract and abridgement thereof. The ſtorie is this. *Iohn Guy* the ſonne of *Emé Guy* a* capper in *Chaſtillon ſur Loing*, had bene a very looſe leud boy, and a notable vagabond euen from a child: in which diſſolute courſes he had bene fleſhed and animated by the ouer-great indulgence of his father. Now it happened vpon a Saturday (the day before ſpecified) that ſwaggering abroade and keeping reuell rout (as his maner was) he came not home till very late in the euening: whereupon his father was exceedingly incenſed againſt him, and told him, that ſeeing he continued his reuelling in this ſort, there was no remedie, he muſt thruſt him out of doores. Whereunto he anſwered very boldly and ſaucily, that he was readie to be gone, if he had his apparell. Theſe ſpeeches thus paſſed ouer, his father went to bed. Howbeit he was no ſooner layd, but he was inforced by menacing threats to commaund him ſilence, conſidering his round replies in that fierce and furious manner. In the end, ſeeing all was in vaine, and that his menaces nothing auailed; being no longer able to endure his long and proud replies, he roſe in great anger to correct him for his ſaucineſſe. Now when he perceiued his father comming towards him in that maner, with intent to beate him, he caught hold of his ſword which hung in the chamber, and therewith ran him through in a trice, ſo that he ſunke downe preſently, crying out that he was ſlaine. The neighbours amazed at the crie, came ruſhing in, and the Iuſtice ſhortly after, where they found the poore man lying all along in the place, expecting nothing but preſent death, which arreſted him not long after: and his ſonne ſtanding by him dreſſing himſelfe (his ſword lying by him all on a goare bloud) who notwithſtanding that his father moued with compaſſion, and forgetting his vnnaturall dealing and crueltie towards him, had willed him to ſaue himſelfe, ſaying, Saue thy ſelfe, ſaue thy ſelfe my ſon, I forgiue thee this my death; and that his mother alſo had perſwaded him thereunto, yet God in his iuſt iudgement ſo held him backe by the reines of his prouidence, that he had not the power to ſtirre a foote. Being then demaunded by the Iuſtice, what had moued him to kill his father in that vnnaturall and barbarous manner; he anſwered, that he neuer meant to kill him, but that he might thanke his owne heate and haſtineſſe, in running ſo deſperately vpon his ſword which he held in his hand onely for his owne defence. This is the hiſtory as touching the fact. But foraſmuch as the foreſaid pamphlet, whereby it was firſt publiſhed, containeth many remarkable points which enſued hereupon till the time of his execution, very worthy our obſeruation (for in the moralitie conſiſts the fruite and profite which we are to reape by this hiſtorie) I ſhall intreate the Reader not to take it in ill part, if I be ſomewhat more large and prolixe in the rehearſall hereof then I haue bene in the reſt. For aſſuredly conſidering the very name of *parricide* is ſo horrible and hatefull to all, I would not haue proſecuted

*The word ſignifies either a capper or a hatter, or a haberdaſher of hats and caps.

ſecuted this ſtorie ſo farre, had it not bene of purpoſe to ſpeake ſomething of his conuerſion, to the end I might ſhew as well Gods great mercie, as Satans great enmitie againſt mankind; the poiſon of which paſſion he bewrayes againſt ſuch as keepe not ſentinell ouer their hearts, and ſtand not vpon their guard. This murtherer then thus attached, by courſe of iuſtice was ſent to priſon, and witneſſes were produced, who depoſed that he had bene very diſordered and vnruly of a child, deſpiſing for the moſt part his parents admonitions and reproofes, notwithſtanding they had alwayes receiued and entertained him in the kindeſt manner, whenſoeuer he cried *peccaui*. His inditement being drawne, he was ſentenced by the Iudge of *Chaſtillon* the Saturday following, to haue his right hand cut off vpon a ſcaffold in the market place, right ouer againſt his fathers houſe, both his paps to be pinched with red hot pinchers, and afterwards to be hung by the feete vpon a gibbet, and ſtrangled with a ſtone of ſixe and twentie pound weight tied to his necke, where he was to hang the ſpace of foure and twentie houres; and laſt of all to be hung vpon the common towne gibbet, there to remaine. But he appealed from this ſentence, being perſwaded thereunto by a wicked wag-halter who had bene a falſe coyner, and for his miſdemeanour condemned with him, and ſentenced to be ſent to the gallies: from which he had alſo appealed. Whereupon they were ſent to priſon againe, to the great tower within the Caſtle, till ſuch time as they ſhould be conueyed to *Paris*; during which time many reſorted vnto them, eſpecially to viſit this Parricide, to ſee if they could bring him to a ſight and ſenſe of his ſinne, and ſo to be the inſtrument of a ſoules ſaluation. But perceiuing that he conceiued no otherwiſe of his offence then of a pettie fault, they vnfolded vnto him the hainouſneſſe thereof, and the fearefull iudgements of God which would ouertake him for the ſame, not onely in this life by the ſword of the magiſtrate, but likewiſe after death by his finall doome, if he did not confeſſe the fact and acknowlege his fault, that ſo he might haue recourſe to the throne of grace, euer open and of eaſie acceſſe to thoſe who with a true ſenſe and ſorrow for ſinne vnfainedly deſire pardon and reconciliation, in aſſurance to be heard. But he neuer gaue the leaſt ſigne that he was any thing moued with theſe remonſtrances, but ſtill anſwered that he had appealed, & that he had not ſlaine his father, but that he ranne vpon his ſword, the ſcaberd falling off to the ground. This was all that could be wrong out of him at that time. And albeit they plyed and preſſed him againe and againe, yet could they not bring him to a ſight and ſenſe of his ſin: for the more they labored to diſcouer and lay open the enormitie and hainouſnes of his fact, the more he excuſed and cloaked the ſame, ſaying to himſelfe, Ah wicked wretch, I might haue eſcaped if I would, and my father knowing he had receiued his deadly wound, counſelled me ſo to do; but then (foole that I was) I would not liſten vnto him. They then told him that it was not in his power to ſtirre a foote, or to moue a finger without Gods permiſſion and prouidence, and therefore that he might aſſure himſelfe it was the will of God he ſhould not flie away, but tarry by it, and abide the triall, that ſo he might be brought (if it were poſſible) to acknowledge his offence, and that receiuing condigne puniſhment for the ſame, he might ſerue as an example of his diuine iuſtice. Moreouer, they exhorted him to make vſe of this chaſtiſement and correction, and to conſider that the priſon is Gods ſchoole, wherein he was to learne how he hateth and abhorreth ſinne, manifeſting his iuſt iudgements vpon the wicked when it ſeemeth good vnto him, either by the ſword of the magiſtrate, or otherwiſe: whereunto he anſwered not a word. Howbeit in the end, after they had preſſed him further by ſundry like ſpeeches,

ches, the more to aggrauate his offence by euery circumſtance, he confeſſed that he had ſuch a hard heart & cauterized conſcience as was incredible: making ſignes in the meane time as wel with his head as with his hands, whereby they perceiued that God began to worke in his heart, and thereupon they propounded the mercie of God as before. Now after they had ſpent many like ſpeeches to rouſe vp his drowſie conſcience from that dead ſlumber which had ſeazed vpon him, they were aduertiſed that the falſe forger (formerly mentioned) had perſwaded him to be of good cheare, and to lay nothing to heart, but to prolong his life by all meanes poſſible. Whereupon order was taken they ſhould be ſequeſtred one from the other, that ſo this wicked wretch might no longer poiſon him with ſuch peſtilent perſwaſions, who put them in ſome better hope when he heard no more of them. Neither was their hope in vaine: for being ſolitary and alone by himſelf, he thought more ſeriouſly vpō their ſpeeches, in ſuch ſort, that he confeſſed to the iaylour and others, that he had highly offended God, in that he had ſo wickedly and wilfully murthered his father, and that he had iuſtly deſerued death; deſiring withall that the Bailiffe might be ſent for, ſaying he would deſiſt from his appeale. Whereupon they exhorted him to make a holy vſe of thoſe godly admonitions which had bene giuen him, telling him withall that he did well to giue ouer his appeale, ſeeing he ſhould eſcape neuer the ſooner, and that it was much to be feared leſt appealing to the Court of Parliament at *Paris*, they would be ſo farre from mitigating the ſeueritie of his puniſhment, that they would adde to the rigour thereof. Meane time came a Miniſter of the word, who plied him ſo with pithy perſwaſions, that he brought him to acknowledge the hainouſneſſe of his ſinne, and to aske God forgiueneſſe, in ſuch ſort that perſeuering in this acknowledgement, he ceaſed not to vtter many good and godly ſanctified and ſauorie ſpeeches, by which he gaue cleare euidence that God had miraculouſly wrought in his hart. And perſiſting in his former reſolution of forſaking his appeale, he aduertiſed the Bailiffe hereof: whereupon he was executed accordingly the Munday following. Where it is tø be obſerued, that frō that time forward, till the hang-man had made an end, and parted two old friends, this poore patient (and now penitent parricide) had God and Chriſt euer in his mind and mouth, ſtill crying to heauen for mercy and forgiueneſſe: being armed in this his laſt conflict with ſuch conſtancie and heauenly reſolution, that he neuer twicht for any torment, nor once changed countenance; which ſtrooke an amazement into the minds of the multitude. He that deſires to haue a more ample diſcourſe hereof, may haue recourſe to the foreſaid pamphlet.

14 As for women which haue murthered their children, I perſwade my ſelfe there are but few to be found which murther them after they are once growne in yeares. Howbeit many there are, as well of thoſe which kill their newborne babes, as of thoſe who execute their crueltie vpon them in the wombe before they ſee the light of the Sunne. And doubtleſſe this murthering of children in the wombe (to begin with it in the firſt place) is a very ancient ſinne. For the Greek Poet *Phocyllides* gaue a caueat to the women of his time to take heed of it. And *Ouid* likewiſe (another Pagan Poet) ſharply cenſureth a huſwife for the like offence: adding withall many excellent diſſwaſions to that end. And it was one branch of *Hippocrates* his oath (as we know) neuer to miniſter nor preſcribe women any thing that might cauſe abortion, or any way endanger the fruite of their wombe. Now there are two maine reaſons of this wicked practiſe. Some do it for feare they ſhould be knowne to haue playd the wantons and loſt their virginity: or (to ſpeake ſome-

ſomewhat more generally) for feare of being diſcloſed to haue had to do where they ought not, be they maried women or widowes. Others for feare of abridging and ſhortning their youth, eſpecially for feare of that which *Ouid* ſpeakes of.

Scilicet vt careat rugarum crimine venter,
Sternetur pugnæ triſtis arena tuæ.

And as for the ſhortening of their youth, the ſame Poet ſaith.

Adde quòd & partus faciunt breuiora iuuentæ
Tempora——

Notwithſtanding whoſe teſtimonie, we find it true by dayly experience. I haue further heard of certaine gentlewomen, and my ſelfe haue knowne ſome who made no bones to weare poytrels or ſtiffe ſtomachers, endangering thereby the life of their child: and to the end they might not loſe the credit of hauing a fine ſlender bodie, made no conſcience to deſtroy that which ſhould haue bin as deare vnto them as their owne liues: I ſpeake of ſuch huſwiues as miſcaried in the cariage. As for thoſe murthering *Medea's* who made away their new borne babes by caſting them into ponds, priuies, &c. Nunneries within theſe few yeares would haue funiſhed vs with ſtore of examples, as well as of thoſe which murther them in the wombe. Neither want we examples of former ages: for *Pontanus* ſaith of his time: *Quod quidem execrationis genus maximè Sacerdotes attingit, quæ Deo virginitatem quum vouerint, pollutis tamen votis, rituq; ſacerdotali periurantèr atque inceſtè contaminato, grauidæ factæ, neſcelus pateat, execrabiliori conantur ſcelere id ipſum prohibere ac corrigere: dum aut medicaminibus adhibitis abortionem procurant, aut partum ſtatim ipſum exanimant, terræq; aut cloacis clàm infodiunt.* Now when I ſay that we might haue found ſtore of ſuch examples within theſe few yeares; my meaning is not, that it is ſo hard a matter to find ſome at this preſent: but that the number was then farre greater then now it is, as well in regard of the multitude of Nunnes, as for that they were in greater feare of loſing their good name, if once they ſhould haue bene knowne to haue played faſt and looſe, then now they are, conſidering their ghoſtly fathers are not ſo ſtrict and ſtoicall, but that they will (if need be) giue them phiſicke for the greene ſickneſſe. Moreouer, in that they ſee fundry Nunnes leaue their Nunneries, I meane their brothel-houſes and beds, and betake themſelues to the marriage bed, where they liue orderly and well; it makes them looke a little better to their conſciences before they go about ſuch murthers. Yet it cannot be denied but that this wicked murthering of poore innocents extendeth it ſelfe beyond the Cloiſters, not onely to mariageable maides who are vnder the mothers wing, or in the gouernement of their kinsfolks, (euen to ſuch as are worſhipfully & nobly deſcended) but to widowes alſo: which the ſaid *Pontanus* hath not concealed touching thoſe of his time. For he further addeth: *Nec verò monſtroſa hâc feritate ſacerdotes tantùm, verumetiam viduæ, ac nubiles puellæ, ſplendidiſſimaq; etiam fædantur familiæ.* But maidſeruants of all other are ofteneſt taken tardie with this fault, and they onely (poore ſoules) are called *coram* before the magiſtrate, according to the old ſaying alleadged before out of *Iuuenal*, *Dat veniam coruis, vexat cenſura columbas.* For I haue often ſeene ſuch at *Paris* hanged for this crime, and none but ſuch. And I remember I once ſaw an Anatomie in the Phiſicke ſchooles of a maid that was hanged for caſting her child into a priuie. To this purpoſe it is which the ſaid *Pontanus* addeth in the ſequell of that hiſtory: *Vir maximè notus, mihiq; perfamiliaris ædes quum emiſſet, emundaretq; latrinarum ſordes, interq; emundandum accurriſſet ſubitam ad exclamationem redemptoris operam tam facientis, animaduertit infantuli cadauerculum ſordibus illis inuolutum.*

And

And verily none ſhould be better acquainted with ſuch ſecrets then midwiues, were it not that the maner is to go to their houſes, and after they haue blindfolded them, to leade them to the place where the trauailing woman lieth, whom they alſo maske or muffle for feare leſt the midwiues (who muſt of neceſſity haue their faces vncouered) ſhould know her. This I can ſay of mine owne knowledge, that I once heard a midwife report, that ſhe was not onely thus hoodwincked (a practiſe that would be found common at this day, if diligent enquirie were made) but that the child alſo was murthered before her face, as ſoone as it was borne. And that ſhe did no ſooner begin to exclaime againſt that ſo hainous and horrible a fact, but ſhe was in danger to haue bene ſerued with the ſame ſawce by theſe murtherers and their complices. She further added, that they hung the chamber (in which the woman was deliuered and the child murthered) with white cloth, to the end ſhe might take no notice thereof: and that they conueyed her backe againe to her houſe hoodwinked as before. By this we may ſee what murthering minds ſome women beare. True it is indeed, our Ladies at this day need not to take ſo cruell a courſe, conſidering they haue ſo many *prophylactica* to keepe their bellies from tympanizing. Touching the curriſh crueltie or rather fury and firy affection of women againſt ther owne bloud: *Pontanus* recordeth a farre ſtranger fact then any yet mentioned, of certaine which ſtifled their children with their owne hands as they were comming from betweene their feete; not ſo much for feare of hauing their whoredome and harlatry knowne, as to be reuenged of their husbands. Whereof he ſeemes to ſpeake as of a thing which fell out in his owne time. For hauing diſcourſed at large of the foreſaid villanies committed in thoſe dayes, he addeth, *Compertas audio etiam vxores, quæ vt viros hoc iniuriarum genere inſectarentur, aut illatas ab illis iniurias vlciſcerentur, hac potiſsimùm ratione in lucem venientem prolem proprijs eliſerint manibus*. Howbeit I cannot thinke that ſo deſperate and diuelliſh a deſire of reuenge could euer enter into the heart of any Frenchwoman: and God grant that *France* neuer finde a race of ſuch *Medea's*. But here I am in ſome doubt whether I ſhould with ſilence paſſe ouer thoſe women who commit their children to the firſt nurſes they meete with, neuer enquiring of their qualities and conditions, nor of their skill and will to performe their dutie; nor yet whether they be ſound or ſickly, of a good or a bad conſtitution, as rotten, pocky, leaprous, &c. Who after they haue once rid their hands of them, and committed them to their care and cuſtodie, ſeldome or neuer take thought for them, or remember them, till they heare the paſſing bell go for them, they being ready to giue vp the ghoſt. Notwithſtanding I dare not call ſuch mothers murtherers, (eſpecially when they haue a iuſt excuſe to exempt them from the performance of this dutie:) Yet thus much I dare ſay (let them take offence that will, it skilleth not, ſo that wiſe and modeſt matrons be not offended) that they are more cruell then the very heathen, who expoſed their children to the wide world, recommending them (as it were) to the ſtarres and deſtinie. If they ſhall alleadge for themſelues, that all children which fall into the hands of ſuch nurſes, neither die, nor otherwiſe miſcarry: I anſwer againe, neither do all die that are expoſed. For fortune is ſo fauourable to ſome, that they may thanke God, that euer they were expoſed: whereas children committed to ſuch naſty nurſes, either die ſhortly after, or carry about them ſuch diſeaſes and maladies, as make them miſerable all their liues long. By which we may ſee how far women at this day degenerate from the natural affection of the Queene (formerly mentioned) who was ſo highly offended with one of her Ladies for giuing her child ſucke; ſo loath ſhe was it ſhould

haue any nurſe ſaue her ſelfe, and ſo iealous (as it were) of imparting this honor to any other. But ſithence I am come by good occaſion to ſpeake of the cuſtome which in times paſt was common among the heathen of expoſing children, my purpoſe is not to giue it ſo generall a paſſe, but to diſcourſe of the difference betweene theſe Pagans, and thoſe who haue the name, and beare the badge of Chriſtians. Firſt then I confeſſe, that this cuſtome of expoſing children hath had ſmall or no entertainment among Chriſtians, as ſundry Greeke and Latine authors do ſufficiently witneſſe. For it hath not bene heard that *enfans trouues* (as the French call them) were euer expoſed by any, but by ſuch as were pinched either with pouertie or feare of infamie. Albeit Monaſteries at this day, ſtand many of theſe murthering *Medea's* (who are neither vrged with the one, nor preſſed with the other) in the ſame ſtead that expoſing did in old time: which vnnaturall and cruel courſe they take, leſt through the multitude of children they ſhould be conſtrained to keepe a meaner houſe and carry a lower ſaile. And hence it is that many parents make their children beleeue, that they haue vowed virginitie, which (God knows) they neuer meant; and vnder colour hereof confine them in ſome monaſtery in their yonger yeares, whileſt they know no more what virginitie meanes then little girles, who put the finger in the eye when they are called maides. But what curſes and imprecations children thus mued vp, vſe againſt their parents when they come to yeares of diſcretion, is more then notoriouſly knowne. The queſtiõ then is, whether they do not as good as murther them, whẽ they force the ſtream againſt his courſe, in compelling them to enter into ſuch a ſtate of life, wherein they cannot liue without falling into horrible pollutions, which ceaſe not to pull the fearful iudgements of God vpon their heads. For mine owne part I am of opinion, that by how much the ſoule is more precious then the body, by ſo much this murther is greater then the former.

15 I might here adde ſundry other ſorts of murthers, at leaſtwiſe facts as hainous as any murther, as of griping vſurers and ſuch as by ſiniſter meanes grind the faces of the poore people, and ſift them to the very bran, as pettifogging proctors, prowling promouters, and chicken Iuſtices, who are therfore rightly called cõmon cutthroates, bloud-ſuckers, and cormorants of a countrey. But I will content my ſelfe with theſe before ſpecified, and come to thoſe that are *felons de ſe* (as Lawyers ſpeake) whoſe examples ought the more to humble vs, in that they ſhew vs what great power the diuell hath ouer vs, when we giue him but the leaſt aduantage, and ſtand not vpon our guard by holding him out at the ſtaffes end: I meane when we quench not his firy darts by the ſhield of faith, and beate them not backe by the ſword of the ſpirit. For though Pagans made little or no conſcience to make away themſelues, and though moſt Philoſophers approued it by precept, & ſome alſo by their practiſe; yet the Chriſtian world was neuer ſo corrupt, but that it hath euer condemned theſe *felons de ſe*, and razed them not only out of the number of Chriſtians (by denying them Chriſtian buriall) but euen of men; notwithſtanding they haue bene frequent and common in all ages, as hiſtories record. Firſt therefore to begin with women (as we did before with the fact of *Lucretia*) we reade how that the mother and her two daughters (in the raigne of *Diocletian* the Emperour) vnder colour of doing their eaſement, light out of their chariot, in which they were caried to *Antioch*, there to forſweare Chriſtian religion, and to ſacrifice to the Emperours Gods, or ſhamefully to be intreated, and afterwards put to death; caſt themſelues into a certaine riuer, and there were drowned. And prophane ſtory affoords vs ſundry examples of maides, who choſe rather to loſe

their

their liues then their virginity. Whereof we haue ſundry preſidēts euē at this day, and that in both ſexes. Among the reſt I remember how a woman of *Switzerland*, about nine or ten yeares ago, vnderſtanding that he whom ſhe had admitted into her bed, was not her husband, but a knauiſh companion that had deceiued her, fell into ſuch a ſea of ſorrow, that ſhe drowned her ſelf. And we read in the Queen of *Nauarres* narrations, of the pitifull death of a gentlewoman who hanged herſelfe for very griefe that a Franciſcan had had the vſe of her body. But more of this hereafter, when we come to intreate of the whoredoms committed by our good Catholicks. I haue alſo heard of certaine women who diſpatched themſelues in great fury & rage, for that their husbands had cut in ſunder the true loues knot, and profaned the nuptial bed, when they could not be reuenged of them that were riuals of their loue: as alſo of others, who vpō other occaſions haue laid violēt hands vpon themſelues. Neither doth this hard hap befall the weaker ſexe onely; for we find that many men alſo haue bene drawne or rather driuen to do execution vpon themſelues. And concerning the profanation of the nuptiall bed, let vs here againe call to mind what happened in a towne of *Switzerland* (about twenty yeares ago) how a man hauing taken his wife in the like fault, and pardoned her for the preſent, repented certaine dayes after, and ſlue her; and not her onely, but the children alſo which he had by her, ſaying, he would not haue his children called baſtards: and hauing ſo done, caſt himſelfe headlong from a high ſteepe place, and brake his necke. In whoſe boſome a paper was found, wherein he had ſet downe the reaſons which had moued him to commit theſe murthers, eſpecially to make away himſelfe, viz. that knowing himſelfe to be but a dead man in law, he choſe rather thus to end his dayes then to be put to a ſhamefull and ignominious death. Which putteth me in mind of that which *Pontanus* relateth of an Italian Lord, who hauing ſlaine him whom he ſuſpected to haue bene naught with his wife, was watched ſo narrowly by his brother, that being out of all hope to eſcape, he firſt ſlue her with his owne hands, and his children after; and hauing ſo done, threw himſelfe from the higheſt tower of his caſtle. I haue heard it alſo credibly reported, that a citizen of *Padua* hauing ſlaine his daughters being but very yong, ſome few dayes after caſt himſelfe from the top of a rock, in the ſelfe ſame place whither he had fled to hide his head. As for thoſe bloudy murtherers of the double die, which make away not onely their children but themſelues alſo, I will here record as tragicall a ſtory as is to be found (in my opinion) in any hiſtorian, auncient or moderne, which (as ſome relate it) was lately acted in *Beauſſe*, as followeth: A certaine husbandman (who was reaſonably well to liue) binding ſheaues in the field, ſent his ſonne of an arrand home to his houſe, and being greatly offended with him at his returne, for that he ſtayed longer then he expected, he threw a clod at him, and hit him ſuch a blow on the head, that he ſtrooke him ſtarke dead, ſo that he fell groueling downe to the ground; whereupon hauing couered him with ſheaues, he went home to his houſe in a deſperate mood: where finding his wife bathing her ſelfe, and giuing her yong child ſucke (whereof ſhe was deliuered not many weeks before) he went into his barne and hanged himſelf. His wife hauing intelligence hereof by one who had occaſion to go into the barne not long after, leaping out of the bath in great feare, left her child ſo heedleſly in the bath, that it fell into the water, and ſo was drowned. Where ſhe (poore ſoule) amazed, and almoſt beſide her ſelfe to ſee her husband hang in that ghaſtly manner, and finding at her returne that her child was drowned, was driuen into ſuch an extaſie of deſpaire, that ſhe went backe againe into the barne, and locking the doore

vpon her, hanged her ſelfe by her husband. Where note the miſchieues that came thicke and three-fold, one in the necke of another: the father killing his ſonne, & the mother drowning her child againſt their wils; and both of them in like deſperate mood hanging themſelues. Onely here was the difference, that ſhe drowned her child through meere ouerſight, and he killed his ſonne by meere chance and caſualtie: for according to the common ſaying, *He often killeth who thinkes but to hurt.*

16 Now as men are driuen to this extremity of diſtreſſe and deſpaire, not onely vpon theſe or the like, but vpon ſundry other occaſions: ſo many there are who for other cauſes haue made away themſelues. For which purpoſe I might alleadge a packe of villanous vſurers, who by the iuſt iudgement of God haue had no other executioners then themſelues: And all ſuch generally as are tormented with that inward fury of an accuſing conſcience, are ſubiect to this ſo infamous and deteſtable kind of death. For after they haue once iudicially arraigned and condemned themſelues in the Court of Conſcience, by a ſtrange kind of proceeding, they put the ſentence in execution in as ſtrange a manner. For example: A Secretary in a towne of *Switzerland* hauing bin ſentenced by his conſcience (in ſuch ſort as hath bin ſaid) vnderſtanding that his knaueries were too well knowne: albeit his heart had often failed him, yet in the end he did open execution vpon himſelfe, euen then when his keepers thought him furtheſt from danger. For though they kept him for the preſent from hurting of himſelfe, hauing found him in the bath ſtabbing and lancing his body with a pen-knife, yet the ſame day he made a ſcape from them, and leaping out of a window brake his necke. And here I may not forget *Bonauenture des Periers* (author of that damnable booke called *Cymbalum mundi*) who notwithſtanding the paines which was taken in watching of him, (for that they ſaw him in a deſperate mood, ready vpon euery light occaſion to ſacrifice himſelfe to his owne ſhame) fell vpon his ſword, the point running in at his breaſt, and out at his backe. But we haue an example of a farre more ſtrange and dangerous diſtreſſe (conſidering the occaſion) in *Francis Speira* an Italian: and ſo rare in this kind, that it will hardly be paralleled either with auncient or moderne: for he made himſelfe away by ſuch a death as other deſperate and diuelliſh minded miſcreants would not willingly chooſe, viz. by a long and a lingring death; for he famiſhed and pined himſelfe away, obſtinately abſtaining ſo long from all manner of ſuſtenance, till he had ſtatued his ſoule out of his body, as we may reade in *Sleidan* and other hiſtorians.

CHAP. XIX.

Of Crueltie practiſed at this day.

ALbeit the murthers formerly mentioned be not altogether voyde of crueltie; nay, though ſome of them breathe forth (as it were) nothing but barbarous, ſauage, and cruell immanitie: I will notwithſtanding alleadge ſome few examples hereof apart by themſelues; yet not all our moderne examples promiſcuouſly which offer themſelues to my pen, but ſuch onely as are rare and extraordinary, exceeding the vulgar ſort. And albeit our laſt ciuill warres might ſerue as a plentifull ſtore-

houſe

houſe to furniſh me with choiſe of matter, yet I will beware how I harpe vpon that ſtring, leſt rubbing of old ſores, I ſhould make the wounds of many to bleed afreſh. Neither will I ſpeake of the cruelties executed at *Merindol* and *Cabriere*, which being but barely related in the high Court of Parliament at *Paris* by the Atturney *Aubery* and other Lawyers, cauſed the auditors to ſtop their eares, they were ſo hideous and horrible. This one thing may giue ſufficient teſtimonie of the enormitie and hainouſneſſe thereof, in that *Iohn Menier* Lord of *Oppede*, ring-leader in this dance, as being chiefe Preſident of the Parliament of *Prouince*, and Lieutenant generall for the King in that country in the abſence of the Lord *de Grignan*, could not find ſouldiers cruell enough to his liking, notwithſtanding he had made choiſe of the verieſt bloudy butchers that were in a country, commanding them (among other his Canniball-like cruelties) to rip vp women with child before his face, & to tread their babes vnder their feet. O curriſh crueltie, wel worthy that horrible death which befell him, not by the hand of man, but by the iuſt iudgement of God, the ſearcher and ſeer of all ſecrets! And this perſecution raiſed againſt the poore people of *Merindol* and *Cabriere*, is ſo much the more famous, in that they led a great army againſt theſe poore ſoules, who neuer deſired any thing more then to yeeld themſelues, neuer attempting nor once intending to reſiſt and make head againſt them: but humbly intreating that they might be ſuffered to vſe the liberty of their conſcience in their priuate houſes, and not to be inforced to admit of the Romane religion; at leaſtwiſe that they might be permitted to flie into ſome other country vpon ſuch condition as they ſhould thinke good.

2 But leauing this hiſtory, I proceed to other examples of crueltie, nothing inferiour to that in *Herodotus*, which notwithſtanding is thought by many ſo incredible. For where is the man to be found, who hearing what he reporteth of *Herpanus*, viz. how he was ſerued with the fleſh of his owne ſonne, and how he ate thereof at a feaſt, to which he was inuited by *Aſtiages* King of the *Medes* (neuer ſuſpecting he ſhould haue bin ſerued with ſuch a ſawce, nor entertained with ſuch a dainty diſh) will not preſently fancy it to be as very a fable as that which the Poets haue fained of *Atreus*, who made his brother *Thyeſtes* eate his owne children? Notwithſtanding we find as great cruelties practiſed in theſe dayes. For *Pontanus* reporteth how that certaine Italians hauing taken one of a family with which they were in deadly feud, chopped him forthwith into ſmall peeces, and hauing pulled out his liuer, broiled it vpon the coales, and ate of it (euery man his morſell) with great reioycing, vſing ſundry ſolemne ceremonies and merriments therewith: I will here ſet downe his words at large: *Auiam meam Leonardam, rariſsimi exempli matronam, non ſine multis lachrimis puer audiebam referentem, quàm inter digladiantes quaſdam inter ſe familias inimicitiæ ſummis exercerentur odijs, captum quempiam factione ex altera, eumq; è veſtigio conciſum in minutiſsima etiam fruſta: moxq; exemptum illi iecur, in prunis candentiſsimiſque carbonibus ab factionis eius principibus toſtum, pérque buccellas minutim diſſectum, inter cognatos ad id inuitatos in ientaculum diſtributum. Quæ aut luporum tam exanhelata rabies, aut ſæuientis pro erepta prole tigridis hanc ipſam ſuperauerit? Allata etiam poſt deguſtationem tam execrabilem pocula non ſine collecti cruoris aſpergine: congratulationes habitæ inter ſe, riſus, ioci, leporéſque cibum ipſum condientes. Denique & dijs ipſis propinatum tantæ vindictæ fautoribus. Quid hic exclamem nihil habeo, ni fortè, &c.* Which ſtory cals another to mind to this effect. A certaine gentleman bearing great affection to a maried gentlewoman, went into the warres; where he intreated his fellow-ſouldiers, that if

it were his chance to be ſlaine in the field, or otherwiſe to die, they would take his heart and preſent it vnto her with certain ſpeeches which he deliuered vn to them. After his death (which happened not long after) his heart was taken and kept by the gentlewomans husband (who had bin informed of the requeſt he had made to his fellowes,) and he was no ſooner come home, but he cauſed his cooke to dreſſe it in ſuch curious manner that his wife ate thereof, thinking of nothing leſſe then of ſuch meate. Whereupon asking her how ſhe liked it: ſhe anſwered, ſhe liked it well. You cannot chuſe (quoth he) but like it well, for it is the heart of your beſt beloued. She ſtraight perceiuing his meaning, tooke the matter ſo to heart, that ſhe neuer ate good morſell after: neither had ſhe need, for ſhe died ſhortly after for very griefe. Which fact I haue not here ſet downe to parallele it with the former crueltie, but only to ſhew his ſauage nature in cauſing his wife to eate mans fleſh. For (all things being well conſidered) it will appeare that this his curriſh kindnes towards her, was rather rigorous ſeuerity then ouergreat crueltie. In like manner a Dutch gentleman puniſhed his wife for playing the ſtrumpet, rather rigorouſly then cruelly: who hauing ſlaine the gallant, (to whoſe luſt ſhe proſtituted her ſelfe) appointed her his skull to drinke in, in ſtead of a cup. The ſame (in my conceit) may be ſaid of a gentleman of *Piemont*, who hauing taken his wife in the fact, cauſed her together with the old bawd (which had holpen her in this buſineſſe) to ſtrangle the gentleman with whō ſhe was found, and to beare the dead corps company all their liues after: for he cloſed them round within a wall, leauing them onely a little hole, by which they might receiue bread and water. Such facts (I ſay) are rather to be reckoned in the number of ouer-rigorous puniſhments, then of ouer-cruell reuenge: as that which I haue alleadged out of *Pontanus*, which as it may be paralleled with the fact of *Aſtiages* recorded by *Herodotus*, and that of *Atreus* mentioned by the Poets; ſo are there ſundry in this age which may as fitly be paragonized with that of *Medea*. At leaſtwiſe I can readily furniſh the Reader with three. The firſt is that which I haue already alleadged out of *Pontanus*, of thoſe murthering *Medea's*, who to auenge themſelues of their huſbands, ſtifled their children comming from them with their owne hands. The ſecond of a huſwife of *Millan*, who (as *Bandel* reporteth) finding not how to wreake her malice vpon her husband, who was diuorced from her for adultery, being with child by him (albeit he knew not ſo much) let looſe the raines to her rage, and wrought her wreake vpon the fruite of her womb, whereof by violent means ſhe was deliuered three moneths before her time, and after ſo cruelly maſſacred it, that I had rather it ſhould be read in the writings of *Bandel*, then in mine. The third likewiſe may be taken out of the ſame author, where he ſpeaketh of a yong Spaniſh damſell, who hauing proſtituted her ſelfe to a gentleman in hope of mariage which he had promiſed her (although ſhe was but of meane and baſe parentage) and hearing afterwards that he was maried to another, conceiued ſuch hatred againſt him, that ſhe wrought her wits how poſſibly ſhe might compaſſe his death: In the end ſhe vſed this policy, ſhe perſwaded him by her flattering letters to come and viſit her; and the time being appointed when they ſhould meet, ſhe earneſtly expected his comming, hauing made all things ready (with the help of an old beldame) to welcom him to her houſe in ſuch ſort and manner, as her fierce and outragious malice (inflamed with extreme deſire of reuenge) ſhould counſell her. To the end therfore ſhe might the better come to the period of her intended purpoſe, and accompliſh her deſignes, though at the firſt ſhe entertained him with complaints and grieuances, yet by and by after making as though ſhe reſted fully ſatiſfied

fied with the reaſons which he alleadged, and that ſhe was ſomewhat appeaſed, ſhe yeelded to his impotent affection, to play the wanton with him as before. Whereupon they went to bed together, where ſhe ſtil expected when to find him ſound aſleepe, that ſhe might execute her furious enterpriſe. Neither failed ſhe of her purpoſe: for not content to haue giuen him many deadly wounds (being awaked at the firſt blow, and perceiuing himſelfe ſo intangled in the cord which the old trot had drawne, that he could neither moue hand nor foote) ſhe tyrannized ouer the dead corps by ſundry ſauage and barbarous cruelties, before ſhe could quench the heate of her rage. For which cruell murther, ſhe hauing voluntarily confeſſed the fact (at leaſt bewrayed and betrayed her ſelfe by her words) was beheaded, and the old bawd alſo, as *Bandel* ſaith. Howbeit others (following *Paludanus* a Spaniard who hath written this ſtory in Latin) affirme that ſhe was neuer taken. How euer it were, we may ſee the fact of a right *Medea* in the glaſſe of this example, as well as in the former: which whoſoeuer ſhall duly conſider, cannot thinke that ſtrange which *Herodotus* reporteth of *Ameſtris* wife to King *Xerxes*, how ſhe hauing procured her husband to deliuer his concubine into her hands, cut off her dugs and caſt them to the dogs, as alſo her noſe, eares, lips and tongue; and hauing thus mangled and disfigured her, ſent her backe againe to her houſe. To conclude, if the queſtion be touching the greatneſſe of womens crueltie, we are firſt to be reſolued of that which *Iuuenal* ſaith, that they are ſuperlatiue in their reuengefull deſires: ſecondly of that which *Ouid* diſcourſeth of at large, viz. of their mad malicious minds, eſpecially when any encroch vpon their free hold, and diſturb them in their poſſeſſion. His words are theſe:

Sed neque fuluus aper media tam ſæuus in ira eſt,
Fulmineo rapidos dum rotat ore canes:
Nec lea, cum catulis lactentibus vbera præbet,
Nec breuis ignaro vipera læſa pede:
Fœmina quàm ſocij deprenſa pellice lecti
Ardet, & in vultu pignora mentis habet.
In ferrum flammaſq; ruit, &c.

That is,

More fierce and fell was neuer chafed Boare,
While with his angry tusks he all doth goare
The buſie Maſtiffe: nor no Lioneſſe,
Whoſe ſuckling whelps her empty teats do preſſe:
Nor the ſhort Viper hurt with heedleſſe gate:
Then is the wife that finds a riuall mate
Vnto her loue and bed: and in her browes
The ſignes of her conceiued hatred ſhowes.

For further confirmation hereof, I will alleadge one other example out of *Philip Commineus*, and that in his owne words, as followeth. For ſhortly after, the ſaid » King *Lancelot* was poiſoned at *Prage* in *Bohemia* by a noble woman (whoſe bro- » ther I haue ſeene) with whom he was in loue, and ſhe alſo with him; who being » out of patience becauſe he had maried King *Charles* the 7. his daughter (now cal- » led the Princeſſe of *Vienna*) contrary to his promiſe, poiſoned him in a bath by gi- » uing him an apple to eate, putting the poiſon in the haft of the knife. Thus farre » *Commineus*: where he further reporteth that the king of *Hungary* caſt one *Matthias* into priſon (who was King after him) hauing firſt ſlaine his elder brother. Now we may well imagine how ſhe would haue entertained the Queene, if ſhe had

had her in her hands.

3 But to returne to theſe ſauage cruelties executed in way of reuenge: *Pontanus* records a notable example which fell out (as it ſeemes) in his dayes. A ſlaue of *Mauritania* being buffeted by his maiſter and almoſt beaten to death, to the end he might be auenged of him, and put an end to his wretched and miſerable life, he tooke this courſe. Hauing eſpied his time when his maſter was gone farre from his houſe (which ſtood in the countrey) he locked and barred the gates as well as he could, and hauing bound his wife hand and foote, he caried her and her three children to the top of the houſe, there expecting his maſters returne. Who comming home, and finding the gate ſhut againſt him, began to threaten his ſlaue as he ſhewed himſelfe from the houſe top. The ſlaue anſwered that he would by and by make him ſing another ſong: and forthwith threw downe two of his children. The poore man (their father) remaining for a time amazed and confounded at this ſpectacle, and more like a dead man then a liuing creature, yet comming at laſt to him ſelfe againe, thought it his beſt courſe to entertaine him with faire language, and to promiſe him not onely pardon for the two murthers already committed, but alſo manumiſſion and freedome, to the end he might (at leaſtwiſe) ſaue his third ſonne. And ſo did. But the ſlaue replied and ſaid, Thou mayſt fawne and flatter, and make faire weather with me as long as thou wilt, but I will not ſpare him for all that, except thou wilt cut off thy noſe. The poore man (in hope to ſaue his childs life) accepted the condition, and cut off his noſe. Which he had no ſooner done, but the ſlaue caſt him downe from the top of the houſe, and his wife after. And hauing ſo done, ſeeing his maſter torment himſelfe in that manner, and caſt forth ſuch horrible outcries, ſaid, Thou mayſt hang thy ſelfe if thou wilt, but I wil keepe my ſelfe (I warrant thee) out of thy fingers. And hauing ſo ſaid, caſt himſelfe downe headlong from the roofe of the houſe.

4 Now albeit the crueltie which is exerciſed in this and ſuch like reuenge, be exceeding great, yet it is much more increaſed, and (as it were) redoubled by thoſe who in wreaking their malice vpon their enemies, wrap in others alſo with them, who (to vſe an old Engliſh phraſe) cannot do with all. As it fortuned about ſixteen yeares ago in a city in *Italy* (at *Boulongne* if my memory faile me not,) where a malicious minded miſcreant ſo extreamly thirſted after reuenge, that finding no other meanes how he might cry quittance with his enemy, layd gunpowder in his celler, and afterwards ſet fire to it, and ſo blew vp the whole houſe; where not onely his enemy, but ſundry others were murthered with him. Others, no leſſe cruell then the former, in ſtead of reuenging themſelues vpon thoſe that haue any way iniuried them, either becauſe the parties are dead, or for that they dare not encoũter them, reuenge themſelues vpon thoſe that are meere innocents, onely becauſe they are allied vnto them, or are their friends or countrimen. Whereof this age wil affoord ſundry examples, not only in matter of common hoſtilitie, but alſo of priuate enmitie. As the ſaid *Pontanus* relateth how the Italian Lord hauing ſlaine one who (as he ſuppoſed) had played the knaue with his wife, was ſo ſtraightly beſieged by his brother, that hauing firſt made away his wife and children, he caſt himſelfe headlong from the higheſt tower of his caſtle. Hereupon (I ſay) he relateth, how that he which beſieged him (called *Corradus Trincius*) perceiuing that he had eſcaped his hands, and that he had loſt his hint and oportunitie of reuenging himſelfe, cruelly murthered all that he could meet with, who were either kith or kin vnto him. And not ſo onely, but chopped them in peeces like herbs to the pot, and ſcattered them in the fields and highwayes: the like he did with their bowels

alſo.

alſo. His words are theſe: *Corradus Trincius, qui Fulgineæ in Vmbria imperitauit, cæſo Nicolao eius fratre à præfecto arcis Nucerinæ, ob adulterij ſuſpicionem, præfectum ipſum ita expugnare aggreſſus eſt, vt ille, amiſſâ tandem omni ſpe euadendi, interfectis prius vxore & liberis, ſeſe è ſumma turri deiecerit, ne viuus in Corradi poteſtatem perueniret. Itaque Corradus deceptus opportunitate in viuum illum ſæuiendi, quotquot familiares, cognatos, amicos, notos, quique cum illo conſuetudinem exercuiſſent aliquam, captos, cruciatoſq; ad excarnificationem, ad vltimum comminui in fruſta, exenterariq; imperauit, ac per ſentes maximeq; frequentium viarum ſepes ac margines eorum viſcera inteſtinaq; ſuſpendi ac paſſim diſpergi: vt neque aut vindictam appellare hanc poſſis, aut punitionem.* But ſome do worſe then all this; when not content to reuenge themſelues vpon their enemies, they wreake their malice vpon their kinſmen and acquaintance.

5 There is yet another kind of crueltie practiſed rather in ſport and in a mad merriment then in way of reuenge: whereunto Princes and great Lords are more addicted then men of baſe or meaner place. Whence grew the prouerbe, (applyed to ſuch as pleaſe themſelues in keeping reuell rout, and playing the pike in a pond): *Theſe be Princes ſports, they pleaſe them onely that do them.* Which puts me in mind of that which I ſaw done by a yong Nobleman, who was no ſooner preſented with two great Engliſh maſtiues, but the toy tooke him in the head, to make triall of them vpon the legs of a poore boy, how well they could bite: and letting them looſe at him, he quickly perceiued what they could do: which was a pitifull ſpectacle to all ſaue himſelfe. And now (gentle Reader) conſider how the Athenian Iudges would haue cenſured ſuch a fact, when they put a yong man to death, onely becauſe he tooke pleaſure in putting out of birds eyes; taking it as a pregnant proofe of his future crueltie. But to returne to thoſe that play the bloudy butchers with ſuch as neuer offended them, (nay which are neither kith nor kin, nor yet countrimen to thoſe that iniured them) the ſaid *Pontanus* writeth of an Italian captaine whom he calleth *Nicolaus Fortibrachius*, who carried a dumbe man with him whither ſoeuer he went, laden with halters; and when the fancie tooke the foole in the head to hang any that he met with (to the end he might haue ſome ſport) he would make a ſigne to the dumbe man, and then the whoreſon would ſtraight put a rope about the parties necke, and truſſe him vp at the next tree. In which paſtime the kind captaine tooke ſuch pleaſure, that if any one day had paſſed ouer his head, wherein he had not done ſome ſuch execution, it grieued him as much as if he had loſt ſo much time. He further maketh mention of one *Riccius Monteclarius*, whoſe manner was to kill men in kindneſſe, and gently to cut their throates, tempering his crueltie with mimicall conceits. For when he was minded to murther any, his manner was to entertaine them very friendly, and to inuite them to a feaſt, and to aske them how many glaſſes of wine they would drinke with him, and how many morſels of ſuch or ſuch baked meate they would eate: and hauing demanded theſe friuolous & ridiculous queſtions, he would preſently ſtab them with his dagger till he had killed them.

6 Moreouer, crueltie ſhewes it ſelfe in exceſſiue puniſhments, to which purpoſe the ſaid *Pontanus* alleadgeth an example of the King of *Naples* Lieutenant, who not content with the puniſhment preſcribed by law, cauſed malefactors to be ſawne in peeces ouerthwart the back. It further bewrayeth it ſelfe in thoſe that take pleaſure in inuenting of new torments, whether with intent to practiſe them themſelues, or to teach them others who may put them in execution. Which puts me in mind of a good fellow who publiſhed a book about fiue and twenty yeares ago,

ago, full of pictures of racks, and all kind of tormenting instruments, which the wit of man could possibly deuise. But we may not here forget the iust iudgements of God which haue befallen the inuentors of these cruell torments, as well in this as in former ages. For as *Perillus* hauing presented the cruell tyrant *Phalaris* with a brazen bull, which might serue him in steed of a fornace to burne men in, was constrained to take the first triall thereof, and to feele the smart of it himself (as befell *Arnutius Paterculus* with his brazen horse:) So *Philip Commineus* telleth vs how the Bishop of *Verdan*, who first shewed King *Lewis* the eleuenth the inuention of iron cages, was the first whom the King mued vp in one of them, and that for fourteene yeares together. We reade also of sundry sauages who first felt the smart of their cruell counsell giuen against others. And thus much touching the leudnesse of the Laitie. In the next place we are to borrow a word or two with our good Catholickes of the Popish Cleargie.

CHAP. XX.

Other examples of the wickednesse of this age, especially of such as terme themselues Cleargy-men.*

* The Popish Cleargie.

WE haue already heard what inuectiues the good Preacher *Menot* maketh against the Cleargie of his time: and we know how *S. Bernard* (long before) cried out against them. Let vs now see if they did repent at the last, and turne from their wicked wayes, making benefite of such reproofes. What say I, benefite? Nay, they were more obdurate and hardened thereby. For as light huswiues before they haue put off their peticoates are as nice as a Nuns hen, and shew some few sparks of shamefastnes and modesty; but when they once perceiue that their licentious leudnesse is brought to light, and that they are vpon the stage, and their liues in euery childs mouth, keepe open house for all comers, and are more lauish both of their lips and lap, yea ten times more exorbitant, in spite of all that speake against them: Euen so for all the world did Cleargy men (at leastwise the greatest part) when they once perceiued they could no longer conceale their symonies, villanies, whoredomes, lecheries, and such like loose and dissolute demeanour, of all which I am now to intreate. For as for their false iugling & erroneous doctrine, wherwith they haue so pestered the world, I am to discourse hereafter apart, towards the end of this booke.

2 Neither wil I now busie my self with their haukes & hounds, as *Menot* doth, nor with their whores and concubines, nor yet with their crosier staues & myters, viz. how many they should haue (I speake according to *Menot* who calleth two bishopricks two myters, and two Abbayes two crosier staues) neither with their election, as whether the holy Ghost be president there, or that spirit which had the greatest stroke in the election of Pope *Syluester* (according to those historians who do not affirme that the diuell was chosen Pope, & called *Syluester* the second: but that he obtained the Popedome by the helpe of the diuell, to whom he had giuen himselfe body and soule long before.) But will briefly shew that which euery man that hath his eyes in his head, may easily perceiue, as well in these as in sundry other particulars, how that since the time of this Preacher they haue in such sort made forcible entrance and taken possession of the things which they could

could not then peaceably enioy, that if he were now liuing he would easily see it were but lost labour to dispute against them. For it is not to be thought that a Popish Prelate will beate his braines now adayes to know whether his benefices be competible or incompetible: how many liuings, how many whores, how many hounds and how many haukes he may keepe. For suppose he haue three cart loades of benefices (if it were possible,) fiue or six heards of whores, and as many hounds as the Cardinal had whom the good Preacher *Barelet* mentioneth (which were neare a thousand) yea and as many hauks as all the Princes in Christendom (prouided alwayes that he beware how he speake or do any thing for which the Pope his maker may be moued to depriue him:) he is in the meane time dispenced with, as being an honest man: and besides authorized to employ his fiue senses in whoredome and lechery, in despite of the French pocks and the knaue-bald disease (for excommunication hath no power ouer these Ladies) and to keepe (if need be) a dozen of bawds for the purpose. And when his stomacke will not serue him for these, to seeke out daintie bits for his tooth in the very middest of Nunneries (otherwise called monasteries of reformed women) into which it is not lawfull for any secular man to set foote. But if *they chance to be weary with continuall change, or through remorse of conscience betake themselues to one only, and passe their promise to marry her; then are they in danger (forsooth) to be depriued of their liuings, & seuerely to be punished. Wherof we haue late & fresh examples in two moderne Bishops (both I take it yet liuing) who had no better excuse for themselues then to say, that she that was holden to be their wife, was but their concubine or whore. But whether this excuse will passe for paiment before Gods tribunall, let themselues iudge. Howsoeuer, it is not much vnlike that which I heard frō the mouth of the late deceased Archdeacon of *Hardas* (being at *Padua* with the Cardinall of *Tournon*) who said, The diuell take all those maried villains „ who are permitted to eate laced mutton their bellies full: which he spake generally „ of all the Cleargie, but it arose vpon speech had of a Bishop, who was secretly maried, as it was reported. This was the sentence of this charitable Archdeacon. Now whereas I haue so often called the Pope *their maker*, be it knowne vnto them, that in so speaking I vse but their owne phrase, saue that they apply it rather to Cardinals then to Bishops: as when they say, *Such or such a Cardinall is such a Popes creature*; as they know well who haue bene in place where such things haue bene debated. True it is indeed, that in a Councell where this question was propounded, *An sint Episcopi immediatè à Christo, an mediatè à Pontifice*, a Bishop (who was in a pelting chafe for that they had moued his patience) cried aloud, *Parcat mihi Dominus Christus, non sub ab ipso*: which I heard related by a Bishop who told me that he heard it from his owne mouth. Howbeit I do not well remember whether he said it was in the last Councell or in the former. But sure I am that in a Councell it was, where (as he further reporteth) a certaine Doctor seeing himselfe encountred and foiled with certaine texts of Scripture, alleadged for his excuse: *Ego non sum Theologus, ego sum Canonista.*

*They for he, and so in that which followeth.

3 Howbeit we are not so much to wonder at the Popes greater creatures (who are now growne to such power, credit and account, that they scorne to seek for a dispensation of their creator, to authorize them to liue in all wantonnesse, riot and dissoluteness, as himselfe doth) as at his lesser creatures, who liuing in some sort vnder discipline, and (as it were) vnder the rod, ought in all reason to be more afraid to offend for feare of the whip. But if I shall demonstrate and shew that euen they also runne with ful swing after their lusts and pleasures, letting loose the raines

to

to all licenciouſneſſe, notwithſtanding all reſtraint which ought to withhold them, let the Reader iudge what will become of the reſt. By the Popes *leſſer creatures* I vnderſtand the ſingle ſoled Prieſts, both blacke and white Friers, both Mendicants and Redituaries (if I may vſurpe this goodly Latin word *Redituarij*) and to be ſhort, all ſuch as are but muſhroms and baggage in reſpect of fat Abbots.

4 But before I come to decipher and lay out their looſe life and diſſolute demeanour in orient colours, and inſtance the ſame by particular examples, I cannot omit that which is notoriouſly knowne at this day (which notwithſtanding may haply ſeeme incredible to poſteritie) how that not long ſince the weightieſt arguments which they could alleadge to proue a man to be out of the right Romiſh Church (and therefore worthy to fry a fagot) were theſe: That he was no whoremonger, no drunkard, no ſwearer, nor blaſphemer, and that he did alleadge the Scriptures. In ſo much that a certaine Fryer being accuſed to the Biſhop his Dioceſan to be a *Lutheran*, was acquitted by him as cleare of the crime obiected, becauſe he wanted none of the foreſaid qualities. Whereupon an Epigramme was made, which for the good grace it hath, deſerueth here to be inſerted, eſpecially conſidering that (to my knowledge) it neuer came to light before.

Eſſe Lutheranum rumor te Gaurice *clamat:*
Sed tuus Antiſtes te tamen eſſe negat.
Tam ſcortaris (*ait*) *quàm ſi vel Epiſcopus eſſes,*
Et potas dubiam peruigil vſque diem.
Nec memor es Chriſti, niſi cum iurare libebit.
Nec ſcis Scripturæ vel breue tota ſacræ:
Nempe per hæc ſuenit nunquam fallentia ſigna
Ille vigil ſanas noſcere paſtor oues.

That is (if I hit it right)

Rumor reports thee for a Lutheran,
Thy ghoſtly father counts thee no ſuch man:
For whores thou haunt'ſt (*ſaith he*) *with luſtie chaſe,*
As if thou wor'ſt a myter by thy place.
Thou reuelſt ſo (*beſide that wanton play*)
That euermore thou drink'ſt the night to day.
Of Chriſt (*ſaue when thou ſwear'ſt*) *thou thinkſt no whit,*
Nor know'ſt one letter of the holy writ.
By theſe ſure ſignes (*that neuer faile their maſter*)
Are all ſound ſheepe knowne of their carefull paſtor.

But let vs heare the deſcription of the vertuous qualities of Friers, made by another Prelate.

Pour nombrer les vertus d'un Moine,
Il faut qu'il ſoit ord & gourmand,
Pareſſeux, paillard, mal idoine,
Fol, lourd, yurongne, & peu ſauant:
Qu'il ſe creue à table eu beuuant,
Et en mangeant comme vn pourceau.
Pourueu qu'il ſache vn peu de chant,
C'eſt aſſez, il eſt bon & beau.

That is,

If that I muſt in order tell,
What vertues long to Monkiſh cell:

He is not fit for Cell or Couen,
That's not a glutton and a slouen:
Sluggish, lecherous, for nought fit,
A drunken dolt deuoyd of wit.
He must eate at each repast,
Vntill his belly welnigh brast.
He must guzzell in the wine,
Till he be drunken as a swine.
And if he can but chant it well,
This man is fit for Quire or Cell.

To which testimonies these prouerbiall-sayings agree very well, *As fat as a Frier, As frolicke as a Frier, &c.* And these verses put me in mind of a poeme which wil ease me of some labour in gathering the sweet doings and demeanour of these dis-pling Friers (though they haue not the like meanes that Prelats haue:) which notwithstanding I would not haue vouchsafed once to haue alleadged, but that it hath as good a grace, and runnes as roundly as a man would wish.

1 *Mes freres, ie vous priez de suiure*
Quelque honneste façon de viure
En simplesse & sobrieté,
Et laisser vostre ebrieté,
Eguillon de toute malice.
Monsieur nous faisons le seruice.

2 *Voire, mais viuans sobrement,*
Vous seruiriez Dieu purement:
Et puis chacun auroit enuie
De suiure vostre bonne vie.
Mieux vaut suiure vertu que vice.
Monsieur nous faisons le seruice.

3 *Mais c'est chose à Dieu detestable,*
D'estre assis trois heures à table
A yurongner & gourmander.
Voulez-vous point vous amender,
De peur que Dieu ne vous punisse?
Monsieur nous faisons le seruice.

4 *Mais ayant beu vingt fois d'autant*
Nul de vous n'est iamais content,
Sentant vuider son gobelet.
Car il demande à son valet
Qu'incontinent il le remplisse.
Monsieur nous faisons le seruice.

5 *Mais vos deuis & vos propos*
Sont tous de putains & de pots,
Aussi pleins de lasciueté
Que vous estes d'oisiueté:
Et tousiours songez à malice.
Monsieur nous faisons le seruice.

6 *Mais pensez-vous seruir à Dieu,*
Blasphemans son Nom en tout lieu,
Et ne pensans pour penitence,

Fors qu'à croiſtre voſtre pitance,
Ou crocheter vn benefice?
Monſieur nous faiſons le ſeruice.

7 *Mais penſez-vous qui ſoit aſſez*
De prier pour les treſpaſſez
Qui ont fait du bien au conuent,
Si vous ne priez Dieu ſouuent
Que ſa grace vous ſoit propice?
Monſieur nous faiſons le ſeruice.

8 *Mais quel ſeruice appelez-vous*
D'ainſi murmurer contre nous,
Tout confondre en piteux deſordre,
Et deſpiter Dieu, nous & l'ordre,
Si voſtre pitance appetiſſe?
Monſieur nous faiſons le ſeruice.

9 *Mais dequoi ſeruent tous vos chants,*
Quand vous eſtes trompeurs meſchans,
Qui n'auez vertu ne ſcience
Qu'à regratter la conſcience
De quelque femmelette nice.
Monſieur nous faiſons le ſeruice.

10 *Mais que ſert d'aller au mouſtier,*
Et Pſalmodier le Pſautier,
Et rechanter en cent façons
Verſets, Antiennes, leçons,
Ayans le cœur à la ſauciſſe?
Monſieur nous faiſons le ſeruice.

11 *Mais quoi? voſtre deuotion*
N'eſt rien que ſimulation,
Et voſtre chant melodieux
N'eſt à Dieu ſinon odieux,
Aimant pur cœur qui le beniſſe.
Monſieur nous faiſons le ſeruice.

12 *Mais c'eſt peu de ſeruir de bouche,*
Si le ſeruice au cœur ne touche.
Auoir l'eſprit à la cuiſine
En chantant au temple matine,
Ne ſert qu'aux poulmons d'exercice.
Monſieur nous faiſons le ſeruice.

13 *Mais pour le ſeruice diuin*
Vous faites ſeruice de vin,
En fredonnant vos doux accords.
Mais que nourriſſiez voſtre corps,
Peu vous chaut que l'ame periſſe.
Monſieur nous faiſons le ſeruice.

14 *Mais vous eſtes ſi deſreiglez,*
Et en vous maux tant aueuglez,
Qu'il n'y a homme ſi ſauant
Par ſes raiſons vous pourſuiuant,

Qui de rien amender vous puisse.
Monsieur nous faisons le seruice.
15 *Mais vous ne donnez iamais rien,*
Et ne vous chant quand ne combien,
Ne qui, ne quoi, n'en quelle sorte
On vous donne & on vous apporte,
Mais que le conuent enrichisse.
Monsieur nous faisons le seruice.
16 *Mais vous n'auez ni soin ni cure*
De lire la saincte Escriture,
De l'estudier ni entendre,
De la retenir, & l'apprendre
Au sot & ignorant nouice.
Monsieur nous faisons le seruice.
17 *Pour response au Souprieur faire,*
Le conuent dit, qu'il n'y a frere
Qui n'accomplisse & ne consente
A l'exhortation presente,
Et de bon cœur n'y obeisse.
Monsieur nous faisons le seruice.
18 *Mais quand ie di, Frere Simon,*
Pourquoi n'allez-vous au sermon?
Frere Gringoire & frere Gille
Que ne preschez-vous l'Euangile?
Chacun dit, Ie fai mon office,
Pater, en disant le seruice.
19 *Or ne sauroit-on tant prescher,*
Tant exhorter, tant reprocher
Leur mauuais train, pour les confondre,
Que ne les oyez tous respondre,
Quelque chose que dire puisse,
Monsieur nous faisons le seruice.

That is,

1 *To you sir Friers this sute I make,*
That some good course of life ye take,
In single heart and soberneſſe,
And leaue your dayly drunkenneſſe,
Which of all ill doth stirre the fire.
An't please you (Sir) we serue the Quire.
2 *Ye do: but if you sober liue,*
To God ye shall right worship giue:
And in the people breed a strife,
To tread in steps of your good life.
Vertue then vice hath better hire.
An't please you (Sir) we serue the Quire.
3 *But vnto God 'tis detestable,*
To sit full three houres at the table,
In drunkenneſſe and belly cheare.
Why do ye not amend this geare?

Leſt God you puniſh in his ire?
An't pleaſe you (Sir) we ſerue the Quire.

4 *But when y' haue drunke carowſes twentie,*
If once ye find your mazors emptie,
Not one of you doth reſt content,
But cals for freſh repleniſhment
Vnto his nouice or apple-ſquire.
An't pleaſe you (Sir) we ſerue the Quire.

5 *But what's all your diſcourſe and talke?*
Of queanes, and how the pots may walke.
As full of luſt and wantonneſſe,
As you your ſelues of idleneſſe.
Ye muſe of ill in towne and ſhire.
An't pleaſe you (Sir) we ſerue the Quire.

6 *But thinke you, God ye ſerue aright,*
His name blaſpheming day and night?
Ne're thinking of contrition,
But how t'encreaſe your penſion,
Or ſome fat benefice t'acquire.
An't pleaſe you (Sir) we ſerue the Quire.

7 *But thinke you t'is enough at leaſt,*
To pray for ſuch as are deceaſt,
And to your Couent ſomething gaue?
While you ne pray that God ye ſaue,
And with his grace your hearts inſpire.
An't pleaſe you (Sir) we ſerue the Quire.

8 *But what a ſeruice call you this?*
If of your commons ought ye miſſe,
In ſpight of God, vs, and our calling,
To make ſuch murmuring and ſuch brawling?
Enough to ſet the world on fire.
An't pleaſe you (Sir) we ſerue the Quire.

9 *But wherefore ſerue your ſongs ſo graue,*
When each you playes the coſining knaue?
And hath no vertue nor ſcience,
Saue to vexe womens conſcience,
Which are full nice in their attire.
An't pleaſe you (Sir) we ſerue the Quire.

10 *But what auaileth't to go to Kirke,*
To ſing the booke of Dauids werke:
To deſcant in an hundred ſorts
Your Leſſons, Anthemes, and Reports:
When pudding is your chiefe deſire?
An't pleaſe you (Sir) we ſerue the Quire.

11 *But this your inuocation,*
Is deepe diſſimulation.
And theſe your ſongs melodious,
Are vnto God but odious,
Who doth the praiſe of th' heart require.

An't please you (Sir) we serue the Quire.

12 *But little auailes to sing with voyce,*
Except the heart sing and reioyce.
It is but exercise of lungs,
To straine your sides and wag your tungs,
The while your mind's at kitchin fire.
An't please you (Sir) we serue the Quire.

13 *But you in stead of worke diuine,*
Best seruice offer vnto wine:
Their Ayres you chant most sweet and fresh,
And, so you pamper may the flesh,
You care not for the soule a brier.
An't please you (Sir) we serue the Quire.

14 *But you are so inordinate,*
So hoodwinck'd in your foule estate,
That not the wisest man aliue,
Can argument so well contriue,
T'amend the life of Monke or Frier.
An't please you (Sir) we serue the Quire.

15 *But nought you giue, and all you take,*
Regardlesse how, and for whose sake,
Of whom, or why, (so that you haue
The thing your greedy gut doth craue.)
What care you so y'enrich the Priour?
An't please you (Sir) we serue the Quire.

16 *But neuer comes it in your head,*
The sacred scriptures once to reade:
To study them, or marke their frame,
To thinke thereon, or teach the same
Your nouices, for thanks or hire.
An't please you (Sir) we serue the Quire.

17 *For answer vnto the Subpriour,*
The Couent saith there's not a Frier,
But well accepts and doth fulfill
This exhortation, heart and will.
Obedient as child to sire,
And all say (Sir) we serue the Quire.

18 *But when I say to him, or him,*
Why mist you sermon, Frier Sim?
Sir Giles, and you sir Gregory,
Why preach you not the Gospell? Why?
An't please your worship, saith the Frier,
I do my dutie in the Quire.

19 *And thus they answer all and each,*
(What ere we say, what ere we preach:)
Nor can the voice of man so sound,
As their ill guises to confound:
But still in answer they conspire:
An't please you (Sir) we serue the Quire.

But seeing I haue honored the Laitie so farre as to regiſter their liues and actions thus authentically (as it were) in the court roles, from point to point, I feare me I ſhould be holden an enemy to our holy mother the Church, ſome lurking *Lutheran* or odde *Huguenote*, if I ſhould not make as honorable mention of her obedient children the Catholike Cleargy.

CHAP. XXI.

Of the lechery and whoredome of the Popiſh Cleargie.

FIrſt therefore to begin with whoredome: let vs ſee to what height it is growne ſince *Menots* time. *Eſt filia ſeducta* (ſaith he, *fol.82.col.3.*) *quæ fuit per annum incluſa cum ſacerdote cum poto & cochleari* (at bed and boord) *hodie venit ad confeſſionem: vis dicere quòd cras debet ire ad dormiendū cum Canonico, vel cū alio ſacerdote, & ſic perſeuerare toto tempore vitæ ſuæ?* Moreouer he ſaith that the firſt prey that ſouldiers ſought for whē they entred any towne, was Prieſts lēmans (or concubines.) But if I durſt be ſo bold, I wold ſpeake of the infamous tribute which was wont to be exacted of Prieſts, to the end they might be diſpenced with for keeping of lēmans, which hath alſo borne a ſhameful name. And ſuch as deſire to know the originall of ſuch ſweet doings, may here ſee it. In the firſt Councel of *Toledo* (which was holdē (as the ſtory ſaith) in the raigne of the Emperors *Arcadius* and *Honorius*:) to the end it might appeare what holy ſpirit was then preſident in Councels among a nūber of Prelates there aſſembled, this canon was agreed vpon for the keeping of Concubines. *Cæterùm is qui non habet vxorem, & pro vxore concubinam habet, à communione non repellatur; Tamen vt vnius mulieris, aut vxoris, aut concubinæ, (vt ei placuerit) ſit coniunctione contentus.* And about two hundred yeares after, *Iſidore* (as *Gratian* quoteth him in his great dunghill of decrees, *diſt.34.*) hath written hereof in theſe words: *Chriſtiano non dicam plurimas, ſed nec duas ſimul habere licitū eſt, niſi vnam tantùm, aut vxorē, aut certè loco vxoris (ſi coniux deeſt) concubinam.* Whereupon Prieſts inferred, that ſeeing ſuch liberty was granted to common Chriſtians by vertue of this text, they which made others Chriſtians had a larger priuiledge, and ſo haue vtterly reiected mariage, as too ſtrict a rule. But as for keeping of concubines, they ſo notoriouſly abuſed themſelues and their neighbours wiues, that *Germany* (in the raigne of the Emperour *Maximilian*) amongſt many other grieuances againſt the Church of *Rome* (called *Grauamina*) exhibited two to this effect (concerning the foreſaid tribute) *grau.75. Inſuper etiam clericos religioſoſq; & ſæculares, accepto ab eiſdem annuo cenſu, publicè cum ſuis concubinis, pellicibus & alijs id genus meretricibus illegitimè cohabitare, liberoſq; procreare ſinunt.* Againe, *grau.91. Item in locis pleriſque Epiſcopi & eorum officiales non ſolùm tolerant ſacerdotum concubinatum, dummodo certa perſoluatur pecunia, ſed & ſacerdotes continentes, & qui abſque concubinis degunt, concubinatus cenſum perſoluere cogunt, aſſerentes Epiſcopum pecuniæ indigum eſſe: quâ ſolutâ, licere ſacerdotibus vt vel cælibes permaneant vel concubinas alant.* But they nor content with their concubines or whores, haue further by ſubtill ſleights abuſed honeſt and chaſt matrons. For proofe whereof the Queene of Nauarre relateth a very memorable and tragicall hiſtory, which I will here briefly ſet downe. There was a Franciſcan lodging in the houſe of a gentleman of *Perigort* (whom the Frier ruled

at his pleaſure, and by reaſon that he was his confeſſor, was very inward with him) who being priuie and after a ſort author of the purpoſe which the gentleman had to lie that night with his wife, (deliuered but 3. weekes before) played his part ſo well, that he came before the appointed time in ſtead of her husband. And hauing ſatiſfied his luſt, went away vnknowne vnto her, becauſe he ſpake neuer a word: & going preſently to the porter, willed him to open the gate, and to helpe him to his horſe, making him eaſily beleeue what he liſted, by reaſō of the great credit he was in. Afterward came her husband at the time appointed; where ſhe (thinking it had bin he who was newly departed from her) could not refraine, but vſed certaine ſpeeches vnto him, wherby he perceiued the knauiſh part that had bin playd him. And becauſe there lodged none in that part of the houſe but his wiues brother & the Franciſcan, he ſuſpected the Frier, and hyed him ſtraight to his chamber, but found him not, which greatly increaſed his ſuſpition. But hauing ſpoken with the porter, he was fully perſwaded that it was he indeed. Whereupon he returned back to bring his wife word how the matter ſtood: which did ſo exceedingly perplexe her, and driue her into ſuch a deſperate & furious fit, that being there all alone (her husband hauing left her to purſue the Frier) ſhe hanged her ſelfe: and as ſhe ſtrugled too and fro in the agony of this cruell death, ſhe killed her little babe, with a blow of her foot. Who being ready to giue vp the ghoſt, cried out ſo loud, that it awaked a woman lying in the chamber, who hauing beheld this pitifull ſpectacle, all amazed and affrighted ranne to looke for her miſtris brother: who being come, and ſeeing his ſiſter in this lamentable eſtate, after many outeries and deepe ſighes asked her who it was that had committed that horrible fact; ſhe anſwered ſhe knew not, but this ſhe knew for certen, that none came into the chamber but her maſter. Wherupon he preſently ranſacked euery corner of the houſe to find him out: and finding him not, was the rather perſwaded that he and none but he had committed the murther. Thereupon he tooke horſe and hotly purſued him, and watching him by the way as he returned from following the Franciſcan (whom he could not ouertake) he no ſooner ſaw him but calling him daſtard and villaine, drew vpon him. The other (hauing no leiſure to enquire the cauſe of ſuch an aſſault) was faine to ſtand vpon his guard. And thus they continued foining and fighting, till in the end, what with bleeding, what with wearineſſe, they were conſtrained to ſurceaſe. Then the gentleman vnderſtanding of his brother in law, that he was innocent and ignorant of the fact, and hearing what the Franciſcan had done, and how that whileſt he was purſuing him, this other miſchiefe had happened, he cried him mercy for wounding of him, and getting him on his horſe (as well as he could) brought him to his houſe, where he died the next morning, confeſſing to his kinsfolks and acquaintance that himſelfe was the cauſe of his owne death. Howbeit his brother in law was counſelled for ſatisfying of the law, to ſue for his pardon to King *Francis* the firſt, which he obtained. By which ſtory we ſee that the inordinate luſt of a Monke was the death of three perſons. But we ſhall hereafter heare of a more horrible fact committed by another of the ſame coate: a Frier of the ſame fry, who with his owne hands committed three murthers to atchieue his miſchieuous purpoſe, which was to haue his pleaſure of a gentlewoman of the houſe where he lay: for the effecting whereof, his purpoſe was to conuey her to his couent. But I will reſerue this narration for the Chapter where I intend to ſpeake of murthers and manſlaughters. Meane while this one thing I muſt needs ſay by the way, that it was an vſual thing with thoſe diſpling Friers in former times to conuey gentlewomen to their Cloiſters, ſtealing them away either in the

Church (when for deuotion they ſtayed ſomewhat longer then their fellowes) or in ſome other place where they might do it conueniently. As may appeare by that knowne ſtorie, of a gentlewoman who was reſcued by her husband as ſhe paſſed by his houſe coming from a couent of the Franciſcans (where ſhe had bin long time priſoner) to go to another, there to be exchanged for another woman; being conducted by certaine ghoſtly fathers, apparelled and pouleſhorne as they were. But leſt any ſhould thinke that there neither is, nor euer was any ſuch danger for gentlewomen to fall into the hands of theſe falſe Fryers: I am not in ſuch haſt but that I can tell you what befell a butcher of *Strasbourgh*, ſome few yeares before the *Franciſcans* were expelled thence. How that hauing loſt his wife, & thinking ſhe had bin dead (and ſo ſhe was indeed to him, but not to the *Franciſcans* who kept her *cum poto & cochleari*, at bed and boord, as *Menot* ſpeaketh) ſeeing a Nouice which came ordinarily to the ſhambles with a ghoſtly father, he was wont to ſay, that he did ſo wel reſemble his wife, that had he not bin perſwaded ſhe were dead, he ſhould thinke it was ſhe diſguiſed in ſtrange attire. In the end it was well knowne that the poore butcher had good cauſe to thinke ſo: and that this nouice, that is to ſay, one that wore the habit of a Franciſcan nouice, was his wife indeed, whom he thought he had loſt. Which vile villany God in his prouidence ſuffered not to be detected till that the abuſes of Popiſh religiõ were diſcouered, for which as well the *Franciſcans* as the other Monks, together with all the Cannibals of the Crucifix were expelled the citie. Many other examples there are of the like feates which theſe good vpholders and fauourers of Saint *Francis* were wont to play. And the foreſaid Queene of *Nauarre* recordeth a pleaſant ſtory to this purpoſe, of two *Franciſcans*, who (becauſe they neuer carry mony about them) would needs haue rauiſhed their ferrywoman, and payd their fare in that payment: howbeit their good will (which they could not put in execution) was for that time reputed for the deed. But ſith this good Princeſſe hath done vs and ſucceeding poſteritie ſo great a pleaſure, as to take the paines to record certaine ſtories as pregnant proofes of the chaſtitie of theſe venerable Friers, and to publiſh them in print, I wil omit the moſt notable of all the reſt, viz. of a *Franciſcan* in a towne of *Perigord*, who at the mariage of his hoſts daughter, cauſed meate to be ſerued into his chamber for himſelfe and his fellow Frier, making ſcruple to ſit at table with the reſt of the gueſts; yet made no conſcience after ſupper to go to bed with the bride in humilitie, taking the ſame paines with her in charitie which he knew the bridegroome meant to take. Notwithſtanding I may not omit a fine feate played by a *Franciſcan*, who maried his companion to an *Italian* gentlewoman, and ſo cunningly handled the matter that he had fiue hundred duckats for his paines, which his fellow had receiued for his wiues dowrie: & brought it ſo about, that he peaceably enioyed her, and receiued all kind entertainment at her and her mothers hands (who was a widow) which a new maried man could in reaſon expect. This iolly *Franciſcan* (being ghoſtly father to the widow) had brought her to ſo good a beleefe in his gods, that ſhe verily thought her daughter had met with a better match then poſſibly ſhe could haue wiſhed. And the better to perſwade her (although he needed no great Rhetorick for this purpoſe, conſidering the good opinion ſhe had conceiued of him, by reaſon of the great deuotion ſhe bare to his order) he vſed this ſpeech vnto her, (ſuting the requeſt which ſhe had made vnto him to find out a fit match for her daughter:) I am fully perſwaded (quoth he) that God hath ſent his Angell *Raphael* vnto me (as he did to *Tobias*) to find out a good husband for your daughter. For (I aſſure you) I haue met with the honeſteſt

yong

yong gentleman that is this day in Italy, who hath ſomtimes ſeene your daughter, & is ſo far gone in loue, that as I was to day at my prayers, God ſent him vnto me, to ſhew me the great deſire he hath that this match may go forward. And therefore knowing his houſe, kinsfolkes, and honeſt demeanour ſo well, I promiſed him I would breake the matter vnto you. See here the preface which this ghoſtly father vſed to this ſilly widdow. But to ſet a faire gloſſe vpon the matter, and to take away all ſuſpicion of double dealing, he further added: True it is, there is one fault which I find in him, & it is but one: The thing is this; going about to reſcue one of his friends whom his enemie would haue ſlaine, he drew his ſword thinking to haue parted the fray: but it ſo fortuned that his friend ſlue the other, whereupon (though he had ſtriken neuer a ſtroake) he fled the Countrey becauſe he was preſent at the murther: and by the aduice of his kinsfolkes hath withdrawne himſelfe into this city in a ſchollers attire, where he continues as a ſtranger vnknowne; & is ſo to remaine till ſuch time as his friends ſhall take order for his returne, (which he hopeth they will do very ſhortly. And therefore the mariage muſt ſecretly be ſolemnized; and you muſt permit him to frequent publicke Lectures in the day time, and euery night to ſup and lodge with you. The ſilly old widow found great probabilitie in all this tale, (for as the common ſaying is, It is an eaſie matter to deceiue where there is no deceit) ſo that vpon theſe conditions they were betrothed the ſame day, and at Maſſe after midnight were maried, and the mariage being conſummate, liued together (for a time) with mutuall loue and liking one of another: ſo that her mother ſaid, ſhe had great cauſe to thank God. But *Dominus vobiſcum* vttered in the Maſſe by this ſo honeſt a young gentleman (who was both a *Franciſcan* & a Maſſe-prieſt) began to marre the market. For this new maried miſtris going with her mother to heare Maſſe in the couent of the *Franciſcans* (according to the great deuotion which ſhe bare to Saint *Francis*, as hath bene ſaid) as this gentle Sir *Iohn* turned himſelfe to ſay *Dominus vobiſcum*, ſhe poore ſoule was ſtricken with greater aſtoniſhment then euer bel-founder was, telling her mother that the Prieſt which ſaid maſſe was her husband, at leaſt one that much reſembled him. Her mother making great ſcruple once to imagine that ſuch holy men would vſe ſuch falſe dice, and thinking withall that ſuch a thought could not be entertained without a mortall ſinne, laboured to draw her daughter from that opinion. But *Ite; miſſa eſt*, ſtrucke it dead. For turning himſelfe the ſecond time, he did not onely confirme her in her opinion, but made her mother alſo of the ſame mind: who notwithſtanding would not fully beleeue it till the euening, that ſhe came and found him in bed with his wife; where (according to the plot which they had laid) ſhe held his hands as though it had bene in ſport, whileſt her daughter pulled off his night-cap. Vnder which finding his ſhauen crowne, they needed not to make any further doubt whether he was a Prieſt or no, but rather to deuiſe how they might be reuenged as wel of him as of the ghoſtly father; whom the old gentlewoman ſent for without delay, making as though ſhe had ſome great ſecret to impart vnto him. In the end ſhe deliuered them ouer into the Iudges hands, who (doubtleſſe) would neuer haue ſuffered them to haue eſcaped ſo ſcotfree as they did, but that they were corrupt at the core: as the Queene of *Nauarre* ſaith in the end of this narration. But I heard afterwards in *Italy*, that they acquit them vpon ſmall penance. For in times paſt they made conſcience (as we know) to lay hands vpon theſe holy men; nay they were glad to rid their hands of them, and to turne them ouer to their gardians, to be diſmiſſed *in pace*, or otherwiſe dealt with as they ſhould thinke good. And ſithence we are ſpeaking of *Italy*, I will here inſert the

*The French word ſignifies *murther*, and therefore I haue kept the propriety of the word: for otherwiſe it ſhould be called *man-ſlaughter* rather then *murther*.

the hiſtory of that lecher who played the knaue with one *Berengers* wife, an *Italian* Marqueſſe. This houſwife (neuer reſpecting the noble houſe whence ſhe was deſcended) played the harlot with one of her Chaplaines (though a very dandiprat, and exceedingly deformed.) But this companion eſcaped not ſo ſcotfree as his fellowes. For being bewrayed by the barking of a dogge, he was taken and ſtripped ſtarke naked, and had that part cut off wherewith he had offended. Which happened in the time of Pope *Steuen* the eight, about the yeare of our Lord 941. But to returne to *Franciſcans*: I haue not forgotten the hiſtory of the gray Frier (calling himſelfe Saint *Francis*) who played his part ſo well with a ſilly ſuperſtitious woman, that ſhe admitted him to her bed: but before he could bring his reſolution to execution, the curtaine was drawne, and the play ended otherwiſe then he expected, and by thoſe whom he neuer ſuſpected. For Saint *Peter* (as porter of Pararadiſe) and Saint *Thomas* (as one who would neuer haue beleeued ſuch a matter) came to ſeeke him euen to his beds ſide, and ſent him packing after another manner then he came thither. I haue not (I ſay) forgotten this ſtory, but reſerue it to his proper place.

2 Now theſe gallants not content to play the knaues in graine, and to exceed all the ruffians that euer entred the *Huleu* of *Paris* in obſcenitie of ſpeeches and filthy conuerſation, haue bin bold (and that in open pulpits) before the crucifixe and all the men and women Saints there preſent (keeping demure countenances in looking on and ſaying nothing) to vſe ſuch modeſt talke as were enough to make all the whores (at leaſt the curtizans of *Venice* and *Rome*) to bluſh for ſhame. Witneſſe a *Franciſcan* of *Tours*, who preaching vpon Eaſter tueſday in a village called *S. Martin le beau*, nigh the citie *Bleré* in *Touraine*, and recommending him ſelfe and his ſute vnto them, ſaid, Madames, I am bound to giue you thankes for your liberality to our poore couent. But ſhall I tell you? you haue not conſidered of all our neceſſities. And then he vſed ſuch a villanous ſpeech, that is, ſo beſeeming his cloiſter (according to the old ſaying, *A man is not to looke for grapes of thornes, or figs of thiſtles*) and ſo vnworthy all chaſt eares, that I will not ſtaine my paper therewith. And if perhaps I forget my ſelfe ſo much in other places as to blot paper with the like, I ſhall deſire the Reader not to take offence thereat, nor to gather thereupon that I take pleaſure in the recitall of ſuch hideous and horrible villanies; but to perſwade himſelfe that the onely deſire I haue to decipher out villaines by their villanies, and wicked men by their wickedneſſe (to the end that the knowledge of them may breed a bitter deteſtation of ſuch monſtrous abomination) hath moued me to imitate the *Lacedemonians*, who teaching their children ſobrietie and temperance, ſhewed them their ſlaues drunken, that ſeeing their beaſtly behauiour, they might in their youth grow to a lothing and deteſtation of their drunkenneſſe. Notwithſtanding if there be any curious head, deſirous to know what this rotten ſpeech was, which the Monke vttered, he ſhall find it (with ſundry others) in the narrations of the Queene of *Nauarre*, whoſe meaning (in publiſhing thoſe *Nouuelles*) was to let poſterity vnderſtand the notorious wickedneſſe of theſe falſe Friers, who were reputed not only honeſt men, but euen pety Saints. Now as the *Satyriſt* ſaith, *Nemo repente fuit turpiſſimus*: ſo it is certen that their looſe licencious life & diſſolute demeanour hath dayly increaſed & growne by degrees. But we haue ſeene it in the ruffe, eſpecially ſithence this raſcall rout is come to this paſſe, to deſire (as one writeth) that they might be permitted in their confeſſions to handle thoſe parts & members of the body, which had bin inſtruments in committing the ſinne which they confeſſed. And when a Biſhop told one of them (that had

had put vp this petition) what an abſurd and ſhamefull thing it would be for men and women to ſhew their priuities: he anſwered, that if it were accounted no diſhoneſty for confeſſors to contemplate at the ſame inſtant with the eyes of the mind (which are far more pure and precious then the eyes of the body) not onely the parts & members of the body which had committed filthineſſe, but the filthy fact it ſelfe diſcloſed and layed open vnto them in holy ſhrift; much leſſe ought it to be thought a diſhoneſt or vnſeemly thing to behold and view them with their bodily eyes. Further, he alleadged that the confeſſor reſembling the ſpirituall Phiſition, ought to feele his patient as well as the bodily Phiſition doth his. And theſe his Scoggin-like ſcoffes he burniſhed with blaſphemies, prophanely abuſing the words of our bleſſed Sauiour, *Go and ſhew thy ſelf to the Prieſt*: as though the Iewes had bin accuſtomed to ſtrip off their clothes, and ſhew themſelues naked to the Prieſt. But to returne to theſe iolly Preachers: what modeſt ſpeeches (think we) vſe they in priuat, whē they vſe ſuch obſcene ſcurrility in publik? When I ſay *in priuat*, I meane not onely their owne cloiſters, but the cloiſters of their moſt deare, louing and welbeloued ſiſters: for their māner was to build them neare together. Whereupon a merry companion tooke occaſion to ſay, *Here is the barne, and there are the threſhers*. Which puts me in mind of that which a ieaſter once ſaid to King *Henry* the ſecond: for when it was debated which way they might beſt furniſh the King with mony, he propounded two. The firſt was, that if the King would let him weare his crowne by courſe, he would furniſh him with two millions of gold. The ſecond, that he ſhould giue commaundement that all Monks beds ſhould be ſold, and the mony brought vnto him. Whereupon the King asking him where the Monks ſhould lie when their beds were ſold? with the Nunnes, quoth he. Whereupon the King replied; But thou conſidereſt not, that there are nothing ſo many Nunnes as Monks. To which he had this anſwer at his fingers ends; It is true, if it pleaſe your Highneſſe (ſaid he) but euery Nun can wel lodge half a dozen Monks at the leaſt.

3 But how comes it to paſſe (may ſome ſay) that theſe poore *Franciſcans* are more commonly flouted and played vpon then the other fry of Friers? Verily it is not for want of examples as well of other Monks as of ſimple ſir *Iohns*; but becauſe they beare the world in hand that they haue aſcended a note aboue Ela, and attained a greater degree of holineſſe then the reſt of this rable, therfore they are more narrowly looked into then the reſt. And when the beſt of them all (who boaſt themſelues to be moſt holy) are not worth a ruſh, it muſt needs follow that the reſt are bad enough. Neuertheleſſe, for his ſatisfaction who might haply make ſuch an obiection, I will alleadge ſome rare examples of ſimple Sir *Iohns*, that is, of ſuch as are not Monks, but ſingle ſoled Prieſts. Firſt then we are not to wonder that theſe gallants (eſpecially Curats and Vicars) ſhould go into euery mans houſe and take toll of their wiues, ſeeing all men almoſt (at leaſt the greateſt part) kept open houſe for them, and put them in truſt with their wiues, making account that they had to deale with their ſoules onely, and not with their bodies. In ſuch ſort that a ſimple ſot finding a Sir *Iohn* at worke with his wife, durſt hardly beleeue (for feare of committing a mortall ſinne) that he came thither for any bad intent. Which women knowing wel enough, were not to ſeeke for an excuſe when they chanced to be found at vnawares with their good Curate: as we haue formerly alleadged examples of their craft and ſubtilty in playing falſe with their husbands, when and as often as they were taken napping in the fact with one or other of their kind acquaintance. But let vs ſee what ſubtill ſleights Prieſts and Monkes had in their bud-

budgets,to paſſe their wicked purpoſes, when they met with any obſtacle or rub in their way. It is reported of two or three good fellowes (one of which was a kind Curate in a burrough-towne ſituate in the mountaines betweene *Daulphiné* and *Sauoy*) who counſelled the good wiues of their pariſh to faine themſelues to be poſſeſſed, that when their husbands went on pilgrimage for the diſpoſſeſſing of them, they might commit them to their cuſtody till their returne, that ſo they might not be niggards of their ſtoles,nor their other inſtruments which might do their wiues good. We reade alſo of ſundry others through whoſe counſell women haue fained themſelues ſicke of one diſeaſe or other, whereunto their ſexe is vſually ſubiect,that vnder colour of applying to them their relikes,they might apply vnto them ſome other thing. As a Minorite Frier in *Sicily* ſerued the yong wife of an old Phiſition,named *Agatha*. For ſhe hauing in her confeſſion layd open to this Monke ſome part of her mind, as namely that ſhe bare no great affection to her husband: and hauing giuen ſufficient intimation (at leaſt to one of ſo quicke a conceit,as without caſting of her water could ſoone perceiue where ſhe was pained) that ſhe longed for change of paſture, was perſwaded by him (before he had abſolued her) that the next day when her husband was gone to viſit his patients, ſhe ſhould faine her ſelfe ſicke of the mother (as indeed ſhe was ſomewhat ſubiect vnto it) and that ſhe ſhould call for the helpe of my Lord *S. Bernardiné*: which ſhe did. VVhereupon they intreated this Minorite to bring the miraculous relikes of *S. Bernardine*,and apply them to this poore patient. The Frier being glad that his plot ſtood in ſo good terms,foreſlowed not his buſineſſe,but coming ſtraight to her beds ſide,and finding more witneſſes there then he deſired, told them that he muſt begin with holy ſhrift, which was enough to make them all voyde the roome;ſo that there only remained his companion and the gentlewomans maid. And then was it time both for miſtris and maid to go about other matters then confeſſion. Now as they were hard at worke,the poore Phiſition came home (not giuing the pedlar of relikes ſo much time as to put on his breeches, but onely to leape out of bed) and finding theſe two confeſſors ſo neare his wife, beganne to ſcratch his head, not daring to ſpeake all that he thought. But it ſtrucke him to the heart (poore ſoule) when after their departure he found one of the Confeſſors breeches vnder the beds head, as he was tricking vp his wiues pillow. But as the morall was well handled, ſo the play was farre better acted. For his wife preſently preuenting him ſaid: Sweet husband,becauſe the relique of bleſſed *S. Bernardine* hath recouered me, I deſired the Confeſſor to leaue it with me,fearing a relapſe. The Frier being aduertiſed by the maid of the ſtarting hole which her miſtris had found,(to the end that the Cataſtrophe might be anſwerable to the Prologue) returned to fetch his breeches with ringing and chiming of bels, with croſſes and holy water, accompanied with all the fry of their fraternity, and namely with the Priour of the houſe: and hauing taken them out of a faire linnen cloth (in which the ſicke ſoule had wrapped them) he cauſed all the ſtanders by to kiſſe them, and firſt of all the ſilly noddy her husband: and hauing layd them vp in a ſhrine,departed thence with this precious and wonder-working Iewell. Others (as *Poggius*) report that the breeches of *S. Francis* couered the knauery of the breeches which the Minorite Frier had left behind him. To the ſame purpoſe *Boccace* writeth of an Abbateſſe in *Lombardy*, who riſing in haſt from a Prieſt (with whom ſhe had layen that night) to take one of her Nuns in bed with her Paramor: in ſtead of her vailes (which ſome call *the pſalter*) ſhe for haſte put on the Prieſts breches on her head; which the poore Nunne ſtraight perceiuing,as ſhe was to receiue her *bene-*

dicite

dicite (for the points of the breeches hung downe on either ſide,) Madame (ſaid ſhe) firſt tie your coife, and then I will be contented to heare whatſoeuer admonition you ſhall giue me: with that the Abbateſſe perceiued what it was, that ſhe had inconſiderately put vpon her head, and thereupon changed the copie of her countenance, and was ſtreight in another key. In this hiſtory there is one remarkable point, which I may not omit, wherein all agree which relate the ſame (although they vary ſomewhat in other circumſtances) viz. how this iolly Minorite vnder pretence of ſhriuing her, tooke occaſion to lie with her. This I ſay is the rather to be marked, becauſe it confirmeth the ſaying of that good old Preacher *Oliuer Maillard*, who complaineth that after theſe gallants haue heard womens confeſſions, and learned who they be that follow the occupation, they run after them. *Qui auditis confeſsiones mulierum, deinde curritis poſt eas.* Howbeit we haue more auncient and authenticall teſtimonies hereof. For *Poggius* a Florentine reporteth that there was an Eremite at *Padua* called *Anſimirius* (in the raigne of *Francis* the ſeuenth, Duke of that city) who being held to be a holy man, corrupted many women (thoſe eſpecially which were deſcended of noble houſes,) and all vnder colour of confeſſion. And he addeth a very pleaſant ieaſt, how that when this Eremite was detected, he was brought before the Duke, who hauing examined him, cauſed his ſecretary to know of him the names of all the womē which he had abuſed. Who after he had reckoned vp a great number, ſuch eſpecially as reſorted to the Dukes pallace, he ſayd, he had told all. But the Secretarie ſtill vrging him to confeſſe more, and to conceale neuer a one. The poore Eremite fetching a ſorrowfull ſigh, ſaid, *Why then (Sir) write downe your owne wife.* At which words the Secretary was ſo aſtoniſhed, that the pen fell out of his fingers. The Duke on the other ſide was almoſt reſolued into laughter. But to omit theſe examples: daily experience doth ſufficiently ſhew, that auricular confeſſion ſerued Prieſts and Monks in ſtead of nets to catch women withall. For my part I remember wel, I once heard a Prieſt at *Paris* vpbraided for lying with a woman in the Church preſently after he had ſhriuen her. I haue alſo heard of a Curate neare to *Vienne* in *Dauphiné*, who was taken (about twelue yeares ſince) playing the knaue behind the high Altar on good Friday, with a woman whom he had vnder *benedicite*, with whom he had often playd the like pranke. For puniſhment of which offence he was ſentenced by the Biſhop of the Dioceſſe not to ſing Maſſe for a certaine time. VVhich puts me in mind of a grieuous puniſhment which an Italian Biſhop inflicted vpon a Prieſt (about forty yeares ago) for his cruel handling of a poore tradeſman, in beating him moſt barbarouſly beyond all meane and meaſure, viz. that he ſhould not ſet foot in any Church for the ſpace of three moneths. VVhich ſentence the magiſtrate of the place perceiuing to be ouerpartially giuen in the behalf of the Prieſt, ſo encouraged the poore man vnderhand, and heartned him ſo on, that he was fully reſolued to be reuenged. Neither failed he of his purpoſe: for meeting with his Sir *Iohn* in a place where he was not able to make his part good, he beat him well and thriftily, reſtoring him his blowes with aduantage. For which fact being complained of to the magiſtrate, he commaunded him that he ſhould not ſet foot in any tauerne for three moneths after. VVhich ſentence of the magiſtrate when it came to the Biſhops eare, he was much offended. Howbeit the magiſtrate (who knew well what he had done) was not mute nor vnprouided of an anſwer, but replied in this ſort: Say, (I beſeech you my Lord) do you not thinke it a greater puniſhment for him which is wont neuer to lie out of the Tauerne, to be forbidden to go thither for the ſpace of three moneths, then for a Prieſt to be debarred

for three moneths from coming to Church, which he makes ſo litle account of, that he could be content for a ſmal matter neuer to come there al his life long? This ſtory I was the more willing to record, becauſe it doth ſo well exemplifie the light penance which the other Biſhop enioyned the wicked Prieſt, who was ſo impudent to play the fornicating Frier (I ſay not in the Church, but) hard by the high Altar; not vpon Shroue-tueſday, but vpon good Fryday, golden fryday, holy friday, when all men are weeping full ſore and bitterly for the poore god which is kept in priſon: wherein ſo much as to laugh, is accounted a venial ſinne: and which is more, in the ſight of all the he and ſhe Saints in the Church, who turning their faces aſide for ſhame, could notwithſtanding ſee them as well behind as before: To be ſhort, who committed ſuch a crime, for which he deſerued (to ſpeake according to their cannons) to die fiue hundred deaths, if it were poſſible. And notwithſtanding this ſo light and ſlight a puniſhment, the Legate of *Auinion* thought it ſo great and ſo grieuous, that he releaſed him thereof. So that M. Curate played the knaue againe with the ſame woman, and in the ſame place more freely then euer before, in ſpight of all that ſpake againſt it; neither did he ſurceaſe from ſinging his ordinary Maſſes, which were found as ſauory and toothſome, yea as eaſie to be digeſted by thoſe which greedily feed vpõ ſuch froth, as the Maſſes of the maidenlieſt Prieſt of them all. Now who ſo liſt to make diligent inquiry into all the knaueries committed by theſe Church-men, ſhall find them almoſt infinite. But their puniſhments ſo exceeding rare, and (for the moſt part) ſo ſlight and ſlender, that it was, in a maner, nothing but meere mockery. Whereof to omit other teſtimonies, we haue a notable preſident in the *Franciſcans* of *Orleans*, after that horrible and execrable impoſture of theirs, which was ſince notoriouſly known to al the world.

4 But leauing this diſcourſe, let vs returne to the whoredomes of theſe *bon companions*: and to the end it may appeare that they thought ſcorne to be inferior to their Prelates in that occupation, let vs heare an inceſt in the higheſt degree, cõmitted by a Prieſt, as it is authentically recorded in the late Queene of *Nauarres* narrations, yet more briefly then it is there ſet downe. In a village neare *Coignac*, called *Cherues*, a maid (that is, one that was a maid by her owne aſſertion and in common opinion) ſiſter to the Curate of the pariſh, was found to be with child. And becauſe ſhe led a very holy life (in outward appearance) ſhe made the common people eaſily beleeue that ſhe was great with child by the holy Ghoſt, and that ſhe was another virgin *Mary*. This rumor blazed abroad, came to the eares of *Charles* Earle of *Angouleſme* (father to King *Francis* the firſt) who ſent certaine of his ſeruants thither to make diligent inquiry thereof, becauſe he doubted all went not well, but that there was ſome falſe packing amongſt them. In whoſe preſence the wench (being about 13. yeares of age) hauing bin before adiured by the Curate (her brother) vpon her ſaluation to reueale the truth, and then the ſecond time ſworne, anſwered, *I take the body of our Lord here preſent vpon my ſaluation, before you my maſters, and you my brother, that neuer man touched me more then you.* And hauing ſo ſaid, ſhe receiued the conſecrated hoſt. They hearing her take this ſolemne oath, returned back againe and informed the Earle how the caſe ſtood: who hearing their report, thought vpon that which they neuer dreamed of, viz. that it was not without cauſe that ſhe vſed that forme and manner of oath; *that neuer man touched her more then her brother*, and tooke it for certaine that it would be found that her brother had gotten her with child. Whereupon he ſent them back again, commaunding them to impriſon the Curate: which they had no ſooner done, but he confeſſed the fact. So that both of them were burned certaine dayes after

ſhe was deliuered. VVe reade alſo of one *Thomas* Abbot of *Abingdon*, who (not contented to keepe three paramours) had two children by his owne ſiſter.

5 But to eaſe my ſelf of further labor, in collecting out of ſundry authors that which might ſerue my purpoſe: I will for this preſent content my ſelf with a ſhort treatiſe in French (wherein this ſtory is ſet downe) taken out of an Engliſh booke, containing an inuentory (or catalogue) of the villanies diſcouered in the viſitatiõ of Monaſteries, Couents, Collegiate Churches, and other religious houſes in *England*, by the cõmandement of king *Henry* the eight: where (to let paſſe their other knaueries) the whoredoms, adulteries, inceſts and ſodomies of Prieſts and Monks of thoſe houſes are ſet forth, with their names and ſirnames, as it here followeth. In the Monaſtery of *Belle* or *Battel* in the Dioces of *Chicheſter*, theſe Sodomites were found at the firſt viſitation, *Iohn Abbot*, *Richard Salchurſt*, *Thomas Cuthbert*, *William March*, *Iohn Haſting*, *Gregory Champion*, *Clement Weſtfield*, *Iohn Croſſe*, *Thomas Crambrooke*, *Thomas Bayll*, *Iohn Hamfield*, *Iohn Iherom*, *Clement Grigge*, *Richard Touey*, and *Iohn Auſtine*. Other Sodomites in the Church of *Canterbury* among the Monkes of Saint *Benet* are theſe, *Richard Godmerſhan*, *William Litchfield*, *Chriſtopher Iames*, *Iohn Goldingſton*, *Nicholas Clement*, *William Cawſton*, *Iohn Ambroſe*, *Thomas Farleg*, and *Thomas Morton*. Other Sodomites in the Cathedrall Church of *Chicheſter*, *Iohn Champion* and *Roger Barham*. Item, in the Monaſtery of Saint *Auguſtine*, *Thomas Barham* ſodomite. The catalogue of whoremaſters and adulterers is too long, and therefore I will ſpeake onely of their ſtouteſt champions, that is, of thoſe who kept many whores: ſome of which, like towne-buls, not contenting themſelues with a round halfe dozen, had nine, others eleuen, (in remembrance of the eleuen thouſand virgins) others thirteene, and ſome twenty. But becauſe I will not depriue them of the honour giuen to their fellowes, theſe are their names. In the Church of *Canterbury* among the Monkes of S. *Benet*, *Chriſtopher Iamys* played the whoremonger onely with three maried women. *William Abbot* of *Briſtow* had but foure whores, whereof one was maried. In Windſor Caſtle *Nicholas Whyden* prieſt, had but foure. In the ſame place *George Whitethorne* had fiue, *Nicholas Spoter* fiue, *Robert Hunne* fiue, *Robert Danyſon* ſixe, *Richard* Priour of *Maydenbeadley* fiue. In the Monaſtery of *Shulbred* in the Dioceſſe of *Chicheſter*, *George Walden* Priour had ſeuen, *Iohn Standney* ſeuen, *Nicholas Duke* fiue. In the Monaſtery of *Bathe*, *Richard Lincombe* had ſeuen, whereof three were maried: he was a Sodomite beſides. In the Cathedrall Church of *Chicheſter*, *Iohn Hill* had but thirteene. This is much (may ſome ſay:) but what is it to *Iohn White* Priour of *Bermondſey*, who had twenty? It is commonly thought that there were aboue 400. Couents of ſundry ſorts of Monkes and Nunnes in *England* (beſides thoſe that belonged to the begging Friers, which were nigh two hundred.) Now let the Reader calculate, how many baſtards there were then in *England*, I meane Monks baſtards begottẽ of ſtrumpets? And if there had bin a viſitation of irreligious houſes throughout *France*, *Italy* and *Spaine* at the ſame time, let the Reader iudge what ſweet doings would haue bin found. *At the ſame time* I ſay, becauſe their dealing in the darke was not then ſo plainly diſcouered and layd open, as it hath bin of late time: and therefore they had farre better meanes to defray ſuch charges, and to bleare the eyes of the world, then euer they had ſince. Hitherto I haue ſaid nothing of *Germany*: for albeit it be of greater extent then any of the former, yet it is thought to haue bin more barren of ſuch baſtard ſlips (I meane theſe Friers brats) and leſſe peſtered with ſuch vermine. Howbeit we need not doubt but that they alſo haue followed the game as well as their fellowes. At leaſt this we reade in the

arraignement of the *Iacobins* of *Berne*, that they were found feasting and making merry in the Couent among fine dames, not in the habit of Monks, but of gentlemen.

6 Further, there go sundry other reports of *Franciscans* and *Iacobins*, who haue bin taken leading their strumpets about with them attired like nouices. And verily it was a politick course of theirs, to permit their displing Friers to leade nouices about in this sort: for vnder that pretext they had alwayes a Ganimede or a whore by their side. Howbeit I perswade my selfe that since a *Franciscans* nouice was deliuered of a child in a ferry boate, as they crossed ouer the riuer *Garumna*, (a fact almost as strange as the deliuery of Pope *Ioane*) they haue bin a litle more wary in obseruing the old rule, *Si non castè, tamen cautè, If not chastly, yet charily.*

7 Now it is not of late yeares onely (in this age, or in that wherein *Menot* liued) that these stoned Priests haue manifested by their practises, how the poore people were abused, in beleeuing that there was as great difference between them and Seculars in regard of fleshly concupiscence, as betweene cocks and capons. For in a booke written against the *Carmelites*, about the yeare 1270. (called *The firy dart*) this (to omit other particulars) was layd to their charge. The principall cause of all your gadding to and fro, in towne and country, is not to visit the fatherlesse, but damsels; not widowes which are in griefe and anguish of spirit, but yong wanton wenches and Beguines, Nunnes, and naughty packs. He that thus reproued and admonished them, being the generall of their order, who since that time resigned vp his place, and forsooke his cowle also, as some affirme. *Guil. de sancto Amore*, who liued about the yeare 1256. saith no lesse; The begging Friers (saith he) leade *Beguines* about the country with them, which way soeuer they go: groũding their practise vpon the place of S. *Paul, Haue we not power to leade about a sister, a wife.* See here (gentle Reader) what these silly soules said in those dayes. But what would they haue said (may we thinke) if they had heard of such a fry of fornicating Fryers, as hath bin mentioned? Moreouer, to the end they might more finely flout both God and men, they haue made no bones, (that I may adde one thing more touching their *Beguines* whom they caried about with them) to forge and frame a religion, according to which their Monks and Nuns (after they had made some proofe of their continency) lay wallowing together like swine in the filth of their fornication: in the meane time bearing the world in hand, that though they companied together in this sort, yet that they were no more tempted with carnall concupiscence then two logs of wood lying one by the other.

8 And thus much of the pranks playd by these Frier-dockers. Now in winding vp of this Chapter I will resolue this one question, Why Monks and Fryers are called *Beaux-peres, Ghostly fathers.* One considering their doings in the darke, and insisting vpon the word *peres*, that is, *fathers*, made these verses in imitation of a Latin Distich:

Or ça Iacobins, Cordeliers,
Augustins, Carmes, bordeliers,
D'où vient qu'on vous nomme Beaux-peres?
C'est qu'à l'ombre du Crucifix,
Souuent faisons filles ou filz,
En accointant des belles meres.

That is,

Ye Iacobins, Carmelites, Cordeliers,
Augustines, and all ye fornicating Friers,

How came ye by the ghoſtly fathers names?
For vnder the Crucifixe and high Aulters,
We wont to get vs ſonnes and daughters,
In kind acquaintance with our ghoſtly dames.

But to leaue ieaſting (for the author of this *Hexaſtich* was merrily diſpoſed, albeit he ſlaundered them (as we know) but with a matter of truth:) I am of opinion that *Beaux-peres* is all one as if a man ſhould ſay *Beaux-vieillards*, *Faire old men*; which I do the rather thinke, becauſe Καλοίεω or Καλοήεω (a word of the vulgar Greek) ſeemeth to be corrupted of Καλὸς, that is *faire*, and γηεων, that is *an old man*, which Epithete argues that they haue alwayes liued at their eaſe. For we call him a faire old man, who maugre his gray beard, is yet freſh and flouriſhing, the faire lineaments of whoſe face are not wrinkled with labour & care. And verily Monks, eſpecially mendicants (thoſe at *Venice* aboue the reſt) are the faireſt old men in all *Italy*: though there they be onely called *peres*, *fathers*, and not *Beaux-peres*. And it would (no doubt) be as goodly a ſight to ſee Monks in *France*, if they would let their beards grow as *Italians* do. Howbeit that which hath bin ſpoken, is not that any man ſhould enuy them.

CHAP. XXII.

Of the gluttony and drunkenneſſe of the Popiſh Cleargie.

IT is an old ſaying, *Apres la panſe, vient la danſe*, that is, *After feaſting followes dancing*: and therfore it had bin more conuenient (as it may ſeeme) firſt to haue ſpoken of gourmandizing and drunkenneſſe (as ringleaders to all wantonnes) according to my former diſcourſe grounded vpon ſundry ancient prouerbs. Howbeit I haue firſt ſpoken of lechery, relying vpon the authority of *Iuuenal*, who ſaith that whoredome is of all other vices the moſt ancient, though it be ſpoken more merrily then truly. Firſt then to ſpeake of the qualitie of meates before the quantitie, (that is, of lickoriſhneſſe before gluttony) we need to go no further then to *Theologicall wine* and *chapter bread*. For when we would expreſſe in one word, the choiſeſt wine were euen for a King, we muſt haue recourſe to *Theologicall wine*. Likewiſe if the queſtion be touching the fineſt and daintieſt bread, like vnto that which was in the citie of *Ereſus*, for which *Mercury* thought his paines well beſtowed to come downe from heauen to make prouiſion for the gods (if we may beleeue the Poet *Archeſtratus*;) when all is done we muſt come to *Chapter bread*, I meane *the right chapter bread*, whence that which bakers ſell at *Paris* hath borrowed the name but not the goodneſſe, ſaue in ſome ſmall meaſure. Wel then, this is a good beginning; for the feaſt cannot be bad where there is good bread and good wine. Concerning meates, certen it is, that when we ſay, *Such a one fares like a Commiſſioner for fleſh and fiſh*, we ought rather to ſay, *He fares like a Churchman*. For, for whom are great Pikes bought at ſix French crownes a peece, but for the daintie mouth of our holy mother the Church? For whom (thinke we) did rippiers firſt trot vp and downe the country, but for our holy mother? Howbeit, they do not (I muſt needs confeſſe) eate fiſh and fleſh both at one meale, (for Phiſitions counſell them the contrary) but they commonly ſit ſo long at meate, till they be ſo crammed with fleſh, that they are ready to burſt; much like to *Dutch-men*, who when they keepe

their *grand gaudeamus*, make conſcience to drink a drop of wine, till they be drunk with beere. Neuertheleſſe there are many now adayes who keepe their ſtomackes for fiſh till Lent. Howſoeuer, it is not without cauſe that we vſually ſay *Theologicall wine* and *Abbots cheare*, as we may perceiue by the deſcription not of a dinner or ſupper, but onely of a breakfaſt; and that not of an Abbot, but of a Priour, in theſe verſes:

Vn gros Prieur ſon petit fils baiſoit,
Et mignardoit au matin en ſa couche:
Tandis roſtir ſa perdris on faiſoit.
Se leue, crache, eſmeutit, & ſe mouche.
La perdris vire: au ſel de broque en bouche
La deuora: bien ſauoit la ſcience.
Puis quand il eut pris ſur ſa conſcience
Broc de vin blanc, du meilleur qu'on eſliſe,
Mon Dieu (dit il) donne moy patience:
Qu'on a de maux pour ſeruir ſaincte Egliſe?

That is,

A foggie Priour kiſt his pretty ſon,
And early danc't him in his downey bed.
Meane while his cooke makes due prouiſion,
Of a plumpe Partridge for the purpoſe fed.
He riſeth, ſpits, and ſneezeth, blowes his noſe:
The ſmoking Partridge downe his gullet goes,
Hot from the ſpit.
Then can he lay on his large conſcience,
Quarts of beſt wine that euer grape did make.
O God (ſays he) but grant me patience,
What toile we taken for the Churches ſake?

What ſhall we ſay then to the dinners and ſuppers of thoſe Prelates that haue a dozen croſier ſtaues and as many myters attending on them, if a paltry Priour haue a Partridge to his breakfaſt? But marke how pitifully he complaineth of the hard ſeruice he endureth vnder his holy mother the Church? True it is, that another of the ſame coate made the like complaint, becauſe they would needs haue him eate partridges, woodcocks, and feaſants without orenges. But you are to know (Sir) that this was a mytered Biſhop, whereas the other was but a poore Priour. But to returne to our prouerbs, *Theologicall wine* and *Abbots cheere* or *prelats fare*. Doubtleſſe, without them we ſhould neuer haue vnderſtood this excellent place in *Horace*.

Nunc eſt bibendum, nunc pede libero
Pulſanda tellus: nunc ſaliaribus
Ornare puluinar deorum
Tempus erat dapibus, ſodales.

Nor yet this in the ſame Poet:

Abſumet hæres Cæcuba *dignior,*
Seruata centum clauibus: & mero
Tinget pauimentum ſuperbo
Pontificum potiore cœnis.

And that we ſtand in need of theſe prouerbes to giue vs the true meaning of theſe verſes, heare what the *Gloſſe* ſaith vpon the latter place word for word, *Mero dicit*

cit potiore (id eſt, meliore) cœnis Pontificum, id eſt, quàm quo Pontifices in cœnis ſuis quæ ſemper ſumptuoſiſſimæ fuerant (vnde nunc Theologicum dicunt vinum) vſi ſunt. Thus we ſee how greatly commentors vpon Poets are beholding to Diuines and Prelates. As for *Theologicall wine*, I am not ignorant that it is greatly controuerted whether it ſhould be called *Vinum Theologale*, or *vinum Theologalis, per appoſitionē*: for the common report is, that when they haue drunke deepe, they agree no better then cats and dogs. But I will leaue the deciding hereof to the iudiciall Reader: for I am not very certen whether it be true that they go to fiſts when they are well tipled, or not. Notwithſtanding I remember that when the *Sorboniſts* kept their conuenticle on a time with the *Bernardines*, and that before they had drunke (at leaſtwiſe as they proteſted, and indeed it was very early in the morning) after they had willed me, my Atturney and Proctor to auoid the roome, for that they were to conſult what anſwer to make to a letter which my deceaſed father had obtained of King *Henry* (wherein he had enioyned them ſomething which did not pleaſe them very wel): we ſaw them almoſt ready to go together by the eares, being wearied and hoarſe againe with chiding and chafing. Which fact of theirs I durſt not haue bin ſo bold as to haue related, had I not had two ſufficient witneſſes thereof, much more offended therewith then my ſelfe, who before their comming had ſome inckling of their ciuilitie. And verily if they had plucked one another by the beard, it ſhould not haue bin the firſt time; for they had done no more then the Biſhop of *Caua* & the Biſhop of *Greguetto* did once in a Councel. Moreouer, theſe two prouerbs call another to mind, viz. *the face of an Abbot*, which being an auncient by-word, perſwadeth me that Abbots in old time had firy faces. Touching the Cardinall of the bottels (or flagons) he may well thinke that I did him great wrong if I ſhould here forget him: howbeit I will not make a cuſtome of it, becauſe it would make me remember the iniury and diſgrace which the *Italians* commonly offer vs, in calling vs *toſſe-pots*. Now if theſe iolly Prelates ſhall ſay, that when they make good cheare, their table talke is nothing but good and honeſt; *Oliuer Maillard* will tel them they lie in their throates, and that they talke of nothing but of whoredome and lechery: for theſe are his words, *Vadatis ad menſam Prælatorum vel Dominorum magnatum, ſemper loquuntur de luxuria, vel aliquibus detrahunt, & ille qui viliùs loquitur, dicitur melior.*

2 But here we are to anſwer an obiectiō which might haply be made againſt that which hath bin ſaid: for ſome may ſay that it is not vnlike but that Chānons, Priours, Abbots, and other the Popes groſſe gorbellies ſhould make good cheare; and that they might well be accounted ſtark fooles if they did not thus pleaſantly paſſe away the time, ſeeing that all the trauail they take, and ſuite which they make for the obtaining of benefices and Eccleſiaſticall promotions, is for no other end. As we reade of one who before he was Pope, was the moſt crouching ſubmiſſe Cardinall that euer was lodged in an ouen: for his manner was to eate vpon a net, as it were in way of deuout humility; but after he had obtained the Popedome he commaunded them to take away the net, ſaying, he had caught that which he fiſhed for. But as for ſuch a lurry and rable of poore farthing Friers, who haue neither rent nor reuenue, nor a foote of land to liue vpon, who are therefore called pedlars of relikes, becauſe they liue onely vpon the almes of well diſpoſed perſons and granmercies: and thoſe who are called *Mendicants*, that is, begging Fryers, what probability is there they ſhould haue wherewith to make good cheare? The obiection (me thinks) is eaſily anſwered, if we call to mind the common ſaying, *There is no life to the beggars when they haue layd all their cantels together.* But how-

ſoeuer the myſtery of that ſecret ſtād, it is not without cauſe that we ſay, *he is a frier*, as who ſhould ſay, he is a good fellow and a *bon companion*, who mindeth nothing but merrily to paſſe away the time. Neither is it without cauſe that we ſay, *He is as fat as a Monke*, of which I haue already ſpoken. Howbeit, we vſe (I confeſſe) this word *AS* in our prouerbs, as when we ſay, *As fat as a hog*, or *As fat as a pig*. And that there is indeed ſome correſpondence, analogie or hidden ſympathy between ſwine and Friers, (taking Friers *in puris naturalibus*) their good S. *Anthony* hath well declared, who being a ſwineheard in his life time, would needs at his death take vpon him the charge of a heard of Friers: (though they who runne vp and downe the country, crying, Haue you any thing to beſtow vpon my Lord S. *Anthonies* ſwine, make him a very ſwineheard indeed: and as his Legend ſaith he was in his dayes an *Archimandrite* or gouernor of Monks:) witneſſe the Epigramme enſuing:

Diceris Antoni porcos pauiſſe ſubulcus,
Viuus: adhuc Monachos lumine caſſus alis.
Par ſtupor ingenij eſt, ventriſq́, abdomen vtriſq́:
Sorde pari gaudent, ingluuieq́, pari.
Nec minùs hoc brutum genus eſt, mutúmve ſuillo,
Nec minùs inſipidum, nec minus illepidum.
Cætera conueniunt, ſed non leuis error in vno eſt,
Debuerat Monachis glans cibus eſſe tuis.

Which one hath thus turned,

Once fedſt thou, Anthony, *an heard of ſwine,*
And now an heard of Monkes thou feedeſt ſtill;
For wit, and gut, alike both charges bin:
Both louen filth alike: both like to fill
Their greedy paunch alike. Nor was that kind
More beaſtly, ſottiſh, ſwiniſh, then this laſt.
All elſe agrees: one fault I onely find,
Thou feedeſt not thy Monkes with oken maſt.

Another *Scot* alſo made a Latin Epigram, wherein he makes ſome doubt whether the ſwineheard and gardian of Friers be the ſame S. *Anthony* or not: but in the end he reſolues the caſe thus:

Credibile eſt Circen mutaſſe potentibus herbis,
In Monachoſq́, ſues, inq́, ſues Monachos.

That is,

T'is like that Circe *by her ſpels deuine,*
Hath turned ſwine to Monkes, and Monkes to ſwine.

But to ſearch no further for moe teſtimonies, let vs content our ſelues with one of their owne, compriſed in theſe goodly verſes,

Sanctus Dominicus ſit nobis ſemper amicus,
Cui canimus noſtro iugiter præconia roſtro,
De cordis venis, ſiccatis antè lagenis.
Ergo tuas laudes ſi tu nos pangere gaudes,
Tempore paſchali, fac ne potu puteali
Conueniat vti: quod ſi fit, vndique muti
Semper erunt fratres qui non curant niſi ventres.

See here (gentle Reader) the teſtimonies which themſelues giue of their Sardanaple-like ſobrietie. For doubtleſſe it cannot be but that theſe verſes were made ei-

either by a Frier ſpeaking in ſober ſadneſſe without hypocriſie, or by one into whoſe body ſome Friers ſoule entred, cauſing him to ſpeake ſo Frier like. At leaſt-wiſe this teſtimonie agreeth with it excellent well:

O Monachi, veſtri ſtomachi ſunt amphora Bacchi:
Vos eſtis (Deus eſt teſtis) teterrima peſtis.

3 As for thoſe ſilly ſoules the ſingleſoled prieſts which profeſſe not ſo auſtere and ſtrict a life, being onely Maſſe-mongers by their occupation, they haue great reaſon (queſtionleſſe) to drinke of none but of the beſt. And therfore I hold a certaine Sir *Iohn* (a gentlemans chaplaine) excuſed, who deſiring the Butler to giue him of the beſt wine, but being ſerued with the worſt, tooke this caſt of his office ſo to heart (thinking it ſo great a diſparagement and ſo hainous an indignitie) that when he perceiued him on a time at Maſſe, he grew into ſuch a mad mood that he loſt his voice, he gentleman on the other ſide being in great haſt, and deſiring only a hunting Maſſe (becauſe his horſes ſtood readie for him at the Church gate) fell into a pelting chafe by reaſon of ſo long a pauſe, ſeeing Sir *Iohn* protracted that which he deſired might haue bin abridged. But in the end he was glad to ſend his page to aske him what flie had ſo ſodainly ſtung him. Sir *Iohn* anſwered that there was one in the company that was excommunicate, which hindred his proceeding: and hauing told the lacky (ſent vnto him the ſecond time to know the party) that it was his butler, he gentleman was eaſily perſwaded to ſend him away: which done, he went on roundly with his Maſſe. Whereupon the poore Butler had his abſolution, yet vpon condition that he ſhould not faile to giue Sir *Iohn* of the ſame wine that his maſter and miſtris dranke of. Now the reaſons for which I ſay they will be ſure to drinke of none but of the beſt, are theſe. Firſt, becauſe it preuents crudities, which might make them ſlauer or ſniuell whileſt they are deepe in their deuotion. Secondly, for that deuotion is more ardent in a hot ſtomacke then in a cold. Thirdly, becauſe they are about to ſing: for this they take from the Poets (called in Greek ἀοιδοὶ, which properly ſignifieth *chanters* or *ſingers*) and therein they follow their opinion, which hath bin ſuch in all ages, that a man cannot ſing worth a button, except he haue firſt drunk deepe and that of the beſt. But ſome may haply ſay, that by this meanes they are in danger to be drunk. And what though they drink till they be drunk, ſo they do it for a good intent? For if it be no hurt to ſay, *hoc eſt naſum meum*, in ſtead of *hoc eſt corpus meum*, ſo it be done *cum intentione conſecrandi*: And if it be no hurt to caſt a child into a well, ſo it be done *cum intentione baptizandi*, as ſome Gloſſes affirme; what great matter is it if they drink themſelues drunke *cum intentione miſſificandi*? And therefore they had reaſon to beare with a poore Curate neare to *Fere* in *Tartenois*, who intending pleaſantly to ſing his Maſſe, and to ſacrifice his breaden god the next morning, had ſo merrily ſacrificed to God *Bacchus* the euening before, that whereas he ſhould haue baptized a child, he adminiſtred extreame vnction. In like manner he is to be excuſed, who hauing taken his preparatiues ouer euening, when all men cry (as the manner is) *The King drinketh*; chanting his Maſſe the next morning, fell aſleepe in his *memento*: and when he awoke, added with a loud voice, *The King drinketh*. Howbeit the Prieſt of S. *Mary* in *Paris*, who falling aſleepe in his *memento*, had his challice and plattin ſtolne by one which holpe him to ſay Maſſe; and awaking ranne into the ſtreet, crying *a theefe, a theefe*, was laughed at, as a fond foole, not without cauſe: for he ſhould firſt haue agreed with him, whoſe helpe he deſired in mumbling ouer his Maſſe. But it is to be noted, that he fell aſleepe (as the reſt did) through the great deuoire he had to prepare himſelfe to ſing well.

4 And

4 And ſith I haue proceeded thus farre in ſpeaking of the iolly *gaudeamus* of theſe Church-men: I will adde one word more in the behalfe of theſe poore fiue-farthing ſacrificing Maſſemonging prieſts, not for any great good will I beare them, but for pity and compaſſion which I take vpon them, viz. that if they knew how to plead their owne cauſe, they might ſhew that they haue great wrong done them, in that they are cut ſo ſhort of their allowance, and haue ſuch ſmall pittances, in compariſon of Priours, Abbots, and the reſt of that rabble. For if the ſacrifice which they dayly offer, be like vnto that which the Prieſts (called *Salij*) inſtituted by *Numa Pompilius* celebrated, (as the author of the booke intituled *A briefe collection of ſacred ſignes, ſacrifices and ſacraments*, both learnedly & ſoundly proueth) what reaſon is there that they who performe the office of the *Salij*, ſhould not haue *Saliares dapes*, but ſhould leaue them to thoſe which performe the dutie but once in the yeare? But I will leaue them to pleade their owne cauſe.

CHAP. XXIII.

Of theſts and robberis committed by the Popiſh Cleargie.

IF I ſhould diue deepe into this argument, I ſhould but plunge my ſelfe into a bottomleſſe gulfe. For if it haue bin an old and auncient ſaying, *The Church ſpoileth both quicke and dead*: and if the deuices of pilling and polling haue euer ſince increaſed, what ſtore (may we thinke) muſt there needs be at this day? Now concerning great and notorious theeues, who are ſo farre from hiding their heads, that they glory and take a pride in robbing and ſpoiling, and expoſing their robberies to the view of the world, my purpoſe is not to intreat at this preſent, but onely of Prieſts and Monks, who being as poore as *Irus*, notwithſtanding fare like *Lucullus*. For if the *Ægyptians* and *Solon* alſo ſince their time (as *Herodotus* telleth vs) hauing enacted a law, that euery man ſhould ſhew what trade he followed, and what meanes he had to liue, ſhould alleadge no other reaſon but this, that he which ſpent freely, hauing neither rents nor reuenues, nor any meanes to earne a penny, nor any to maintaine him, muſt of neceſſity be a theefe; what would our *Mendicants* (trow we) ſay, if they ſhould be thus examined? For if they haue not a foote of land, as they profeſſe they haue not, (for otherwiſe they ſhould do ill to beg) and if they know not how to get their liuing; whereon then do they liue? nay, not onely liue, but fare ſo like Epicures? If they ſhall anſwer, that they liue vpon the almes of well diſpoſed people; that is cleane cõtrary to the cõplaint which they cõmonly make, that mens charity towards them is not only cooled, but euen as cold as ice. If they ſhall ſay, that they liue vpon borrowing, who wil beleeue them? For all men know, that to lend to thoſe who haue nothing to pay, is all one with giuing, according to the common ſaying, *Where there is nothing to be had, the King loſeth his right.* Herein therfore I appeale to their owne conſciences, what meanes they haue had now of late time (ſince they began to complaine of the want of charitie) to make their kitchins hot. But becauſe I ſhould ſtay too long, if I ſhould heare their confeſſion in that particular, I will vndertake the matter, and anſwer for them my ſelf, or rather rehearſe ſome of their ſubtill deuices, which ſhall ſerue in ſtead of an anſwer. Who knoweth not then, that they haue holden the world in ſuch ſeruitude,

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as that they haue violently taken not onely from the rich, but also from the poore, either all or the greateſt part of that which their children ſhould haue inherited? Or who can be ignorant that the reaſon of the tragedy acted by the ſpirit of *Orleans*, was, for that theſe rauens ſaw they had loſt the prey which they thought they had ſeazed vpon? And doubtleſſe it was a great good hap the matter ſhould be ſo well handled, that it could be got out of their clouches. For when they came to ſhriue ſilly ſoules that lay at the point of death, their manner was to put them in no other hope of being ſaued, but by making S. *Francis*, S. *Dominick*, or ſome other Saint (patron of the Order that the Confeſſor was of) their heires. Nay, they were ſo cunning in bewitching the conſciences of thoſe whom they had vnder *benedicite*, that they did not onely make them giue the moitie or two thirds of their goods, which their wiues and children ſhould haue enioyed; but (in caſe their children would not become Friers of the order of S. *Francis*, S. *Dominick*, or ſome ſuch ſweet Saint) theſe iolly Saints knew what they would haue. So that if children after the deceaſe of their parents, refuſed to become Monkes, theſe holy Saints would take vpon them to be their heires, defeating them of all. Witneſſe mens wils and teſtaments which are to be ſeene at this day. But this is a far fouler matter, in that they made ſuch haſt many times, that they wold not tarry for them whom they held thus inſnared, vntil they were neare their end, but by ſubtil meanes made them vndreſſe themſelues before they went to bed.

2 For what greater or more cruell theft and robbery, nay what more cruell rapine and rauening can be imagined, then that which they call the *Croyſado*? Did euer theeues, which ſet their daggers to the throates of paſſengers to make them deliuer their purſes, vſe ſuch robbery as the ſuppoſts of the *Croyſado*? For doubtleſſe poore men who haue neuer a croſſe in the world to bleſſe themſelues withall, are in no danger of theeues, according to that of the Poet, *Cantabit vacuus coram latrone viator*: whereas a poore man, who is made to beleeue that if he giue ſuch or ſuch a ſumme of mony, himſelfe, his father, mother and children ſhall be ſaued; and in caſe he giue nothing, all ſhall be damned, is in farre worſe caſe then if he fel among theeues? For if he haue no mony to giue, rather then faile he will pawne himſelfe to the *Sarracens*. And moſt certaine it is, that many poore people haue not onely pawned, but euen ſold their ſoules outright to the diuell, in getting mony by vnlawfull meanes, whereas they were in good hope by this meanes to deliuer themſelues out of his pawes. And as true likewiſe is it, that they haue long ſince proclaimed to the world, that they had power and authoritie to ſell euen heauen it ſelfe: (witneſſe the Latin verſes in S. *Steuens* Church in *Bourges*, written vpon a pillar in tables of ſtone, beginning thus, *Hic des deuotè: cæleſtibus aſſocio te.*) Howbeit they inforced none to giue mony for it, as they did in the time of the *Croyſado*. For confirmation and authorizing whereof, theſe pelting Preachers alleadged many tickling texts to this purpoſe, not taken out of the Bible, but out of certaine hypocriticall Friers: interlacing therewith ſuch fond fooleries, that it is almoſt impoſſible poſterity ſhold beleeue thē. One amongſt the reſt is reported of a ghoſtly father, who preaching at *Burdeaux*, auouched that when any mony was giuen for the dead, their ſoules in purgatory hearing the ſound of the mony falling into the baſon or box, crying, *ting*, *ting*, began to laugh out heartily, and ſay, ha, ha, ha; hi, hi, hi.

3 Beſides, they haue many ſubtill conueyances equipollent to robberies, yea ſome worſe then robberies: albeit they ceaſe not to commit other qualified thefts. For inſtance wherof, one at *Caſal* (about ten yeares ago) finding a purſe with three hun-

hundred French crowns in it, reuealed it in his confeſſion to a Frier; who told him that in conſcience he ought not to keepe it, but giue it to a third perſon, till ſuch time as the owner ſhould enquire after it. But the falſe Frier handled the matter ſo cunningly, that in the end himſelfe was the third man. Not long after came the owner of the purſe, repairing to him that found it; who ſent him to the Frier who had the keeping of it. But he who had before deſired onely to be the keeper, would now needs be the owner, and ſo was, (for all that the deceaſed *Monſieur Briſſac* could do, being then the Kings Lieutenant of *Piemont*) ſeeing there was none to depoſe or witneſſe againſt him, but he that gaue it him. And what ſhould we call that tricke of conueyance which a Frier-docker (one of thoſe which asked if they had any thing to giue to Saint *Anthonies* pigs) played with a butchers wife of *Calabria*, when for two acornes which he gaue to two of her ſwine, he caried away a whole peece of linnen cloth? But I will reſerue this narration to another place, where I intend to ſpeake of counterfeit miracles; contenting my ſelfe for this preſent with one other theft, yet ſuch a one as cannot eaſily be ſampled: ſo that if we were to compare Eccleſiaſticall theeues (if I may ſo ſpeake) with ſecular, the Eccleſiaſticall for this alone would beare away the bell. For though in old time there was great talke of ſuch as went to robbe dead mens tombes (called in Greeke τυμβωρύχοι, as a man would ſay, tombe-diggers;) yet of late time they (at leaſtwiſe the ſeculars) haue bin content to rob the liuing onely. But the Monkes of the Abbey of *Bourgmoyen* at *Bloys* haue giuen euident proofe, that they would not yeeld an inch to their auncеſtors herein, when they digged vp a womans corps interred in their church, to rob the coffin of the lead wherein it was wrapped. Lo here how theſe falſe Friers verifie the common ſaying, *The Church taketh both of quicke and dead*, not onely in the hid and myſticall, but in the literall ſenſe alſo.

4 As for great Eccleſiaſticall theeues, that is a caſe by it ſelfe, which toucheth their head principally, in ſuch ſort, that any ſcabby Monke or fiuefarthing Frier reproued by him for ſuch a legerdemaine, may anſwer him as the pirate anſwered *Alexander* the great: for the theft which their holy father (as they call him) committeth vnder the colour of *Conſtantines* donation, as fare exceedeth the petty larrecine and pilfering practiſed by his imps, as *Alexanders* robberies the pirats or Sea-rouers. And therfore there is no reaſon why ſuch as are chiefe in place next to this Arch-theefe, ſhould buſie themſelues about pety thefts not beſeeming their greatneſſe. And hereof (doubtleſſe) they haue great conſideration (as experience ſheweth): for the leaſt which they commit, is the ſpoiling of Churches of their relikes; I meane not dead mens bones, but gold and ſiluer. For there was a pamphlet lately publiſhed (intituled *Harengua*) wherein is declared how certaine *Iacobins* ſummoned a great Cardinall to reſtore vnto them their crowne of gold.

5 But in ſpeaking before of the *Croyſado*, I forgot a *Franciſcan* of *Millaine*, called *Sampſon*, who by that meanes had ſcraped together an hundred and twenty thouſand duckats, which he offered for the Popedome!

CHAP.

CHAP. XXIIII.

Of man-ſlaughters and murthers committed by the Popiſh Cleargie.

I Will begin this Chapter with the ſtory which I promiſed to relate when I ſpake of the *Franciſcan*, whoſe inordinate luſt coſt three perſons their liues, one man and two women. For then I promiſed to relate a farre more horrible fact committed by a Frier of the ſame order, who to compaſſe his miſchieuous purpoſe (which was to haue his pleaſure of a gentlewoman of the houſe) committed foure murthers with his owne hands. The ſtory is this: In the raigne of the Emperour *Maximilian* the firſt, there was within his dominions in *Flanders* a very famous Couent of *Franciſcans*, neare to which dwelt a gentleman who exceedingly affected the Monks of the Couent, and was very beneficiall vnto them, hoping by that meanes to be made partaker of their good works, faſts, and prayers. Among the reſt there was a tall proper *Franciſcan*, whom the gentleman had made choiſe of to be his Confeſſor, and had giuen him full power and authoritie ouer all his houſhold: whoſe mind was ſo inflamed with the beames of his wiues beauty, that he was almoſt beſide himſelfe. And purpoſing on a time to come to the period of his intended purpoſe, hè went all alone to the gentlemans houſe, and finding him not at home, asked the gentlewoman whither he was gone? She anſwered, that he was gone to ſee certaine lands of his, and meant to ſtay abroad two or three dayes; adding withall, that if he had any buſineſſe with him, ſhe would diſpatch a meſſenger after him. He anſwered that it ſhould not need, and began to walke vp and downe the houſe as one that had ſome waighty matter in hand: which the gentlewoman noted, and perceiuing by his countenance that he was mal-content, ſhe ſent one of her maids vnto him to know if he wanted any thing. The ghoſtly father (who was walking vp and downe the court) anſwered that he did, and thereupon leading her into a corner, took a dagger out of his ſleeue & thruſt it into her throate. In the meane time one of the gentlemans tenants came on horſebacke into the court, bringing with him the rent of his farme: and he was no ſooner lighted, but he ſaluted the *Franciſcan*; who embracing him in his armes, ſtabbed him behind with his dagger, as he had done the maid, and hauing ſo done locked vp the caſtle gate. The gentlewoman wondering that her maid ſtaied ſo long, ſent another to know the reaſon why ſhe made no greater haſt: who was no ſooner gone downe into the court, but the Frier tooke her aſide into an odde corner, and ſerued her as he had done the former. Then perceiuing that there was none left in the houſe but the gentlewoman and himſelfe, he went vnto her and told her that he had bin long in loue with her, and that the time was come that ſhe muſt needs yeeld vnto him. She (who neuer miſtruſted any ſuch thing) anſwered in this ſort: Father, I perſwade my ſelfe, that if I were ſo leudly diſpoſed, you would throw the firſt ſtone at me. To whom the Frier replied, Come downe into the court, and you ſhall ſee what I haue done. Now when ſhe ſaw her maids and her tenant lying ſlaine before her eyes, ſhe was ſo aghaſt, and ſtriken with ſuch aſtoniſhment, as if *Perſeus* with his *Gorgons* head had transformed her into a ſtone, and was not able

to ſpeake a word. But forthwith this wicked wretch (who meant to haue his pleaſure of her more then once, and therefore would not force her) ſaid, Miſtris be not afraid, for you are in his hands who of all men in the world loueth you beſt. At which words he put off his long habit, vnder which he had a ſhorter, which he offered her, and withall told her that if ſhe refuſed it, he would ſend her packing to *Pluto* with thoſe whom ſhe ſaw lying before her eyes. The gentlewoman more like a dead then a liuing creature, determined to make as though ſhe would obey him, both hoping to ſaue her life, and to protract the time, in hope her husband would come home: and ſo at the Friers command ſhe vndreſſed her head, making as litle haſt as ſhe could. But in the end hauing her haire hanging looſe about her eares, the Frier (not reſpecting how goodly and faire it was) haſtily cut it off, and hauing ſo done, cauſed her to ſtrip her ſelfe vnto her ſmocke, and arrayed her with the ſhort habit which he had about him, and after put on his other againe; and ſo departed thence with all ſpeed poſſible, carying with him his yong nouice whom he had ſo long deſired. But by Gods prouidence the gentleman her husband hauing diſpatched his buſineſſe ſooner then he thought, returned homewards the ſame way the *Franciſcan* went with his wife. Now when the Frier perceiued him a far off, he ſaid to the gentlewoman, See, yonder comes your husband, and I know that if you looke vpon him he will reſcue you out of my hands; wherefore go on before me, and ſee that you turne not your face towards him; for if you giue him but the leaſt ſigne, I will cut your throate before euer he can helpe you. At theſe words the gentleman drew neare, and asked him from whence he came? Sir (quoth he) from your houſe, where I left my miſtris your wife in good health, expecting your coming. The gentleman went on, not perceiuing his wife. Howbeit his man (who was wont to entertain the Friers fellow called Frier *Iohn*) began to call to her, thinking it had bin Frier *Iohn*. The poore gentlewoman (who durſt not once turne her head aſide towards her husband) anſwered not a word: wherupon he croſſed the way to looke her in the face; where ſhe ſpeaking not a word, gaue him a twinch with a weeping eye. He then returning backe to his maſter, ſaid, Sir, as I croſſed the way I marked the Friers fellow, who (queſtionleſſe) is not Frier *Iohn*, but much reſembles my miſtris your wife, who looked very rufully vpon me. Tuſh (quoth the gentleman) thou talkeſt like a foole: and made no more of it. But his ſeruant perſiſting in his opinion, intreated him to giue him leaue to go after them, and to ſtay a litle to ſee whether he miſtooke himſelfe or not. At his importunate intreaty the gentleman ſtayd, to ſee what tidings he would bring. Now when the *Franciſcan* heard the man behind him calling for Frier *Iohn* (doubting that the gentlewoman was diſcried) he came running vpon him, and with a long pike ſtaffe which he caried, tooke him ſuch a blow vnder the ſhort ribbes, that he ſtrooke him off his horſe to the ground, and preſently falling vpon him, cut his throate. The gentleman ſeeing his man a farre off falling downe, thinking that he had fallen by ſome miſchance, went backe to helpe him vp: whom the Frier had no ſooner eſpied, but he ſtrucke him with his pike ſtaffe, as he had done his man, and bearing him downe, fel vpon him. But the gentleman (being luſty and ſtrong) claſped his armes ſo faſt about him, that he could neither ſtab nor hurt him, cauſing withall his dagger to fall out of his hand: which his wife forthwith tooke vp, and gaue to her husband, holding him downe by the cowle with all her might, whileſt her husband ſtabbed him in diuers places, vntill he cried him mercy, and confeſſed all his villany. The gentleman being loth to kill him, ſent his wife home to call ſome of his men, who came running thither in all haſt, and taking vp the

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Franciſcan, brought him to the gentlemans houſe, from whence he was caried to the Emperours Deputie in *Flanders*, to whom he confeſſed this his notorious and felonious fact. Where it was alſo found partly by his owne confeſſion, partly by proofe and information giuen to the commiſſioners appointed for that purpoſe, that a number of gentlewomen and other beautiful maids had bin conueyed into that monaſtery, after the ſame manner that this *Franciſcan* would haue caried her away. Whereupon after that the women (detained by them in the monaſtery) were had out, both they and the Couent were burned together for a monument and example to all poſteritie.

2 After this foule fact committed by this Monke, let vs heare how a Prieſt of *Limoges* (about eleuen yeares ago) committed ſundry murthers one in the neck of another. A gentleman of *Lymoſin*, Lord of *S. Iohn* of *Ligoures* (kinſman to the Marſhall *S. Andrew*) hauing committed inceſt with his wiues mother, and hauing had children by her, declared it to a ſhaueling in way of confeſſion. Whereupon the Prieſt (who was a falſe coiner) tooke occaſion to perſwade him (as hauing him in his lurch and at his lure, by this his confeſſion) to play the knaue as he had done, and to become a falſe coyner with him. Now after they had followed this occupation for a time, the Prieſt perceiuing that the gentleman was ſtill troubled in conſcience with his inceſt (notwithſtanding he had ſundry times abſolued him) and that hee affected his wiues mother more then his wife, perſwaded him, that the mother was rather his wife then the daughter, and therefore that his mariage, his children and all were accurſed. Whereupon he vndertooke to diſpatch them out of the way, whileſt the gentleman was abſent, yet not without his conſent. For comming one night (as his manner was) into the Caſtle (with certaine cruel cut-throates which he had brought with him) he went directly to the chamber where the gentlewomen lay, and murthered them all in their beds; as alſo two yong children, one of which called him by his name, and held vp his hands vnto him, as the Prieſt executed ſince in *France*, and the gentleman at *Lauzanne*, confeſſed at their deaths. Neither herewith content, with his crue of cut-throate companions he maſſacred the reſt that remained in the houſe, and laying all the dead bodies together in a chamber, ſet the Caſtle on fire, thinking by that meanes to couer the murther. But (as God would) neither the bodies nor the chamber wherein they were, tooke fire, and ſo the murther was detected. Whereupon the gentleman knowing not well what courſe to take, nor which way to turne himſelfe, fled into *Sauoye*, where paſſing by *Geneua* he was diſcried, and from thence purſued and apprehended at *Lauzanne*, where he was executed according to law, acknowledging his offence and Gods great mercy towards him, in bringing him by this chaſtiſement home to himſelfe. This is the hiſtory, as I heard it credibly reported by thoſe that ſaw him arraigned and executed: which albeit I haue of purpoſe abridged (as I haue done alſo the reſt) yet I could not omit one circumſtance, how that euen then when the child called him by his name, and held vp his hands vnto him (as children are wont to do, ſmiling on thoſe they looke vpon) he did moſt cruelly murther him. And it was not without cauſe that God would haue this circumſtance freely confeſſed both by the Prieſt and the gentleman, which otherwiſe would neuer haue bin ſuſpected. For doubtleſſe it doth much aggrauate, and as it were double and treble his offence, eſpecially if we compare it with the fact of heathen men, as of thoſe ten whom *Herodotus* mentioneth in his fift booke, who being ſent to murther a new borne babe, were ſo moued with pity

when the child ſmiled vpon them, that their hearts relented, and (as it were) melted within them. Howbeit, there are ſo many circumſtãces to be conſidered in this abhomninable fact, that it is hard to ſay where a man ſhould eſpecially inſiſt.

3 But becauſe the naming of *Lauzanne* (where this execution was done) puts me in mind of *Geneua* adioyning, where another murthering Prieſt was executed, I will here relate that ſtory. A certaine Prieſt in *Fouſſigny* called *Dom Iohn* (vnder the dominion of *Thiez* then gouernour of *Geneua*) hauing boared out his brothers eyes with a nawle as he was aſleep, and obtained his pardon of the then Biſhop of *Geneua:* not long after he committed him to a goſſip of his, to the end he might drowne him, by caſting him downe from a bridge into the water, vnder colour of bringing him to *Chambery* to *S. Suayre*, a Saint then in great requeſt. VVhich thing the *aſſaſſin* knowing not how to effect, whileſt he was in his iourney (ſeeing he had not the heart to commit ſuch a cruell fact,) not long after vnder colour as though he would bring him to *S. Claude*, he caried him in the night into a barne, where he with one of his companions murthered him: and hauing ſo done, caſt him into a ſwift ſtreame, where he was found by a woman which ſought after a ſtrayed calfe. VVhereupon the Prieſt was apprehended in his bed with his whore, and brought to *Geneua*, where his hand was firſt cut off, and after that his head; hauing before confeſſed the fact, and giuen no other reaſon of the hatred which he bore him, but onely becauſe he was a great ſpender. It is further reported, that this kinde Kit hauing pricked his brothers eyes with a nawle, and perceiuing that he was not ſtone blinde, but that he could ſee a little; boared them the ſecond time with a woodden pinne. This puniſhment was inflicted vpon this malefactor ſhortly after the reformation of religion in the ſayd citie.

4 But among other murthering Prieſts, I may not omit one, of whom mention is made in the French Chronicles, who ſcaped not ſo ſcot-free as the former. In the yeare 1530. the nineteenth of Aprill, a certaine Sir *Iohn* comming to *Autuns* Colledge in *Paris*, right ouer againſt Saint *Andrew des Ars*, to viſite the Parſon of the place where he was Curate, killed his man in the night, and after cut the Parſons throate. For which murther he was degraded in the Court of our Ladies Church, the ſame yeare, the fourth of May: and being apparelled in a fools coate, was ſent to a worſhipfull gentleman, one Maſter *Iohn Morin* (then Iudge of criminall cauſes) by whom he was ſentenced to haue his hand cut off, and it together with the faulcheon wherewith he had committed the murther, to be nailed to a poſt before the ſaid Colledge, and after to be burned quick before the towne houſe. This ſentence being giuen in open Court, was put in execution the fift day of the ſaid moneth.

5 But giue me leaue to ſpeake a word or two more concerning *Paris*: for there (no doubt) we ſhall find ſundry other examples of murthers committed by Clergy-men, and namely by Prieſts. But for this preſent I wil inſiſt in one onely, which was diſcouered and puniſhed by order of law, as followeth. In an Inne at *Soyſſons* called *The great head*, the good man of the houſe his daughter played a ſlippery tricke with one, and was deliuered of a daughter. Her father, who could neuer abide the child, becauſe it put him in mind of his daughters ſhamefull fact, ſent her to *Paris* to a Sempſter to learne to ſow. And coming afterwards to *Paris* himſelfe, he fell in acquaintance with a prieſt called *M. Hector*, a bakers ſon, borne at *Moyen*;

to

to whom he declared that he had a daughter about ſeuen or eight yeares of age, whom he would gladly haue beſtowed in a monaſtery or ſome other place, he cared not where, nor how, ſo that he might neuer heare of her againe; telling him, that for the effecting hereof he could be content to giue an hundred crowns. The Prieſt being greedy of gaine, vndertooke the matter, and cauſing the girle to be brought vnto him, together with the mony which they were agreed vpon, he tooke his leaue of him, and caried her home to his houſe. Whither he was no ſooner come, but he cut her throate: and hauing ſo done, caried the corps into the churchyard of S. *Nicholas* in the fields, where hauing caſt it among certaine nettles, he walked vp & downe as though he had bin praying on his Portuiſe. Shortly after came a Sexten, and as he was digging a graue, the Prieſt came vnto him, and told him that he had ſeene a pitiful ſpectacle, to wit, a yong maid hauing her throte cut, and caſt among the nettles; and deſired him for auoiding of offence, to bury her, promiſing to giue him a *teſton* for his paines. The Sexten refuſed his offer, and further told him, that he would informe the Court thereof: which he did; (the Prieſt in the meane time flying to *Noyon*.) The Court hauing intelligence hereof, cauſed the corps to be caried to a place called *Chaſtelet*, there to be expoſed to the open view: whither (as God wold) the Sempſter (her old miſtris) came to ſee her: who knowing her wel, declared to the Court how an Inne-keeper of *Soyſſons* (her grandfather) had committed her to the cuſtody of one *M. Hector* a Prieſt. The Sexten alſo informed the Court of the conference which had paſſed betweene *M. Hector* and him. The Court taking notice of theſe informations, ſent his brother in law to priſon, hoping by that meanes to learne what was become of him, (ſeeing he reſorted oftē to his houſe.) Now during the time of his impriſonment, (they dayly preſſing him with interrogatories, to the end they might learne what was become of his brother, albeit he knew nothing) it fortuned that the Prieſt came to *S. Denis* neare to *Paris*; from whence he ſent a meſſenger to his brother in law (neuer dreaming of his impriſonment) to requeſt him to come to him, and to informe him what rumour went of him. Where the meſſenger coming to the priſoners wife (the Prieſts ſiſter) was preſently apprehended and brought before the Court; and hauing told them where *M. Hector* was, they ſent a warrant for his apprehenſion. Where, after he had confeſſed the fact, he was condemned by the Court of *Chaſtelet* to be degraded, to haue his hand cut off, to be broken vpon the wheele, and after to be burned. But he appealed to the high Court of Parliament at *Paris*, which mitigating the ſentence, condemned him onely to be degraded, to haue his hand cut off, to be hanged, and after to be burned. This tragicall euent happened about fourteene yeares ago. But I may not forget a ieaſt of his: for hauing his hand cut off, and meeting with one of his acquaintance, as he was going to the place of execution, he ſaid, *Auiſe vn peu, Herry men ami, ie ne ſaurai peu canter Meſſe; on m'a coupé vne main*: That is, *See here friend Harry, I can ſay Maſſe no more; they haue cut off my hand*. The man to whom I am beholding for this ſtory, dwelt in the ſame towne with this malefactor, and told me that he heard him ſing his firſt Maſſe, with all the ceremonies and ſolemnities thereto belonging.

6 There was alſo a Prieſt at *Orleans* (about 37. yeares ago) who being iealous of a whore which he kept, brought her into a tauerne, where leading her aſide as though he would haue dallied with her, he caſt her on a bed, and with a razor (which he had in his ſleeue) cut her throate. For which murther he was only condemned to perpetuall priſon, as it was told me by a famous lawyer, who was then a ſtudent in the ſame citie.

7 As for cruelties (though no murther be voyd of crueltie) where can we heare of a greater then that which is commonly practiſed by Monkes, (as themſelues confeſſe) I meane their vſuall maner of pulling men ouer the pearch *in pace?* True it is indeed, they vtterly renounce and diſclaime this word *crueltie*: for they will not grant that it is crueltie to ſend men into another world *in pace*. But if they deny it to be crueltie to murther a man *in pace*, they muſt needs deny that to die of hunger and thirſt is a cruell death: which is pregnant to common ſence. But leauing this diſpute, let vs come to other notorious cruelties, and among the reſt to a kind of torment which lay-men among Chriſtians wold neuer haue inflicted vpon Pagans or infidels, but would haue left it for Barbarians, as being too barbarous to be practiſed by them. It is that which *Plutarch* (in the life of *Artaxerxes*) calleth *Scapheuſis*: to which this is not vnlike which I am about to relate. The laſt Duke of *Lymbourgh* being dead without iſſue, the Princes who were next heires (as being neareſt of bloud) viz. the Duke of *Brabant* and the Earle of *Guelderland* waged warre one againſt another, for the Dukedome. In the end the Duke of *Brabant* got the victory: where the Biſhop of *Collen* (who had aided the Earle of *Guelderland*) was taken priſoner, and committed to the cuſtody of the Earle of *Mount* in *Haynoult*, where he continued for the ſpace of ſeuen yeares, till he had agreed to all ſuch articles as were demaunded of him. Being ſet at liberty at the laſt, he beſought the Earle of *Mount* to beare him company to *Tuits* (a towne ſtanding vpon *Rheyne* right ouer againſt *Collen*) whereunto the Earle eaſily condeſcended. Now as they were going ouer a bridge which ſtood vpon the riuer, an ambuſh of horſemen (which by the Biſhops appointment lay hard by) ruſhed out ſuddenly vpon the Earle miſtruſting no ſuch matter: and thus he ſeized vpon him, and kept him in perpetuall priſon: and to the end he might giue him more kind entertainment, cauſed an iron cage to be made, which in ſommer was annointed ouer with hony and ſet in the open Sunne, lodging the poore Earle therein, there to be aſſaulted by flies (you may well imagine how.) Conſider here (gentle Reader) this Biſhops crueltie (ioyned with treaſon) coming not much ſhort of the immanity of *Buſiris* and *Phalaris*. For doubtleſſe of all other cruelties thoſe are the greateſt, which cauſe men to languiſh and pine away for a long time in great anguiſh.

8 Moreouer, we reade of two Channons of *Collen*, who vſed the like trechery: for hauing inuited a bailiffe of the towne to dinner, called *Herman Grin*, and making great ſhew of loue and kindneſſe (albeit they hated him to the death) they led him out to ſee a Lion, (which they kept in honor of their Biſhop) whom they knew to be hunger-bit: and he was no ſooner come into the place, but they ſhut the doore vpon him. The man ſeeing himſelfe in this danger, plucked vp a good heart, and winding his cloake about his left arme, thruſt it into the Lions mouth as he came ruſhing vpon him, and with his right hand thruſt his rapier into his belly, and ſlue him.

9 But to returne to Prelates: we reade how one *Henry* Archbiſhop of *Collen* moſt cruelly tormented Earle *Fredericke*: for hauing broken his armes, legs, thighs, back and neck vpon the wheele, he cauſed him to finiſh the reſt of his life in lingring paine, expoſing him to the crowes.

10 But if any deſire to heare of a cruelty not proceeding from reuenge, but committed in a merriment againſt ſuch as neuer gaue the leaſt offence: this it is. In the raigne of the Emperour *Otho* the great, *Hatto* Biſhop of *Ments*, tooke ſuch pitie vpon the poore in the time of a great dearth, that he got a multitude of them together into a barne, and burned them all therein; ſaying that they differed nothing

thing from rats which deuoured corne, and were good for nothing. But obserue the fearfull, terrible, and horrible iudgement of God which befell him whileſt he was yet liuing: for he ſent great troupes of rats, which after they had grieuouſly tormented him, ate him vp quicke. And it litle auailed him to go vp to the top of his high tower to ſaue himſelfe: for the rats hunting him from place to place, purſued him thither alſo; whereupon it is called *The rats tower* vnto this day. And yet notwithſtanding this fearfull example, *Heribert* Archbiſhop of *Collen*, had a brother who vſed the poore after the ſame manner, in the time of a dearth.

11 But what ſhall we ſay of a *Iacobine* who poiſoned the Emperour *Henry* the ſeuenth with his breaden God, which he gaue him in the conſecrated hoſt? What will the Friers Diuell do (trow we) if their God be ſo dangerous to deale with? Vpon which argument I writ this ſporting **huictain*.

*A ſtaffe of eight verſes.

Les Payens ne vouloyent mettre au nombre des Dieux
Ceux qui au genre humain eſtoyent pernicieux.
Si le Dieu de paſte eſt vn Dieu qui empoiſonne,
(Dont l'Empereur Henri teſmoignage nous donne)
Que diroyent les Payens de ces gentils Docteurs,
Qui les hommes ont fait de lui adorateurs?
Car ſi leur Dieu ne fait de meurtrir conſcience,
Entre leur Diable & Dieu quelle eſt la difference?

That is,

Neuer did Pagans mong'ſt their Gods recite,
Who euer mortall wight had ill beſtead:
If then the God of bread can poiſon hide,
As hath bene tride by Henry *to his bane:*
What would our Pagans faine, that knew of yore
How they do it adore with bended knee?
For if their God be free to worke ſuch euill,
What difference is betwixt their God and Deuill?

If any ſhall haply obiect, that theſe ſauage cruelties were not committed in theſe dayes, but long before. I anſwer, that ſeeing the world hath euer growne worſe and worſe, and the Cleargy rather then the Laity (as the three Preachers ſo often before alleadged do ſufficiently teſtifie) thoſe cruelties may wel be accounted but ſmall and tollerable in compariſon. But if any be incredulous or hard of beleefe, he may reade what Cannibal-like cruelties certaine Monks and Popiſh prelates haue exerciſed of late againſt ſuch as wold not embrace the Romane religion, and how they handled them when once they came within their walke. As among the reſt, the hiſtory of *Iohn de Roma* a *Iacobine* Frier, one of the holy houſe of *Spaine*, a perſecutor of the poore Chriſtians of *Merindol* and *Cabriere*, who neuer left beating his braines, how he might inuent new torments to inflict vpon theſe poore people and their confederates: one of which was to fill bootes with boyling greaſe, and to pull them on the legs of thoſe whom he was to examine, that the extremitie of paine might ſo diſtract them, as that they might make no pertinent anſwer to any demaund. And we are not to wonder how they could play the bloudy butchers, and exerciſe their tyranny vpon theſe ſilly ſoules, ſeeing they vſurped almoſt a ſoueraigne power and princely authority ouer them. Not to go farre back, nor farre off for examples, we reade how the ſaid Frier vnder colour of his commiſſion (as being one of the Inquiſition) was both accuſer, party, and Iudge; & how he caried with him through *Prouence* a number of vile varlets well appointed; in all pla-

ces where euer he came (eſpecially in country townes) breaking open cheſts and trunks, and ſtealing thence gold and ſiluer, and what elſe might eaſily be packed vp, and caried away; pilling & polling thoſe whom he could not otherwiſe ſpoile, either by impoſitions or amercements, or confiſcations of their goods.

12 I was here purpoſed to haue ended this Chapter, but that I remember I haue not ſpoken of thoſe that imbrue their hands in their owne bloud, and ſacrifice themſelues to their owne ſhame: which I had rather here adde (though ſomewhat out of order) then altogether to omit them. Howbeit my meaning is not to buſie my ſelfe with the examples of Clergymen who haue layd violent hands vpō themſelues, therewith to parallele the examples of Laymen who haue bin moued to do the like. I will onely inſiſt vpon one, which is proper vnto them *quarto modo* (as Logicians ſpeake.) For all the former examples of *felons de ſe*, are common as well to the Cleargy as to the Laity. But this which I am about to relate, is peculiar to Cleargy-men, and Lay-men haue no part therein; being a murther committed vpon a proud conceit which popiſh prieſts had of their merits, that they (forſooth) did as farre exceed Lay-mens merits, as the pillars in the Church do their ſhadowes. For though Laymen put great confidence in them, yet they neuer ſo relyed vpon them, as that they would aduenture to caſt themſelues from the top of a high towre, or into a deepe well: which befel this merit-monger of whom we ſpeake. The ſtory is this. A Monk called *Heron*, hauing liued fifty yeares in an Ermitage, and ſtrictly obſerued the rules and orders of his founder, was ſo puffed vp with pride & vaine conceit of himſelfe, in regard of the merit of his works, that the diuel appeared vnto him & tempted him, to take trial of the vertue of thē by caſting himſelfe into a well; aſſuring him he ſhould eſcape without harme. The fond Frier thinking it had bin an Angel ſent vnto him from heauen for this end, caſt himſelfe into a well of that depth, that the bottome of it could not be ſeene; whence being drawne out again with much ado, they could not perſwade him that it was the diuell which appeared vnto him and tempted him: and ſo he died the third day after, perſiſting obſtinate in this opinion. This ſtory I found in a fragment of a Latin booke (the author whereof is not knowne) written faire in parchment, and ſeemeth to be of great antiquity, at leaſtwiſe of as great as ſuch Eccleſiaſticall records may be. But who euer was the author thereof, certen it is, he was a fauourer of the fraternity. For he ſpeaketh of them, as being one of the ſame order, and giues them brotherly warning to looke to themſelues. I will therefore alleadge the Latin ſtory word for word, as I copied it out of the ſaid fragment, which (I take it) neuer came to light before: for otherwiſe I would haue contented my ſelfe to haue aduertiſed the Reader thereof. Howbeit if it haue paſſed the preſſe, I ſhall do no man wrong but my ſelf, ſith I haue eaſed the Reader of ſo much paine in the copying of it out. Certaine of mine acquaintance to whom I ſhewed it, are of opinion that it is to be found in a booke called *Vitæ Patrum*.

DE MORTE HERONIS *SENIS.*

Heronem poſt multorum laborem annorum deceptum, quòd non habuit diſcretionem.

ET vt hanc eandem definitionem antiquitùs à ſancto Antonio & cæteris patribus promulgatam, recens quoque (ſicut promiſimus) confirmet exemplum, recolite id quod nuper geſtum, oculorum veſtrorū vidiſtis obtutibus: ſenem videlicet Heronem ante paucos admodum dies illuſione Diaboli, à ſummis ad ima deiectū, quem quinquaginta annis

in hac Eremo commoratum, singulari districtione rigorem continentiæ tenuisse meminimus, & solitudinis secreta vltra omnes hic commorantes miro feruore sectatum. Hic igitur quo pacto quáue ratione post tantos labores ab insidiatore illusus, grauissimo corruens lapsu, cunctos in hac eremo constitutos luctuoso dolore percussit? Nónne quòd minus virtute discretionis possessa, suis definitionibus regi, quàm consilijs vel collationibus fratrum atque institutis maiorum maluit obedire? Siquidem tanto rigore immutabilem ieiunij continentiam semper exercuit, & solitudinis cellæq; ita iugiter secreta sectatus est, vt ab eo participationem ineundi confraternitate conuiuij, ne veneratio quidem diei paschalis aliquando potuerit obtinere: in qua fratribus cunctis pro anniuersaria solemnitate in Ecclesia retentatis, solus non poterat aggredi, ne quantulumcunque, perceptione leguminis parui, à suo videretur proposito relaxasse. Qua præsumptione deceptus, Angelum Satanæ veluti Angelum lucis cum summa veneratione suscipiens, eiusq; præceptis prono obediens famulatu, semetipsum in puteum, cuius profunditatem oculorum non attingit intuitus, præcipitem dedit: de Angeli videlicet sui sponsione non dubitans, qui eum pro merito virtutum ac laborum suorum, nequaquam posse firmauerat vlli iam discrimini subiacere. Cuius rei fidem vt experimento suæ sospitatis euidentissimè comprobaret, supradicto se puteo nocte intempesta illusus iniecit: magnum sc. virtutis suæ meritum probaturus cum inde exisset illæsus. De quo cum penè iam exanguis, ingenti fratrum labore fuisset extractus, vitam die tertia finiturus, quod his deterius est, ita in deceptionis suæ permansit obstinatione, vt ei nec experimentum quidem mortis suæ potuerit persuadere, quòd fuisset dæmonum calliditate delusus. Quamobrem pro meritis tantorum laborum & annorum numerositate, qua in eremo perdurauit, hoc miseratione & humanitate summa ab his qui eius compatiebantur exitio, vix à Presbytero & Abbate Paphnutio potuit obtineri, vt non inter biothanatous *reputatus, etiam memoria & oblatione pausantium iudicaretur indignus.*

And here I thought it not amisse to alleadge another place out of the same booke, where mention is made of an Abbot, who was in like sort deluded by the diuell, though not so dangerously as the former.

DE ILLVSIONE ABBATIS IOHANNIS.

*IN quo etiam Abbatem Iohannem qui*lico commoratur, nouimus nuper illusum. Nam quum exhausto corpore atque defecto, perceptionem cibi biduano ieiunio distulisset, accedenti ei ad refectionem die postero, veniens diabolus in figura Æthiopis tetri, atque ad eius genua prouolutus, Indulge, inquit, mihi, quòd ego tibi hunc laborem indixi. Itaque ille vir tantus & discretionis ratione perfectus, sub colore continentiæ incongruenter exercitatus, intellexit se ab hoc calliditate diaboli circumuentum, taliq; distentum ieiunio, vt lassitudinem non necessariam, immò etiam spiritui nocituram, fatigato corpori superponeret: & paracharaximo scilicet illusus numismatis, cum in illo veri regis imaginem veneratus est, parum discutit an esset legitimè figuratum. Vltima verò obseruatio huius probabilis trapezitæ, quam de inquisitione ponderis esse prædiximus, taliter implebitur, si quicquid gerendum cogitatio nostra suggesserit, omni scrupulo retractantes, atque in nostri pectoris trutina collocantes, æquilibratione iustissima perpendamus, an plenum honestate communi sit, an timore domini sit graue, an integrum sensu, aut humana ostentatione, aut aliqua nouitatis præsumptione sit leue: an merити eius pondus inanis cenodoxiæ non imminuerit, vel adroserit gloria, & sic ea protinus ad examen publicum trutinantes, id est, ad Prophetarum & Apostolorum actus, ac testimonia conferentes, vel tanquam integra atque perfecta, & illis compensantia teneamus, vel tanquam imperfecta, atque damnosa, nec illorum ponderi consonantia, omni cautione ac diligentia refutemus.*

CHAP.

CHAP. XXV.

Of Blaſphemies vttered by Popiſh Prelates.

THe blaſphemies of our good Catholickes of the Popiſh Cleargie, I here handle apart from thoſe of the Laitie: not intending thereby to honour them, or thinking it more fitting and beſeeming them, but yeelding rather to my memory, which doth not alwayes furniſh me with fit examples as oftẽ as I could wiſh, but maketh me to attend and wait, whereby I am conſtrained in the meane time to intreate of ſome other argument, whereof I haue examples more ready at hand. But the Reader can loſe nothing by the bargaine: for the longer my memory cauſeth me to ſtay, the more examples it affoordeth me afterwards, which I communicate & impart vnto him.

2 But not to dwell too long in the preface, we haue here firſt to note, that whereas it was ſaid in old time as it were by way of a prouerbe, *He ſweareth like a gentlemã*: (for it was thought a thing vnbeſeeming a baſe paiſant to renoũce God, *non pertinere ad rurales renũtiare Deũ*, as we heard before out of *Menot*) others were wont to ſay & do euen at this day, *He ſweareth like a carter*, or *he ſweareth like an Abbot*, or *he ſweareth like a Prelat*. But leauing the diſcuſſing of this queſtion to others, (viz. which of all three is grounded vpon beſt reaſon) this one thing I will ſay by the way, that gentlemen and carters haue learned the tricke or trade or art of blaſpheming of Popiſh Prelats and other polſhorne Popelings, and not they of them. And I doubt not but all men of good and ſound iudgement, and ſuch as are not caried away with preiudice in regard of partialitie or priuate reſpect, will iumpe with me in this opinion. If they ſhall ſay that Church-men haue bin indeed maiſters in that trade, but that their ſchollers haue excelled them; I eaſily accord that in ſome blaſphemy they might farre exceed them. But two ſorts of blaſphemies there are, which are proper and peculiar to them alone. For whereas Lay-men blaſpheme God but in word onely, Church-men blaſpheme him alſo in deed: for they both diſhonor him by their wicked liues, and teare him in peeces with their bloudy oathes: (for I take the word here in a more generall acception then it is commonly taken, being directed by the Greeke Etymology formerly ſpoken of.) And though we ſhould but ſpeake of blaſphemies in word only, how many ſorts (may we thinke) are there to be found in the writings of theſe Sir Iohns, of which Lay-men neuer dreamed?

3 Firſt therfore to begin with blaſphemies common as well to Laicks as Clericks, vttered in diſhonor of God by theſe ſwearing ſwaggerers and fuſtian fooles, it will not ſinke into my head, that ſecular men euer rapped out ſuch wicked and wild oathes as Church-men haue done, but rather the contrary. How euer it be, this I am ſure of, that though I continued long in *Italy* (where aboue all other countries blaſphemy doth moſt fearfully abound) and was often in place (though ſore againſt my will) where I heard very outragious & deteſtable ſpeeches againſt our Sauiour Chriſt and the bleſſed Virgin (whom they handle after a farre ſtranger manner then they do in *France*,) yet neuer heard I ſuch a blaſphemy as this, which was vttered by a Prieſt at *Rome*, *Al diſpetto di quel can che pendeua nella Croce*.

He

He had indeed belched out ſundry other before he came to this which he reſerued for the laſt to make vp his mouth withall, as being moſt horrible of all the reſt. And what moued him (may we think) to breake forth into this blaſphemy, but a ſtrumpet of his (forſooth) who had playd him a ſlippery touch, as himſelfe affirmed. As if this were not to play *Will Sommers* to ſtrike his next fellow: that becauſe the curtizan had angered him, he would reuenge himſelfe vpon God, and ſo deſpite and villanize him, as neither Turke nor Iew could haue done worſe. For he further added a moſt execrable ſpeech, which I will here omit. As for blaſphemies vttered in coole bloud without choler, paſſion or heate of affection, our good Catholicks of the Romiſh hierarchy are ſo far from being indebted to the Laity, that (except they will be very vngrateful) they muſt needs acknowledge themſelues much beholding vnto thē: for proofe wherof, as I haue alleadged examples of the blaſphemies of the one, ſo I wil here alleadge ſome few of the other. And firſt I wil begin with that which is ſpoken in way of a prouerbe, *Weepe not, for perhaps it is not true.* Which grew (as it is ſaid) vpon ſpeech of one that preached of the paſſion, who after he had made the poore people ſhed teares by the pitifull exclamations which he made vpon the cruel death which our Sauiour ſuffered vpon the croſſe; hauing had the paſtime and ſport he looked for, ſaid, *Weepe not, for perhaps it is not true.* And what ſhall we ſay of the ghoſtly father, who preaching at *Tours* (about three or foure yeares ago) ſaid, Theſe wicked *Huguenots* do vtterly renounce the Pope, and ſay, that we are onely to hold that which Chriſt hath taught: But I tell you, that if Chriſt and the Pope ſhould ſit here either of them in a chaire, and the one of them ſhould enioyne me one thing, and the other another; I would obey the Pope rather then Chriſt. And this agreeth well with that which an *Italian* writeth of a Cardinall, who being ſick vnto the death, and deſirous to be ſhriuen, when his confeſſor told him (vpon occaſion) that he ought to worſhip one only God. So I do (quoth he) and that is the Pope. For ſeeing that the Pope is God on earth (and that both are not to be worſhipped) I had rather worſhip him that is viſible, then God who is inuiſible. His confeſſor replying againe, and telling him, that the Pope was neither God nor Chriſt (albeit the ſimple ſeduced world did hold him for his vicar.) How (quoth he) can it be ſaid, that the Pope is Chriſts Vicar? if that were ſo, Chriſt ſhould be greater then the Pope. But I would thou ſhouldſt know, that if he ſhould come in proper perſon to *Rome*, the Pope would not entertaine him, except he would ſubmit himſelfe and kiſſe his pantoufle. Notwithſtanding Pope *Iulius* the third (otherwiſe called *Iohn Maria de Monte*) was cōtent to be called Gods Vicar, when as he ſaid, that if God was ſo angry for an apple, that for it he caſt our firſt father *Adam* out of Paradiſe, then might he (who was his Vicar) wel be angry for a Peacock which is a greater matter (I wiſſe) then an apple. This he meant of a Peacock ſerued him in at dinner, which he had commaunded ſhould be kept cold for ſupper, but was not. For which ouerſight being in a wonderfull chafe, a Cardinall ſitting with him at the table, told him that he ought not to be ſo angry for ſuch a trifle: to whom the Pope anſwered as is aforeſaid. The ſame holy father miſſing his diſh of porke, which was wont to be one of his ſtanding diſhes, (for he loued porke and peacock exceeding well) when his ſteward told him, that the Phyſition had giuen order there ſhould be none ſerued in, becauſe it was hurtfull for his health: he would not take this reaſon for good payment, but began to deſpite him whoſe vicar he boaſted himſelfe to be, ſaying: *Porta mi quel mio piatto, all diſpetto di Dio: Fetch me my *Porke in deſpight of God.* In reading of which ſtory, that came to my mind which I heard reported of Pope *Paul* the third, how that in proceſſion

*My diſh of meate, *Italice.*

ceſſion at *Rome*, where the *Corpus Chriſti* (as they call it) was ſolemnly caried before him in proceſſion, he ſhould ſay, that if the company which went before ſtaid ſo long, they would make him renounce Chriſt. Wherupon one ranne before, and willed them to march on faſter: for his Holineſſe (ſaith he) is in ſuch a rage by reaſon of your long ſtay, that he is ready to renounce Chriſt and all the *Kirielle*. Conſider (gentle Reader) how handſomly theſe things hang together, that he which went in ſolemne proceſſion in honour of the body of Chriſt (as they would make vs beleeue) ſhould deny Chriſt. But they who by the grace of God haue their eies opened to ſee ſuch abuſes, ought to conſider what the Greek prouerb ſaith of ſuch ſpeeches, that *Often when the tongue trippeth, it telleth the truth*. For (conſidering the abuſe therein cõmitted) were it not better to deny Chriſt, then to make him ſuch a morrice dancer in a May-game? An example of this tripping we haue in him who ſaid to a Prieſt, Come and ſay Maſſe in an hundred thouſand diuels names, for my maiſter is angry. Another Maſſe-monging gentleman of *Lorraine* being angry with his ſonne (who was a Maſſe-maligner) ſaid vnto him, Get you to Maſſe in the diuels name, to Maſſe. Whereof his ſonne tooke aduantage, acknowledging that his father ſpake truer then he was aware. But to returne to our blaſphemers,

* Popes.

we find that the* Vicars aforeſaid made no conſcience to appropriate and apply to themſelues (ſome in earneſt, others in ſport) thoſe texts of Scripture, wherein he (whoſe vicars they pretend themſelues to be) ſpeaketh of himſelfe. *Alexander* the fift lying on his death bed, vſed the ſame words to thoſe that ſtood about him that Chriſt did to his Apoſtles, *My peace I giue vnto you, my peace I leaue with you*. And Pope *Paul* the third knew how to apply the words of Saint *Paul*: *I would wiſh my ſelfe ſeparate from Chriſt for my brethren, which are my kinſmen according to the fleſh*. For being told vpon a time by certaine Cardinals in open Conſiſtory, that he could not giue *Parma* and *Playſance* to his baſtards, except he would damne himſelfe: he anſwered them in this ſort, If Saint *Paul* bare ſo tender an affection to his countrymen (whom he calleth his brethren) that he deſired to be ſeparate from Chriſt to the end they might be ſaued; why ſhould not I beare ſo tender an affection to my ſonnes and nephewes, as to labour to make them great with the hazard of mine owne ſaluation? As for the ſpeech of Pope *Leo* the tenth, it ſuteth better with the atheiſticall ſpeech of the gallant who ſaid, *Weepe not, for perhaps it is not true*. For when Cardinall *Bembus* alleadged a certaine place out of the new Teſtament, he anſwered him in this ſort, *O what wealth haue we gotten by this fable of Chriſt?* of which blaſphemy, not only this Pope, but the greateſt part of his pue-fellows are guilty in the higheſt degree, if we may iudge of the tree by his fruites.

4 There are alſo ſundry other blaſphemies vttered by theſe Sir *Iohns*, as well in their diſputations as in their ſermons and writings, of which I will here alleadge ſome few examples. A popiſh Prelate diſputing on a time againſt certaine his aduerſaries, ſaid he wondred that they vnderſtood not a text in the new Teſtament, very pregnant to ſtop the mouthes of the Lutherans in the matter of Iuſtification by faith onely. For marke (ſaid he) when the Apoſtles were on the ſea in a ſmall ſhip, toſſed with the wind, Saint *Peter* (being a *Lutheran*, and beleeuing that his bare faith was able to ſaue him) ſaid vnto Chriſt, Bid me come vnto thee vpon the waters. And (he hauing bidden him come) leapt into the ſea with his naked faith, and hardly eſcaped drowning: Nay, he had bin drowned out of queſtion, if Chriſt had not miraculouſly aſſiſted him and pulled him into the ſhip, cauſing him to returne to his worke againe, viz. to his rowing. Now then let theſe fellows who rely ſo much vpon their faith, go and drowne with S. *Peter* if they wil. For my part

I am not determined to forſake the ſinal veſſel,but to abide in it rowing at one oare or other,ſtill labouring and exerciſing my ſelfe in good workes. If we had no other example, this alone were ſufficient to ſhew how theſe Sir *Iohns* dallied with the Scriptures. Howbeit there are infinite like to be found. Among which,that of a Popiſh Prelate is very common,who was not aſhamed to ſay,that Saint *Paul* ſpake many things which he might well haue concealed, and that if he had conſidered the offence which might haue bin taken thereat,he would haue bin better aduiſed before he had ſpoken them. But what greater blaſphemies could all the diuels in hell deuiſe and forge, then thoſe which we reade in the booke of *Conformities*, printed at *Millan* by one *Gotard Pontice*,in the yeare 1510. and after that in other places? where ſundry things are recorded more like dreames and dotages then true ſtories. For though the world in old time was maruailouſly blinded (as we know) in ſuch ſort that a man would haue thought they had (through the iuſt iudgment of God) ſhut their eyes,that they might not ſee the truth: yet was it nothing to the blindneſſe of thoſe blind bayards,who publiſhed the book of Conformities,containing ſuch horrible,hideous and helliſh blaſphemies, that it is almoſt incredible there ſhould any be found ſo graceleſſe as once durſt breathe or belch them out. For proofe whereof conſider theſe particulars: Chriſt was transfigured but once, *S. Francis* twenty times. Chriſt changed water into wine but once, *S. Francis* did it thriſe. Chriſt felt the paine of his wounds but a ſhort time, *S. Francis* felt the paine of his for the ſpace of two yeares together. And as for miracles, as giuing ſight to the blind, reſtoring limmes to the lame, caſting diuels out of men poſſeſſed, and raiſing the dead, Chriſt hath done nothing in compariſon of *S. Francis* and his brethren. For they haue giuen ſight to aboue a thouſand blind; they haue made aboue a thouſand lame to walke,as well men as beaſts; they haue caſt diuels out of mo then a thouſand demoniacks,and haue raiſed aboue a thouſand from death to life. Is it poſſible that a man ſhould heare theſe falſe Friers teach and preach ſuch ſtuffe as this without ſpitting in their faces? what ſay I,without ſpitting in their faces? nay without tearing them in peeces? True it is indeed,they durſt not ſay in plaine termes,that Chriſt was not worthy to wipe *S. Francis* his ſhoes (for they are content to ſay that he excelled the Apoſtles, the Saints, and the Angels:) But hauing confidently auouched that his miracles did infinitely ſurpaſſe Chriſts miracles: they thought there was none ſo ſimple but could eaſily inferre the concluſion,though he had neuer ſtudied the principles of Logicke. But I ſhall deſire thee (gentle Reader) to lend thy patient eare to other ſayings in this booke, *Fol. 5.* of the foreſaid impreſſion: *Beata Maria,vt Franciſcus mitteretur in mundum,Patri ſupplicauit. Item,Maria Franciſci precibus indulgentiam pro peccatoribus in Eccleſia Sanctæ Mariæ de Portiuncula impetrauit*: that is, *The virgin Mary prayed to God the Father that he would ſend Saint Francis into the world: and by his interceſſion obtained pardon for ſinners in the Church of Saint Mary de Portiuncula.* But herein conſiſteth the very quinteſſence of impudency,in that they make the Scripture to come at their whiſtle,and ſerue their diuelliſh legendary lies,which they haue coyned of their *S. Francis*. As when they ſay (in the ſame place) *Franciſcus eſt in gloria Dei Patris, Phil. 2.* that is, *S. Francis is in the glory of God the Father.* He that deſireth to heare more of ſuch abuſes,deprauations and falſifications of holy Scripture all on a thrum farre more incredible then the former,let him reade that which is written fol. 4. *Chriſtus fecit Franciſcum ſibi ſimilem: primò in vita virtuoſa: deinde impreſſione ſtigmatũ. Hinc de beato Franciſco illud Eccleſiaſtici 44. dicitur, Non eſt inuentus ſimilis illi, qui conſeruaret legem Excelſi. Quibus verbis, beati Franciſci celebritas, præclaritas,*

ſanctitas, & fama radioſa declaratur. Fuit enim homo ſynceriſſimus. Item, qualiter, quomodo, & ad quid Deus fecit Franciſcum, oſtenditur Geneſis 1. & 2. vbi ſic ſcribitur, Faciamus hominem (id eſt Franciſcum) ad imaginem & ſimilitudinem noſtram: & præſit piſcibus maris, & volatilibus cœli, & beſtijs terræ, vniuerſæq; creaturæ, omnique reptili quod mouetur in terra. Et ſequitur, Formauit Deus hominem de limo terræ: & inſpirauit in faciem eius ſpiraculum vitæ, & factus eſt homo in animã viuentem. Sequitur, Poſuit eum in Paradiſo, vt operaretur & cuſtodiret illũ. Et ibidem, Ex omni ligno Paradiſi comede: de ligno autem ſcientiæ boni & mali ne comedas. Et ſubditur, quòd Deus ait, quòd non erat bonum eſſe hominem ſolum: & fecit ei adiutorium ſimile ſibi. Et iulit vnam de coſtis eius, & ex ea Euam ædificauit. In quibus verbis oſtenditur quòd B. Franciſcus fuit homo, primò ſingulariſſimus, & à Deo in mundum deſtinatus, non caſu fortuito, aut hominum conſilio: ſed diuina prouidentia, qua regulantur omnia. Ideo ad hoc oſtendendum dicitur, Faciamus. *Verbum eſt totius Trinitatis beatum Franciſcum ad mundum dirigentis. Secundò, quod fuit homo ſynceriſſimus, & à corporis brutalitate ſegregatus: quia homo fuit, & per conſequens non ſenſualis, aut ſenſualitati corporis deditus, ſed ab ea ſeparatus, rationabilis, & rationi ſubditus & ſubiectus. Sic enim motus ſenſuales refrenauit pœnitentia arctiori vt hoſtem domeſticum perfectè ſubijceret, & ſine difficultate rationi pareret. Tertiò, quod fuit homo perfectiſſimus: quia ad imaginẽ Dei. Quartò, homo exemplariſſimus: quia ad Dei ſimilitudinem. Quintò, in vita rigidiſſimus: quia piſcibus maris præfuit. Sextò, Angelis dilectiſſimus: quia volatilibus cœli iunctus fuit. Septimò, cunctis peccatoribus amiciſſimus: quia beſtijs terræ. Octauò, Deo vnitiſſimus: ideo præfuit vniuerſæ creaturæ. Nonò, diabolo infeſtiſſimus: quia omni reptili terræ. Decimò, ſua reputatione abiectiſſimus: quia de limo terræ. Vndecimò, gratia pleniſſimus: quia inſpirauit in faciem eius ſpiraculum vitæ. Decimoſecundò, operatione virtuoſiſſimus: quia factus eſt in animam viuentem. Decimotertiò, Dei contemplatione intentiſſimus: quia in Paradiſo ſemper erat. Decimoquartò, verbo efficaciſſimus: quia operatus eſt ſalutem multorum. Decimoquintò, in omnibus ordinatiſſimus: quia cuſtodiuit ſe & alios. Decimoſextò, imitator Apoſtolorum & perfectorũ: quia ex omni ligno comedit. Decimoſeptimò, execrator ſcelerum contra Deum commiſſorum: quia de ligno mali non comedit. Decimooctauò, paupertatis deſponſator, & abdicator terrenorum: quia adiutorium ſimile ſibi, videlicet, contubernium paupertatis eſt ſibi datum. Vltimò, ordinator omnis ſanctitatis & religionis: quia ex eo Eccleſia quoad tres ordines eſt formata. Tres enim propagines ex ipſo ſunt, velut ex lateris coſta germinatæ & productæ.*

That is, Chriſt hath made *S. Francis* like to himſelfe: firſt, in his vertuous life: next in imprinting his wounds in his body. Wherupon it is ſaid, *Eccleſiaſt. 44. There was none like vnto him in keeping the law of the moſt high.* VVhich words ſet forth the fame, the excellency, ſanctity, and glory of *S. Francis*. Item, of what quality, how, and to what end God created *S. Francis*, is ſet downe *Gen.* 1. & 2. chap. where it is ſaid, *Let vs make man* (that is *S. Francis*) *after our image and ſimilitude: and let him haue dominion ouer the fiſh of the ſea, the fowles of the ayre, the beaſts of the field, and all creeping things which moue vpon the earth.* And then it followeth, *God made man of the ſlime of the earth, and breathed into his face the breath of life, and man was made a liuing ſoule.* Item, *the Lord God took man and placed him in the gardẽ of Eden to dreſſe it and keepe it*: and cõmanded him, ſaying, *Of euery tree of the garden thou ſhalt eate, but of the tree of knowledge of good and euill thou ſhalt not eate.* After it is ſaid, *It is not good that man ſhould be alone: and he made him an helper like vnto himſelfe, and tooke out one of his ribs and thereof made Eue.* By which words it is manifeſt, firſt that *S. Francis* was a moſt ſingular man, one whom God had preordained ſhould come into the world, not by chance or by the counſell of men, but by his owne prouidence,

whereby

whereby he disposeth and gouerneth all things. And therefore it is sayd, *Let vs make*: A speech vttered by all the persons in the Trinity, appointing *S. Francis* to come into the world. Secondly, that he was most pure, void of all carnality, brutishnes and sensuality: for he was a man, and so consequently not carnal nor addicted to fleshly lusts as beasts are: but exempt from it, as hauing an vnderstanding soule, obedient & subiect to reason. So that through his strict penance, he so wel curbed and kept in his sensuall appetite, that he perfectly foyled and brought vnder his intestine enemy, obeying reason without difficulty. Thirdly, most perfect, because he was created in the image of God. Fourthly, a most perfect exemplar or *Idea* of all goodnesse, because he was made after the similitude of God. Fiftly, of a most austere and strict life, because he had soueraignty ouer the fishes of the sea. Sixtly, most beloued of the Angels, because he was ioyned to the fowles of the ayre. Seuenthly, a great friend to all sinners, because he had Lordship ouer all the beasts of the field. Eightly, most neerly vnited to God, because he was ruler and gouernour of all creatures. Ninthly, a mortall enemy to the diuel, because he had power ouer all that creepeth on the earth. Tenthly, of all men most base in his owne conceit, because he was made of the dust of the earth. 11. Most repleniſhed with grace, because God breathed into him the breath of life. 12. Ful of vertue and operation, because he was made a liuing soule. 13. Rauished with the contemplation of God, because he was alwayes in Paradise. 14. Most mighty in word, because he saued many. 15. Most orderly in all his actions, because he kept others and himselfe also. 16. An imitator of the Apostles and of the perfect; for he did eate of euery tree. 17. A detester of all wickednesse committed against God, because he did not eate of the tree of knowledge of euill. 18. One that had (as it were) betrothed himselfe to pouerty, renouncing the world; because God gaue him an helper to assist him, viz. pouerty to be his companion. And lastly, a dispenser of all sanctity and religion, because of him the Church was formed, as concerning the three orders: for those three branches sprang out of him, as from a rib taken out of his side. Nay there is no testimony of Scripture from the first chapter of Genesis to the end of the Apocalyps, which is not vsed or rather abused to magnifie and set out the order of *S. Francis*. Fol. 83. *Et ideo Iohannes Euangelista, postquam Apoc. cap. 7. descripsit tempus missionis B. Francisci, scilicet sub apertione sexti sigilli, & quomodo est missus: quia vt Angelus habens signum Dei viui: subdit de multitudine, Francisci prædicatione, vita & exemplo, & suorum sociorum, ad Christum conuersa & conuertenda. Quum dicit, quod vidit numerum signatorum, centum quadraginta quatuor millia ex omni tribu filiorum Israel: hoc potest exponi, quod in hoc ordine tot essent futuri fratres, siue conuertendi per fratres, deducto populo ad Dominum, & hoc in ordinis processu. Vel tempore Antichristi, quando hic ordo, destructis aliis ordinibus, prædicabit contra Antichristum. Et tunc iuxta dictū Apostoli & Scripturæ, & Apoc. cap. 8, reliquiæ Israel ad Dominum conuertentur. Vel potest dici, quod per numerū certum (iuxta modum loquendi Scripturæ) accipit incertum: vt non solùm sint signati, scilicet habitu Francisci & crucifixi, centum quadraginta quatuor millia, sed infiniti alij. Et hoc videtur Iohannes innuere, quum subdit, quod vidit post prædicta turbam magnam, quam nemo dinumerare poterat: ex omnibus tribubus, populis & linguis, &c. Sic ergo multitudine locorum per angulos mundi diffusorum, apparet multitudo fratrum qui sunt istius ordinis.*

That is,

And therefore Saint *Iohn* the Euangelist (Apocal. 7.) hauing set downe the time when Saint *Francis* should be sent into the world, namely, at the opening of the sixt seale: and in what sort, viz. as an Angell hauing the signe of the liuing God:

He telleth vs of the multitude which ſhould be conuerted to Chriſt by the holy life and doctrine of him and his fellows. VVhen he ſaith, that the number of thoſe which were ſealed was an hundred fortie and foure thouſand of all the tribes of Iſrael: which may be thus expounded, that there ſhould be ſo many Friers of that Order, or of ſuch as were to be conuerted by their meanes, (the people being brought vnto the Lord) and that in the continuation of the order; or rather in the time of Antichriſt, when this order ſhould preach againſt Antichriſt, the reſt being aboliſhed. And then (according to the ſaying of the Apoſtle, the Scripture, and the Apocalyp. chap. 8.) The remnant of Iſrael ſhall be conuerted to the Lord. Or it may be ſaid, that by a certaine number (in the Scripture phraſe) is meant an vncertaine: to wit, that there ſhall not onely be an hundred forty and foure thouſand *Franciſcans* and *Crucigeri* ſealed, but an infinite number of others alſo. And this ſeemeth to be Saint *Iohns* meaning when he ſaith, that he ſaw a great multitude which could not be numbred, of all tribes, people & tongues, &c. So that the multitude of *Franciſcans* may be gathered by the multitude of their Couents in al quarters and corners of the world. And fol. 4. in the ſame page before the former place, we haue theſe words: *Quibus & alijs quæ hîc omittũtur, quanta eſt gloria beati Franciſci, euidenter aſtruitur & monſtratur: & conſequenter apparet, quod beatus Franciſcus in cœlo præmium habet magnum: & in ſede celſa ſublimatur: vt de ipſo dicatur Domino Ieſu illud Pſalmi octaui, Gloriâ & honore coronaſti eum, & conſtituiſti ſuper opera manuum tuarum. Dedit enim illi gloriam regni qualem nullus ante eum habuit.* 1. *Paral.* 29. that is, by which (and ſundry other particulars here omitted) it may appeare how great the glory of Saint *Francis* is, and conſequently how great a reward he hath in heauen, and how he is exalted and ſet in a high throne. For Pſal. 8. the holy Ghoſt ſaith to Chriſt concerning him, *Thou haſt crowned him with glorie and honour, and haſt ſet him ouer the workes of thy hands*. For he hath giuen him a greater meaſure of glory in his celeſtiall kingdome, then euer he gaue to any before him. 1. Paralip. 29. And fol. 14. *Fuit etiam beatus Franciſcus miniſtris pluribus &c.* that is, Saint *Francis* was alſo manifeſted to many prouinciall miniſters, when he eſtabliſhed the laſt rule. At which words of Saint *Francis*, Chriſt bowing himſelfe, ſaid, that that was his meaning touching the obſeruation of the rule; and thereupon cried with a loud voice in their hearing, that himſelfe and not S. *Francis* was author thereof. It is there further ſaid, that Saint *Francis* kept euery iot and tittle of the law. Aud fol. 17. that he was Patriarch, Prophet, Apoſtle, Martyr, Doctor, Confeſſor, Virgin, Angell, nay aboue all Saints whatſoeuer, moſt conformable to Chriſt. And fol. 46. he ſetteth downe the names and ſirnames of his twelue Apoſtles, viz. *Petrus Cathanei, Iohannes de Capella, Philippus Longus, &c.* And ſtraight after he ſaith, As *Iudas Iſcariot* wis caſt out of the office of Apoſtleſhip vnder Chriſt, ſo *Iohannes de Capella* was put from his Apoſtleſhip vnder Saint *Francis*. And what would we more? when they ſticke not to ſay (fol. 220.) *Beatus Franciſcus titulatus fuit titulo* IESVS *per conformitatem quam habuit ad vitam Ieſu:* NAZARENVS *quia vigo puriſſima:* REX, *ſenſuum interiorum & exteriorum cuſtodia & regulatione.* IVDÆORVM, *quia iubilo & gaudio plenus creaturas omnes ad Deum laudandum ſolicitauit:* that is, Saint *Francis* was called *Ieſus* in regard of his conformity with him in his holy life. A *Nazarite*, becauſe he was a moſt pure virgin. A *King*, as hauing power and dominion ouer his inward and outward ſenſes. *Of the Iewes*, becauſe that being full of ſpirituall and heauenly ioy, he ſtirred vp all creatures to praiſe God. But enough of theſe diabolical and damnable ſpeeches: for I ſuppoſe I am come to the height of the blaſphemous impieties of theſe Monkiſh miſcreants,

if

if I may ſo call them to expreſſe the impietie, whereof their blaſphemies giue ſufficient teſtimony.

5 Touching blaſphemies which haue bene vttered in the pulpit by Popiſh Preachers, I wil here alleadge ſome few examples as an additament to the former, yet ſo as if I haply omit any which ſhall afterward come to my mind in the ſecond part of the Apologie (where I am to ſhew how our aunceſtors ſuffered their Preachers to leade them by the noſe) I will not miſſe there to inſert them. For the preſent, I remember a ſpeech which *Menot* a French man, and *Barelete* an Italian deliuered in the pulpit, containing ſuch a blaſphemy as were enough to make the haire of a mans head ſtand vpright, viz. that rather then Chriſt ſhould not haue bin crucified, the virgin *Mary* would haue crucified him with her owne hands. True it is, they alleadge their authors, and further adde that it proceeded of an earneſt deſire ſhe had of the ſaluation of mankind. But becauſe it might otherwiſe haply ſeeme incredible, I will here ſet downe their owne words, quoting the place where they are to be found. Firſt then in the ſermons of *Menot* fol. 169. col. 3. towards the end, ſomwhat before theſe words, *Finis euangeliorum quadrageſimaliũ*, we reade as followeth: *Audiui ab ore magiſtri Huet, in conuentu Pariſienſi prædicantis, quod ſi non alius ſe obtuliſſet, virgo Maria tanto zelo amabat redemptionem generis humani, quod proprijs manibus filium crucifixiſſet.* As for *Barelete*, marke what he ſaith of the bleſſed virgin, fol. 115. col. 2. *Quia tempore paſsionis, quamuis ſui dolores eſſent intenſi, videndo filium affligi, tamen volebat filium mori pro humanæ generationis ſalute. Et vt dicit Archiep. ſcopus, Si alius modus non fuiſſet, ipſamet filium proprium occidiſſet: quia non minor erat charitas ſua quàm Abrahæ, qui filium ſuum erat paratus occidere.* Moreouer he ſaith that the Apoſtles went to complaine to her of her ſonne, becauſe he kept not touch with them in ſending the holy Ghoſt: and that there was a diſſention betweene the Father and the holy Ghoſt, who feared to come into the world, leſt they ſhould be dealt with as the Iewes dealt with Chriſt. *Vnde iſto mane veniunt ad Mariam, dicentes, Heu, filius tuus nobis promiſit mittere ſpiritum ſanctum: hodie ſunt decem dies quod aſcendit, & adhuc ſpiritum ſanctum non miſit. Et virgo, Non dubitetis quòd hodie omninò mittet: nec ante mittere debuit. Et ratio, Quando Deus traxit populum de captiuitate Ægypti, quinquageſimo die deſcendit in forma ignis in monte Sinai, dando legem: fuit figura, quod quinquageſimo die reſurrectionis ſuæ, nos liberaret & viuificaret, vnde ponamus nos in oratione. Petrus cum alijs ſe ad vnam partem poſuit: Lazarus cum Lxxij. ad aliam: & Magdalena cum alijs mulieribus ad aliam: & virgo Maria in medio. In cœleſti palatio facta eſt diſſentio inter Patrem & Spiritum ſanctum. O pater (inquit filius) promiſi Apoſtolis meis paraclitum & conſolatorem: tempus aduenit vt promiſſionem attendam. Cui pater, Sum contentus: indica Spiritui ſancto. Cui Spiritus ſanctus, Dic mihi quomodo te tractauêre? Cui filius, vide me per charitatem: oſtendit ei latus & manus & pedes perforatas. Heu mihi, ſed vadam in aliam effigiem, quod non audebunt me tangere. Qui deſcendit cum maximo ſtrepitu. Factus eſt repente de cœlo ſonus tanquam aduenientis, &c.* See fol. 178. col. 1.

6 But let vs heare another diſcourſe of the ſame Preacher, ſtuffed with farre greater and more incredible blaſphemies, eſpecially conſidering that the chiefeſt myſtery of Chriſtian religion is thereby prophaned. Fol. 229. col. 4. theſe be his words: *Quamuis ab æterno Deus prædeſtinauerit, &c.* (which becauſe they are ſomwhat long & tedious, it ſhall ſuffice to tranſlate them into Engliſh, abridging them in ſome places:) Though God (ſaith he) had decreed the incarnation of his Son, and the ſaluation of mankind from all eternitie; yet it was his wil and pleaſure that it ſhould be impetrated by our prayers, and the prayers of holy people: ſo that the

holy fathers euen with teares desired to see that day; and how great their desire was, the Scriptures declare. Now *Adam*, *Enos*, *Enoch*, *Mathusalem*, *Lamech* and *Noe* (who liued so long) seeing they could not obtaine the thing which they desired, resolued to send Ambassadours. First *Esay*, saying chap. 16. *Lord send the Lambe the gouernour of the land* (*Agnum dominatorem terræ.*) And chap. 45. *You heauens send downe your deaw from aboue, &c.* And in the 64. chapter, *O that thou wouldest breake the heauens and come downe, and that the mountaines might melt at thy presence.* After that, the Prophets send *Moses*, *Exod. 4. Obsecro Domine, mitte quem missurus es*: that is, *I beseech thee, O Lord, send him whom thou shouldest send:* that is, thou hast sent me before for a particular deliuerance, now send for the generall deliuerance. After that, the Kings sent *Dauid*, who spake thus, *Lord shew vs thy mercy, and giue vs thy sauing health.* After all these came *Aaron*, sent by the Priests, who said, *Lord bow the heauens and come downe.* In the last place came the Church, which said, *Stirre vp thy strength and come, O Lord lift vp thy selfe.* The Patriarches seeing that these requests tooke no place, sent women. First Madame *Eue* went and spake thus, *Thou hast condemned vs for our sinne, yet remember it not O God, but deliuer me out of this darke dungeon.* To whom God answered, *Eue* thou hast sinned, and therefore art vnworthy my sonne should be sent into the world for thy sake. The second was Madame *Sara*, who said, *O Lord helpe vs*: to whom God answered, Thou art not worthy: for thou didst not beleeue that thou shouldst conceiue and beare a sonne. The third was Madame *Rebecca*, to whom God said, Thou shewedst thy selfe partiall betweene *Iacob* and *Esau*. The fourth was Madame *Iudith*, to whō God answered, Thou hast bin a murtherer. The fift was Queene *Esther*, to whom he said, Thou louedst vanitie too much, when thou deckedst thy selfe to please King *Assuerus*. At last they sent a maid of fourteene yeares of age, who with a deiect and shamefast countenance kneeled downe and said, *I beseech thee (O my God) that my best beloued may come into his garden, that he may eate of his apples.* (This garden was the virgins womb.) Which when the sonne heard, he said vnto his father, O my father, I haue from my youth loued this maid, and haue laboured to haue her to my spouse. Wherupon God the Father presently calling the Angel *Gabriel*, said vnto him, *Gabriel* go quickly to *Nazareth* to *Mary*, and carry her these letters from me, and tell her that I haue chosen her to be my wife. Then said the Sonne, And tell her from me, that I haue chosen her to be my mother, and that I will be incarnate in her wombe; I will be her sonne, and she shall be my mother: Deliuer her this message. Then spake the holy Ghost, and said, I will dwell in her, and she shall be my Temple; Cary her this message from me. Then *Gabriel* coming to her, said, *Aue gratia plena, Dominus tecum. Ab A (quod est sine) & Ve, culpa; immunis à triplici Ve. De quibus Apoc. 12. Ve, ve, ve, habitantibus in terra. Gratia plena. Hieronymus, Benè, Gratia plena, quod cæteris per partes, &c.* At these words of the Angell she was sore troubled. Now she had three gentlewomen with her, Prudence, Virginitie and Humilitie. And first she went to Prudence to haue her counsell, saying, O my loue, tell me your opinion, what I were best to do. Prudence answered, *Mary*, I consider that which is written in the 29. chap. of Ecclesiasticus, *He that is hasty to giue credit, is light minded.* And therefore it is well said in the Gospell, that *Mary* mused in her selfe what maner of salutation that might be. *Ecclesiasticus* 32. *Audi tacens, & pro reuerentia accedit tibi bona gratia. Giue eare and be still, and for thy good behauiour thou shalt be loued.* The Angell seeing her thus troubled, said vnto her, Feare not *Mary*: why art thou afraid? After this she asked counsell of her second gentlewoman Virginitie, who said vnto her, *Mary* aske the Angell how

thou

thou ſhalt conceiue: if he anſwer and ſay, By the ſeed of man; beate him away with a cudgell. *O iuuenculæ, quando veſtri amatores nominant impudica, &c. How can this be, ſeeing I neuer knew man?* The Angell anſwered, *The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee, and therefore, &c.* And a little after, There was a diſputation who ſhould worke this redemption, whether the Father, the Sonne, or the holy Ghoſt; and it was agreed that the Sonne ſhould be the Redeemer. And the reaſon, &c.

7 And if it were poſſible for thee (gentle Reader) to haue ſo much patience; I would further deſire thee to reade this other diſcourſe of the ſame Preacher, that thou mayſt ſee how he is like himſelfe in all things, and how one blaſphemy draweth on another. For fol. 168. col. 4. he ſaith, *Altercatio facta eſt, quis debebat ire ad matrem, nuntiare hanc reſurrectionem. Adam dixit, mihi incumbit, &c.* The meaning of which words (as alſo of the reſt which enſue touching the ſame argumẽt) is this. It was debated amongſt them, who ſhould go to the bleſſed virgin Chriſts mother, to ſignifie her ſonnes reſurrection: *Adam* ſaid, that it was his dutie to go; For (ſaid he) I was the cauſe of the euill, and therfore I ought to be the cauſe of the contrary good. But Chriſt anſwered him, Thou wouldſt (haply) tarry by the way to eate figs. *Abel* ſaid that that office belonged to him: Chriſt anſwered, No verily; for thou mayſt (perhaps) meet thy brother *Cain* by the way, who wil kil thee. *Noah* alſo offered himſelfe, ſaying, that that honour was due to him: to whom Chriſt anſwered, Surely thou ſhalt not go; for thou loueſt drinke too well. *Iohn Baptiſt* ſaid, I will go: Nay ſaid Chriſt, thou of all other ſhalt not go; for thy garment is but of haire. The theefe ſaid, that that office belõged to him: but Chriſt reiected him; For (ſaid he) thy legs are broken. In the end an Angell was ſent, who began to chant it out in this ſort, *Regina cœli, lætare: Alleluiah. Reſurrexit ſicut dixit, Alleluiah.* And ſtraight after came Chriſt with al the Saints, and the Virgin, &c. There are alſo ſundry other blaſphemous ſpeeches as wel in this as in the reſt of their iolly Preachers, (though principally in this:) but becauſe thoſe (which now come to my remembrance) are more tollerable, and for that I am not at leiſure to ſeeke after others, I will content my ſelfe for this preſent with theſe aboue mentioned. The texts of Scripture I haue here alleadged, as they are to be found in the vulgar Latin Bible. But with what brazen-faced impudency they were wont to abuſe them, ſhall be ſhewed hereafter.

8 And now I proceed to thoſe who baſpheme God indeed; which vice I ſaid was proper to Church-men: where I aduertiſed the Reader, that I tooke the word *blaſphemy* in a more generall acception then it is commonly taken, hauing reſpect to the Greeke Etymology. For as he that vſurpes the Kings crowne (being but his vaſſall) or ſets himſelfe in the throne of the kingdome or chaire of eſtate, doth commit no leſſe treaſon againſt the maieſty of the Prince, then he that vttereth ſome contemptible ſpeech derogating from his ſoueraignety, crowne and dignity: ſo (doubtles) he that arrogateth to himſelf diuine power in word or deed, may as properly be called a blaſphemer of God. But foraſmuch as the ſignification of the word hath not bin vſually ſtretched ſo farre, I wil not greatly ſtand to argue the caſe, whether it be lawful to vſe it ſo or no: it ſhal ſuffice that I haue ſhewed vpõ what ground I thus vſed it. But if any man ſhall think that it may more fitly be called high treaſon againſt the higheſt Maieſtie, I will not greatly contend with him. Now I would here inſtance this with examples, but that they are ſo obuious and ordinary, highwayes ſo plaine, that a guide were needleſſe. For, to ſay nothing of that man of ſinne, who calling himſelfe God on earth, cauſeth (as much as in him

lieth) as great homage to be done vnto him as vnto God: are not they (I beſeech you) vſurpers of the honour proper onely to God, who take vpon them to conſecrate, bleſſe and abſolue? nay to open heauen to ſome, and ſhut it againſt others? Notwithſtanding the world (we ſee) ſwarmeth with ſuch vermine in all places where the Church of *Rome* hath loſt nothing of her credite. And albeit this kind of blaſphemy be peculiar to Church-men (as hath bin ſaid) yet I am not ignorant that Princes alſo (who of their humane would make a diuine maieſtie) may wel be inrolled in this regiſter. But to ſhew how many wayes they offend in this kind, would be an argument no leſſe odious then tedious, and chiefly for me, who by all meanes labour to make ſpeedy diſpatch of this preſent treatiſe.

CHAP. XXVI.

How that as there are ſtranger ſinnes committed at this day then euer before, ſo God inflicts ſtranger puniſhments vpon the authors and inuentors of them.

SAint *Auguſtine* among many his memorable ſayings, hath one very notable and worthy ſo excellent an author, viz. that if God ſhould openly puniſh euery ſinne and tranſgreſſion in this life, it would be thought he reſerued no puniſhment for the laſt iudgement. On the other ſide, if he ſhould not inflict open and exemplary puniſhment vpon ſome offenders, men wold not beleeue that there were a diuine prouidence. Therefore when we ſee any breake forth into hainous enormities, and yet to ſcape ſcot-free, (at leaſtwiſe for aught we know) we ſhould call not onely our religion but our wits alſo into queſtion, if we ſhould hereupon inferre, that wicked men eſcape the heauy hand of God, and that their ſinnes remaine vnpuniſhed. And verily I cannot but wonder what ſhould be the reaſon that this point cannot ſinke into the heads of Chriſtians, conſidering the very heathē haue by the dim candlelight of naturall reaſon attained to this ſecret of Gods prouidence: as we may ſee in *Plutarch*, and in the greateſt part of Poets, as namely in certaine verſes alleadged by *Iuſtin Martyr*. Notwithſtanding there is a further point to be marked, viz. that God doth not onely inflict outward or ciuill puniſhments vpon men, ſuch as magiſtrates are wont to do; but reſerueth ſome to himſelfe which the bodily eye cannot ſee, which he manifeſteth when it ſeemeth good vnto him. Theſe are the exquiſite torments and tortures which wicked men endure in their conſciences, not for an houre or a day, but for many yeares together. Nay he ſuffereth oftentimes the worme of conſcience to gnaw vpon them almoſt al their liues long. But if this puniſhment (may ſome ſay) be ſo ſecret and hid from the eye of man, how can we reaſon or ſpeake thereof? Verily to omit infinite teſtimonies as well in ſacred as prophane ſtories, this hell of conſcience diſcouereth it ſelfe in ſundry perſons by his effects, as Phyſitions do diſeaſes by their ſymptomes, though neuer ſo ſecret and couered ouer with neuer ſo faire a skin. And as great men in times paſt were more obnoxious and liable to ſuch diſtreſſe of conſcience (as ſtories record of ſundry tyrants:) ſo we ſee it verified at this day in ſuch as are aduanced to the higheſt honors, and ſet (as it were) on the top of fortunes wheele, after they once forget themſelues: and how they are neceſſarily inforced by their continuall cariage and courſe of life to verifie the old ſaying, *Needs muſt he feare many, whom many do feare:*

whereof

whereof we haue a very pregnant proofe and notable example of one in theſe dayes, who dealt with *France* for a time, as *Diogenes* did with his tub, when he rolled it, tumbled & toſſed it, ouerturned it, and knocked out the head of it, or rather played at tennis with that kingdome and the King thereof. For what ioy (may we thinke) can he haue to liue (what ſhew ſoeuer he make) who feareth nothing more then armes, and yet hath nothing wherein he may put more confidence then in armes? who dare truſt no liuing man, nor yet make ſhew that he diſtruſteth any? Whoſe feare, which lodgeth with him at home, accompanieth him alſo abroade? who is conſtrained to put no difference betweene friends and foes, but equally ſuſpecteth all? In ſumme, who the more he thinks vpon the occaſions of his feare, the more he hath cauſe to feare? May we not well thinke that ſuch a man beginneth his hell in this world, in ſtead of enioying ſome ſmall pleaſure in the remainder of his life? Could a man haue deſired of God a better reuenge for his *Cretiſmes*, *Cateliniſmes* and *Phalariſmes*, then this? But to come to other wicked men, who are not aduanced to ſo high a degree of honor, but are glad to crouch to ſuch gallants: All men might haue taken notice (at leaſtwiſe heard) how the Lieutenant who was graced by a French Poet with the title of *Radamanthus*, and (who deſerued in a double reſpect to be called *Lieutenant criminall*) was ſeized vpon with a grieuous diſeaſe (as I heard it reported by the Colledge of Phiſitions which had him in cure,) during which ſickneſſe he had ſuch a ſerious conſideration of his life paſt, that he lay a long time before any man could perſwade him but that he was condemned to be hanged. Alas (ſaid he) I know I haue deſerued death: for I haue committed ſuch and ſuch extortion: I had a hand in ſuch and ſuch rapine: I ſuffered my ſelfe to be bribed and corrupted by malefactors, to the end they might eſcape and go vnpuniſhed: I haue too roughly and rigorouſly intreated poore innocents: to be ſhort, I haue made merchandize of my cõſcience euery way. And not cõtent to houer thus in generalities, he came in particular, to name thoſe of whoſe death he thought himſelfe guilty, and to ask them forgiueneſſe. At laſt he remembred that the King had often ſhewed mercy on malefactors, and thereupon conceiuing ſome wanne hope, he was euer harping vpon that ſtring. Now albeit they laboured to confirme him in this conceiued hope of pardon, yet he no ſooner conſidered the hainouſneſſe of his offences, but he was ſtraight driuen from his hold againe, and ſaid, that if the King ſhould once know them, he would neuer pardon him. And in feare of this accurſed death (whereunto he thought they were ready to leade him) had this poore patient died, had it not bin for one of his Phiſitions who cauſed a man to come booted and ſpurred with letters patents in his hand, and to knocke boldly at the doore, and as ſoone as he was let in, to cry *pardon, pardon*: which was accordingly performed, yet not without putting him (poore ſoule) in danger of his life; for hauing heard him knocke in that maner at the gate, he perſwaded himſelfe that it was the hangman. And though the party ſuborned knew well enough how to play his part, yet could he ſcarce make him beleeue that the King had pardoned him. But being brought in the end to beleeue it, & ſo to pluck vp a good heart, he liued ſome few daies after. Howbeit ere long he changed this miſerable life into a more miſerable death, as we ſhall heare in the ſequel of this diſcourſe. In the meane time let the Reader conſider in what miſery he muſt of neceſſity be, who was thus aſſaulted of his conſcience. For then doubtleſſe by reaſon of his diſeaſe which diſtempered his braine and intoxicated his vnderſtanding, he ſhewed himſelfe to be the man which in truth he was. And we may well think that the Chancelour of *France* felt no leſſe conflict in conſcience,

when

when lying on his death bed he cryed out, *Ah Cardinall, thou haſt ſent vs all to the Diuell.*

2 But I paſſe from this ſecret puniſhment (which we may aſſure our ſelues hath ſeazed vpon many) to that which we ſee dayly before our eyes. Firſt then, the holy Scripture teacheth vs to acknowledge the hand of God in warres, peſtilence and famine, executing his iuſt iudgements vpon vs for our ſinnes. Whereof the preachers (before alleadged) haue not bene vnmindfull to admoniſh vs. As when *Menot* ſaith, *Quæ eſt cauſa quod fames toties regnat ſuper terram, niſi peccata & iniquitates enormes quæ nunc regnant?* And *Barelete, Nonne vidiſti temporibus elapſis, Italiam peſte percuſſam? Verè hoc totum propter peccata inaudita hominum & mulierũ.* Further, *Menot* ſaith of blaſphemers in particular, that God ſends them a red roſe of *Naples*. Now then if ſuch puniſhments be ſure and certen teſtimoners of ſinnes raigning in the world, and that they haue increaſed euen in theſe dayes: we may hereupon conclude, that ſinne is likewiſe much increaſed. Howebeit, my purpoſe is not to inſiſt vpon theſe ordinarie chaſtiſements, but rather to ſhew (as the title of this chapter occaſioneth me) that as our Age aboundeth with more rare villanies then euer were knowne or heard of in former time: So God inflicts farre ſtranger puniſhments vpon men for the ſame. For proofe herof, how many new & ſtrange diſeaſes are there at this day raging in all places? And ſurely great reaſon there is, that as men are not content with the ſinnes of their anceſtors, but adde new to the old: ſo God in like manner ſhould not content himſelfe with ordinary puniſhments, but ſhould adde vnto them extraordinary plagues. As he hath puniſhed whoredome of late with that diſeaſe which the Frenchmen call the Neapolitane diſeaſe, they of *Naples* and other Italians, the French diſeaſe: But ſuch hath bin the frowardneſſe of the wicked will of man, that that which ſhould haue bene as a bridle to curbe and keepe him in, hath bene as a ſpur to prick him forward, eſpecially ſince there were remedies to cure ſuch maladies. And now the report goeth, that there is a new kind of French poxe, the Quinteſſence (as it were) of the former, which is ſimply incurable; which if it be ſo, we may aſſure our ſelues, God would therby teach vs how dangerous a thing it is to harden our hearts againſt his heauy hand. And may we not well thinke theſe ſo many ſtrange maladies (in which Phyſitions are not onely put to their trumps, but euen at a *non plus*) ſuch and ſo many fearefull iudgements which God inflicts vpon the meaner ſort by the mighty: and vpon great potentates by poore payſants: ſo many ſundry ſorts of death more ſodaine and fearefull, yea and often accompanied with greater deſpaire and rage thẽ our Anceſtors euer ſaw or heard of, to be new chaſtiſements or rather puniſhments ſent of God? Yes doubtleſſe, whereof we might find ſundry examples if we would but open our eyes to behold ſuch ſpectacles, as often as they offer themſelues to our viewe. I haue heretofore ſhewed (where I ſpake of ſuch as made away themſelues) how *Bonauenture de Periers* (author of that deteſtable booke called *Cymbalum mundi*) notwithſtanding the pains that his friends tooke in keeping and watching him (for that they ſaw him in a deſperate moode,) was found to haue run vpon his ſword, hauing ſet the pomell to the ground, the point running in at his breaſt, and out at his backe. I haue further ſpoken of a ſecretary of a towne of *Switzerland*, who preſſed with a ſence & feeling of his wicked life (hauing made a ſcape from his keepers) caſt himſelfe (with *Razes*) from a high rocke and ſo dyed; ſince which time ſũdry like ſtories haue come to my mind. But to omit thoſe who by Gods iuſt iudgement haue bene their owne executioners; certen it is that there are many who dye in their beds, in no leſſe deſpaire & rage then they: who doubt-

leſſe

Ieſſe, would haue made the like end, if there had not bene a narrow watch ſet ouer them. The number of which would be found to be great if enquiry were made. But I will here onely ſpeake of certain perſecutors, who in the end haue bene purſued (as I may ſay) and perſecuted by the iuſt iudgement of God, and that vpon the open ſtage (as it were) in the view of the world. And I will beginne with the Lieutenant Criminall (mentioned in the beginning of this chapter) who being recouered of a dangerous diſeaſe wherein he had bene ſore troubled in conſcience, was ſhortly after ſtriken with another in his legs (called the wolfe) in ſuch ſort that he loſt the vſe of his limmes, and dyed in the end beſtraught of his wits, after he had a long time barked (as it were) at God, as the dogge at the Moone, hauing nothing in his mouth but wounds, blood, and blaſphemy. The Chancellor and Legate *du Prat* made no fairer market, notwithſtanding his braue hoſpitall (of which king *Francis* the firſt was wont to ſay, that it was not large enough to lodge ſo many poore people as he had impoueriſhed. For he died at his Honor of *Nantouillet*, of a ſtrange diſeaſe hauing his ſtomacke eaten thorow with wormes, not without fearefull curſing of God through extreame impatience, occaſioned aſwell by extremitie of paine, as through ſpite and anger to ſee all his coffers ſealed vp before his face: ſo that he could not refrain but breake forth into theſe words: *See what is gotten by ſeruing the king with body and ſoule?* This *du Prat* was the firſt that put vp a bil in the court of parliament for the detection of hereſies, becauſe (as he ſaid) they were full of blaſphemy; who alſo being wearied with that long and tedious ſuite in the cauſe of *Berquin*, gaue out the firſt commiſſion for the examination, arraignement and condemnation of ſuch as ſhould ſpeake againſt the *Romane* religion. And what befell the now deceaſſed *Steuen Poncher* Archbiſhop of *Towres*, whilſt he laboured for the erecting of a new court, called *the burning chamber?* was he not ſeazed vpon by a feareful diſeaſe called *Le feu de Dieu*, which began at his heeles, and crept along to his head, ſo that he was conſtrained to cut off one limme after another, and in the end dyed miſerably, vſing no better language then his fellowes? The like befell one *Iohn Ruzé* counſellour of the Parliament; who was one of the greateſt burners in his time (I mean one that raiſed the hotteſt perſecutiō againſt the profeſſors of the Goſpel, that they might be brought to the ſtake) For as he returned from a court which he had kept againſt them, he was taken with the aforeſaid diſeaſe in his ſtomacke and priuie parts, ſo that he had much ado to get home: the extremity whereof was ſuch, that hauing in a manner burnt vp his entrals, it cauſed him to end his daies in great miſery, the rather for that he did not once acknowledge the iuſt iudgement of God. And as the vengeāce of God was ſpeedily executed vpō him, ſo was it alſo vpō another counſellour of the ſame court called *Claudius des Aſſes*; for the very ſame day that he had ſētenced a Proteſtant to fry a fagot, as he was playing the knaue with one of his chābermaids, he was taken with an Apoplexie in the fact, and ſo dyed. Likewiſe one *Iohn Andrew*, a Stationer (who ſerued theſe perſecutors and their complices, for a ſpy) as he was walking for his recreation, was taken with a frenzie which neuer left him to the houre of his deth, which followed ſhortly after. We reade alſo of ſtrāge iudgements which befell thoſe that were the chiefe agents in the perſecution raiſed againſt the poore people of *Cabriere* and *Merindoll*; by all which we learne, that thoſe who eſcape the hands of men, ought alwaies to remember the old Prouerb, *He is not eſcaped that traileth his halter.* For verily ſuch wretches (though quit and cleared by earthly Iudges) if we reſpect diuine Iuſtice, draw their halters after thē, not onely in this life, but after death alſo. Which I ſpeake aſwell in regard of *Iohn*

Menier Lord of *Oppede*, as of others, who were ſo ſentenced for extortion, pilling and polling, ſpoiling and ſacking, violence, and all manner of barbarous and ſauadge cruelties which they exerciſed vpõ the inhabitants of thoſe places, contrary to their oathes and promiſes, and the truſt repoſed in them; that whereas it was expected that after ſo many notable pleas & orations in which their knaueries were excellently diſplaied and laid forth (as it were) in orient colours, ſuch exemplary puniſhment ſhould haue bene ſhewed on them, as might remaine a memorial and perpetuall preſident to poſterity: It appeared in the end, that all was nothing but a faire floriſh for faſhion ſake. Now albeit they eſcaped the puniſhment which Iuſtice allotted them, through the iniuſtice of men: yet eſcaped they not the hand of the Iuſt Iudge, as hath bene ſaid. *Menier* and the reſt of that rout felt it very feare-fully, by a ſtrangury and a diſeaſe called *Le feu de Dieu*, which burnt him from the nauel vpward: which grieuous diſeaſes he bare ſo patiently, that frõ the time they ſeazed vpon him till the laſt gaſpe, he ceaſed no to blaſpheme and curſe his creator; little remembring the examples of many holy Saints and ſeruants of God whom he had heard ſinging Halleluiah in the midſt of their torments, euen then when he moſt cruelly butchered them. Neither is there any maruail to be made of this difference, conſidering hee ſuffered as a fellon and a murtherer, they as Martyrs. But to omit theſe cruell cutthroates of the Popiſh Clergie, who perſecuted the poore Proteſtants of *Prouence* before the Lord of *Oppede* came amongſt them; there was a Iacobin Frier called *de Roma* (of whoſe cruelties I haue ſpoken ſomewhat before) who felt the heauy hand of God as well as his fellowes: for vnder colour of his commiſſion (being one of the holy Inquiſition) he tyrãnized as well ouer the bodies as the goods of thoſe whom he had found to ſwarue from the Church of *Rome*, and withdrawing himſelfe to *Auinion*, intended to make merry with the prey and pillage he had brought out of *Prouence*. But the polling extortioner was ſpoiled of all that he had by his owne ſeruants, and brought to extreme beggery: and ſhortly after fell into a fearfull diſeaſe vnknowne to the Phyſitions which bred vlcers in ſundry places of his body ſo full of crawling wormes that his fleſh fell away by peacemeale, ſtinking ſo intollerably that no man (no nor yet himſelf) could endure the ſmell therof. In the end it grew to that extremity that he deſired ſome man would kil him; and perceiuing that al was but in vain, he offered to lay violent hands vpon himſelfe, but finding not how he might put his wicked purpoſe in execution, he was cõſtrained to vndergo his torments vnto the end; not without many outcries or rather howlings, accompanied with curſing & blaſpheming the name of God: the common and ordinary refuge for ſuch wicked wretches when they feele themſelues ouerwhelmed with dolor and greefe. And here another ſtory comes fitly to my mind, of one who is not wont to be forgotten, when we ſpeake of the iudgements of God, to wit, *Petrus Caſtellanus*, in whom we haue as notable an example of diuine Iuſtice as in any whoſoeuer. For hauing bin a zealous profeſſor of the Goſpell, in the raigne of king *Francis* the firſt, in ſuch ſort that he incurred the ill will of the *Sorboniſts* (which he then litle reſpected, by reaſon of the great fauour he was in with the foreſaid Prince) he turned coate in the raigne of king *Henrie* the ſecond, becauſe he ſaw the profeſſors of the Goſpell had no countenance in the court: in ſuch ſort that a man would little haue thought it had bene he which profeſſed true religion before; and not content to temporize and turne like the wether cocke with euery waft of contrary wind, he went to *Orleans* (hauing bene newly inſtalled Biſhop of that See) to preach againſt the religion which before he had profeſſed: whither being come, he gaue them two or three

ſtraw-

ſtrawbery ſermons. And as he was on a time belching out his blaſphemies againſt the truth and his owne conſcience, he was taken ſuddenly with a diſeaſe, which made his Lordſhip come downe after another manner then he went vp. The report goes, that one halfe of his body was as hot as fire, and the other halfe as cold as ice, ioyned with a bloudy flixe, whereof he died not long after, not without many throbs and fearfull grones. I am here to intreat thee (gentle Reader) not to take offence that I point out ſome men in particular, and deſcribe them by their names, contrary to the courſe I haue taken almoſt throughout this whole treatiſe; deſiring thee to remember that I am not the firſt that haue broken the ice, ſeeing I deliuer theſe things but at the ſecond hand, as I find them ſet downe in three ſeueral books lately publiſhed. I ſhall further deſire thee to conſider, that ſuch ſtories as theſe, ſeruing ſo notably to ſet forth the iuſt iudgements of God, ought authentically to be recorded. Notwithſtanding I wil ſpare the naming of two others, for that I find them no where named. One of which (I take it) is yet liuing, who albeit he made profeſſion of the Goſpell at the firſt, yet after he had courted it a while, he did ſo turne and temporize, ſo apply and accõmodate himſelf to the fancies, faſhions and humors of the Court, that like *Hercules* enthralled to Queene *Omphale*, or *Sampſon* beſotted with his *Dalila*, he was ſo lulled aſleepe in his miſtris lap, that he quite loſt his former credit & reputatiõ: ſo that he that had heard him, wold litle haue thoght he had bene the man whom God had endued with ſuch exact knowledge in the tongues and arts, that ſince that time his match could hardly be found. The ſecond is of one who had bene Counſeller to the French king *Henry* the ſecond, and employed by him in ſundry Embaſſages; who giuing a finall farewell to the truth which formerly he had profeſſed (fearing leſt it would lie as a blocke in the way to his preferment) loſt forthwith his ſenſe and vnderſtanding, in ſuch ſort that he became a meer ſot and a ſenſleſſe thing. And we haue had within theſe few yeares ſuch rare examples of Gods iudgements euen vpon Princes themſelues, and of ſo late and freſh memory that they cannot eaſily be forgotten, and therfore I ſpare to name particulars.

3 Now the reaſon which moued me to alleadge ſuch examples of the iudgements of God as haue befallen perſecutors rather then others, is for that ſuch perſecution is proper and peculiar to theſe dayes and times: wherein crueltie and all kind of impietie like a great deluge haue broken the bankes, and ouerflowed in more fearfull maner then euer before: whereof we haue ſeene what hath bene the iſſue and euent, and God grant that it may be both the beginning and the end of all ſuch tragedies and turbulent garboiles.

THE SECOND PART OF THE PREPARATIVE TREATISE TO THE APOLOGY FOR *Herodotus*.

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1608.

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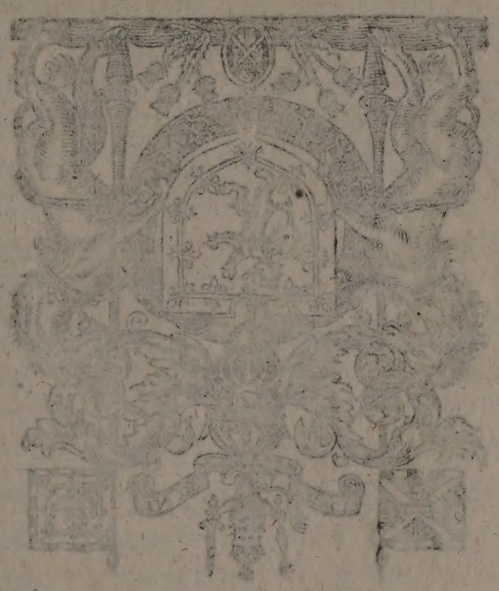

APOLOGY FOR

THE EARLIER TO THE

PART OF THE

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THE

TO THE HONORABLE KNIGHT SIR ROBERT RICH, AND TO THE WORTHY GENTLEMAN MASTER HENRY RICH his *Brother*: Sonnes to the Right Honorable the Lord RICH.

HAuing no other meanes out of my ſmall fortunes to do you honor (right worſhipfull and worthy Gentlemen) and to make your worthineſſe knowen to the world, but only this paper preſent: I doe heere (according to my long intended purpoſe) preſent you with the Second part of Stephens *Apologie: deſiring it may remaine with you as a pledge and teſtimony of my thankefulneſſe, for the continuall flow of your manifold fauours (farre aboue the proportion of my deſerts) and as an earneſt of that propenſe minde and vnfained affection which I beare to your houſe and name. The Worke you may iuſtly challenge at my hands by a double right. Firſt, in that it was begun at my Honourable good Lord your Fathers houſe in Eſſex: where being deſtitute of other books, and knowing not how to paſſe thoſe long nights with better recreation: at your intreatie together with my entire friend Monſieur* Beaufort *(then your Schoolmaſter for the French tongue, and now Doctor of Phyſick in Baſil) I firſt vndertooke the Worke: beginning (as you know)* ὕστερον πρότερον ὁμηρικῶς *with the Second part in the Firſt place. Secondly, in that it is done by him who oweth himſelfe and all he can do, to your loue and ſeruice. But as the firſt borne among the Iewes had a double portion; ſo you Sir* Robert *haue a double*

right heerein aboue your brother. First, in that your helping hand hath not beene wanting to the worke, in translating (at my motion, and for your owne recreation) the 36. Chapter: which without any great filing or fourbishing of mine, went to the Presse as it came from your pen: being done so faithfully according to the French, and so fitly and finely in regard of the English phrase, that If feare nothing so much, as lest (like a peece of velvet in a beggers coat) it should shame the residue of the worke. And this If both should and would haue seconded with your other translation of D. Tylenus *his Confutation of the Bishop of* Eureux *(which you left with mee when you left the Vniuersitie) but that it was preuented by a worse. Secondly, in that you were not only* Primus Motor, *the man that first set it on foot; but also* ἐπιβάτης, *and he that kept it still on the wheeles. For had I not been first moued by you, it had neuer been begun (at least by me:) and had you not so often called vpon me, as well by word as writing, it had lien still in loose leaues as an idle toy, fitter to be* ludibrium venti, *or meat for the mothes, than matter for the Presse. They therefore that shall reape either profit or pleasure by this my translation, are to thanke you for your good motion; without which it had neuer seene the light of the Sun. And thinke not (M.* Henry) *that you are heere excluded; for as it was begun, so was it also finished with special respect to your intended trauell; that it might furnish you with matter for discourse, in keeping complement at the French Court, whither you haue been so often sent for by your respective God-father his Maiesty of* France. *To you both therfore I send it, as wel to do you honor, as to receiue honor from you. Yet know this, that paper praises, being nothing but the wind of mens words, can neither eternize your name, nor blaz on your fame to posteritie (as that proud Pedantick thought, who promised im-*

Appion Grāmatic.

mor-

mortalitie to those to whom he dedicated any of his works.) Vertue *onely and* valour *are the high way to true Honor; which* Marcellus *signified by the two Temples which he dedicated to the Goddesses* Vertue *and* Honour, *being so contriued, that no man could enter into the Temple of* Honour, *but he that had first gone through that of* Vertue. *And the truth hereof may appeare in the glasse of these examples: For these foure worthies of the world,* Alexander, Cæsar, Augustus, Constantine, *of whose names cities were built and moneths denominated, continue famous euen to this day. And so long as the two moneths in the yeare,* Iuly *and* August; *and those two renowned cities,* Alexandria *and* Constantinople *remaine, their memory shal neuer perish. Whereas* Nero, Commodus, *and such like monsters, who attempted the like (the first laboring to haue* April *called* Neronius; *the second,* September Commodus) *haue fallen to the very counterpoint of that they aymed at, dying like a candle which leaueth the snuffe stinking after it; being now no way famous but by the infamy of their wicked liues. And what can be said of the Kings of France called* the idle, *saue onely this, that they haue left nothing memorable, but that they left no memorie? The like inglorious end cannot but befall all those who either with the idle drone eate more then they earne; or waste the candle in idle play, which was allowed to haue lighted them to bed. This I speake not as taking vpon me to schoole you, or to reade you a lecture as if you were still in the Vniuersitie; but in dutie to your Father (to whom I am so infinitely indebted for his honorable fauours) and in loue to your persons, to encourage you on in a good course, by adding fuell to the fire, and oyle to the flame: that as you are rich in name and in outward goods, but more rich in those of the body, so you may be most*

Suet. in Nerone, cap. 55. Aurel. Vict. de Cæsarib. c. 17. & Eutrop. li. 6

rich

rich in thoſe of the mind, and ſo be true inheritors not onely of your Fathers name and goods, but alſo of his vertues, in being the ſhadow of his mind; making his example and honorable courſes the Cynoſura *by which you are to direct your courſe. For (doubtleſſe) in ſo doing you ſhall not onely auoid* Scylla *and* Charybdis, *thoſe dangerous rocks and deuouring gulfes which lie in your way, where ſo many are either ſwallowed vp, or ſuffer ſhip-wracke, (you know what I meane:) but arriue in the end at the hauen of eternall happineſſe. And there I leaue you.*

Your Worſh.

moſt affectionate,

R. C.

THE SECOND PART OF THE PREPARATIVE TREATISE TO THE APOLOGIE FOR HERODOTVS.

The Preface.

I Proceed now to proſecute the ſecond part of this preſent Apologie. For hauing in the beginning of this Diſcourſe propounded to handle theſe two things; firſt the reuerend opinion which ſome had of antiquitie: ſecondly, the baſe conceit that others had thereof. And hauing ſhewed how the former did honour and reuerence it, in regard of the vertuous liues and valorous deeds of their aunceſtors; and how the latter (on the contrary) had it in high ſcorne and diſdaine, in regard of their rudeneſſe and ſimplicitie, I thought it not impertinent (the better to content and ſatisfie the Reader) to alleadge ſome few examples, by which he might ſee, as in a cryſtal, the particulars which I vndertooke to demonſtrate. And hoping I haue ſufficiently acquit my ſelfe, touching the former point (as hauing ſhewed how farre the wickedneſſe of theſe times doth exceed and go beyond that of former ages in ſundry things) it remaineth I ſhould endeuour the like in the ſecond: which when I ſhall haue fully finiſhed, I hope I ſhall haue made a reaſonable good preparatiue to the Apologie for *Herodotus*. But how (may ſome ſay) can theſe particular inſtances and allegations ſufficiently ſerue to winne credit and authoritie to *Herodotus* his hiſtory, cõſidering they conſiſt of moderne examples, borrowed partly from this, and partly from the Age laſt paſt? Marke therefore my anſwer, which will further ſhew the ſcope which I ayme at. Albeit we find ſtrange ſtories in *Herodotus*, which ſeeme to ſome altogether incredible, partly becauſe they cannot conceiue how men ſhould be ſo notoriouſly wicked and prophane; partly becauſe it will not ſinke into their heads, that euer any were ſo rude and ruſticall: yet I doubt not, but when I ſhall haue decyphered the villanies of this Age, how tranſcendẽt they are, in compariſon of former times; we ſhal haue iuſt cauſe to ſay, that as we haue ſeene ſundry ſtrange things in this laſt centenary of the world, which were not knowne nor heard of in the former (much leſſe in the ages before) and yet are ſuch as we cannot call into queſtion (except we wil diſtruſt our ſenſes, as hauing bin eare-witneſſes and eye-witneſſes thereof:) ſo we are not to thinke but that the age in which *Herodotus* liued, and the precedent, had ſome proper and peculiar to themſelues, which would not haue bin thought ſo incredible, had we liued in thoſe dayes. I affirme the like of the ſecond point, aſſuring my ſelfe that when I ſhall haue ſhewed how thoſe that liued in the age laſt paſt, were not

onely ſimple,but alſo rude and ruſticall in compariſon; all men of iudgement wil eaſily grant,that as we cãnot doubt of the ruſticitie of our late forefathers, it being ſo authentically witneſſed (though otherwiſe perhaps it might ſeem incredible:) ſo neither are we to thinke but that they which liued ſo many hundred yeares ago had their clowniſhneſſe proper to themſelues,which would not haue bin thought ſo incredible (as now it is) had we bin their next ſucceſſors;ſeeing we might haue had it confirmed by infallible teſtimonies. Now this argument my purpoſe is to handle generallie, to the end it may ſerue as a preparatiue to the Apologie for *Herodotus*, till I haue more time and leiſure, as alſo better meanes and oportunitie to handle it more diſtinctly, and to find out moderne examples to ſute and parallele thoſe which ſeeme ſo ſtrange in this our Hiſtorian.

2 But what? (may ſome ſay) ſhould a man thinke thoſe ſtories in *Herodotus* to be incredible,onely in regard of the two former reaſons, viz. their notorious villany,and ſottiſh ſimplicity? No verily: for many mens incredulity proceeds from a third cauſe, viz. in that they conſider not the great change and alteration which is to be ſeene almoſt in euery thing ſince thoſe times:but would haue the naturall diſpoſition of men *in diebus illis*,and their courſe of life ſo to ſute ours, as that they ſhould take pleaſure in thoſe things wherein we take pleaſure: and contrarily,that whatſoeuer diſliketh vs,ſhould haue bin diſtaſtfull vnto thẽ. And (which is more) they would find an agreement and correſpondence betweene the eſtates of ancient kingdomes and common wealths,with thoſe at this day. Nay,ſome are ſo inconſiderate in reading of ancient ſtories,that they meaſure the climates of forrein and farre remote countries by their owne. No maruell therefore if finding ſuch diſcord and diſagreement in all theſe things,they iudge auncient ſtories to be as farre from truth, as the things they reade are differing from thoſe they dayly heare and ſee. Knowing therefore this to be a third reaſon why many can hardly ſubſcribe vnto them, I haue reſerued for it the third part of this treatiſe. But I am to intreate thee (gentle Reader) to giue me leaue to omit that for the preſent,which my occaſions will not permit me to annexe, not doubting but I ſhall giue thee a *ſpecimen* hereof in the Preface which I am to prefixe before this preſent worke.

CHAP. XXVII.

How ſome Poets (contrary to the current) haue preferred their owne age before the former, as being much more ciuill,and of farre better grace.

THe ſighes of *Heſiod*,and groanes of *Tibullus*, vttered in the depth of their diſcontent, in diſlike of the cuſtomes and faſhions of their times,haue bin ſufficiently witneſſed before by their verſes: wherein they affirme (as we haue heard) that they had bin happy men, if they had bin borne before: whereas they thought themſelues wretched and miſerable,in being borne in ſo bad a time. But what ſhall we ſay of thoſe who contrarily thinke themſelues happy,in that they were borne in ſo good a time:good (I ſay) in regard of the former.For what ſaith *Ouid?*

Priſca iuuent alios,ego nunc me denique natum,
Gratulor: hæc ætas moribus apta meis.

Let

Let others praiſe the times and things forepaſt,
I ioy my ſelfe reſerued till the laſt.
This age of all doth beſt my humour fit.

Where though he croſſe and contrary *Heſiod* and *Tibullus* in his wiſh and deſire, yet he concurres with them in the cauſe thereof. For the reaſon which made them wiſh they had bin borne in ſome other age, was the exceeding great looſeneſſe & leudneſſe of their owne. On the other ſide, the reaſon why *Ouid* contented himſelf with his owne, and preferred it before the former, was not becauſe there was leſſe wickedneſſe and impietie, but greater vrbanitie and ciuilitie. For he ſaith expreſly,

Sed quia cultus adeſt, nec noſtros manſit in annos
Ruſticitas priſcis illa ſuperſtes auis.

And if I were to proſecute this argument, I might particularize wherein his age was more ciuill then the former, and namely then thoſe which came neareſt to that of old dreaming *Saturne*, as Poets ſpeake. I might alſo draw out a long thread of a little flaxe, and ſhew how mens wits haue bin more and more ſharpened, refined, and (as it were) ſublimated from time to time. Whence it cometh to paſſe that they haue had a further inſight into the workes they tooke in hand, and haue dayly added ſomething vnto them, to perfect and poliſh them the better, ſo that antick words and workmanſhip ſeeme to be but rude and ruſticall in compariſon. But if I ſhould further proceed in handling of this argument, I ſhould but intangle my ſelfe in an endleſſe labyrinth: it ſhall ſuffice therefore, if (according to my former promiſe) I compare the age laſt paſt with this wherein we liue: yet not taking vpon me curiouſly to ſcan euery point of this compariſon; but after I haue handled ſome of leſſe moment, to come to the maine and moſt materiall point of all, which deſerueth a farre more ample and large diſcourſe. Howbeit I am firſt to performe my former promiſe, and to alleadge certaine French phraſes, whereby we expreſſe the baſe conceit we haue of Antiquitie, and that for the ſame reaſon for which *Ouid* ſaith, *Priſca iuuent alios*. I ſay then that beſides this French phraſe, *Fait à l'antique*, or *fait à la vieille mode*, that is, *made after the old faſhion*, by which we ſignifie a thing to be made rudely or inartificially, (though *fait à l'antique* be ſometimes vſed without ſcorne or contempt, according as the ſubiect is whereof we ſpeake) we haue other phraſes whereby we declare the conceit which we haue of the ruſticitie and clowniſhneſſe of ancient times. For when we ſay, *Cela ſe faiſoit au temps iadis*, that is, *This was made in old time*: our meaning is, that it is out of vſe, and *quæ obſoleuit* (as the Latins ſpeake) and ſuch as at this day would ſeeme but rude and ruſticall. But this phraſe *Du temps des hauts bonnets*, that is, *when high hats were in vſe*, or *when high bonnets were in requeſt*, ſeemes to haue had his originall from the rude and clowniſh apparell then in vſe, though it ſpecifie but one particular: as if we ſhould ſay, When men arayed themſelues ſo clowniſhly, or, when men had not the wit to chuſe a faſhion fit and eaſie for them. This likewiſe is ſpoken in way of deriſion, *Du temps que les beſtes parloyent*, *In old time when beaſts ſpake*: as if we ſhoul ſay, In old time when there were ſuch ſots, that a man might haue perſwaded them that beaſts could ſpeake. Which is ſpoken (I take it) in regard of *Æſops* fables, which were then turned into our mother tongue. We ſay alſo, *Du temps qu'on ſe cachoit pour preſter de l'argent: When men hid themſelues to lend money*: which (though it be ſpoken in way of deriſion as the former) is an argument rather of ſimplicitie then of ruſticitie. For they (doubtleſſe) were very ſimple, who in ſtead of lending their mony before witneſſes, and taking a bond of their debters before publick notaries (as the maner is now) lent it

in ſecret; more reſpecting the borrowers credit, that it might not be knowne he ſtood in need, then their owne ſecurity. And therefore it may well be numbred among the prouerbiall ſentences formerly ſpoken of in the beginning of this treatiſe, which ſhew the great good opinion generally conceiued of the fidelitie of men in former times. Beſides all which, we haue theſe three prouerbiall ſentences ſpoken of Kings: *Du temps que les Rois ſe mouchoient à leur manche*: that is, *When Kings wiped their noſes on their ſleeues*: or, *Du temps que les Rois faiſoyent de leur manche vn mouchoir*: that is, *When Kings made handkerchieues of their ſleeues*. And, *Du temps que les Rois eſtoyent bergers*: that is, *When Kings were ſhepheards*. And, *Auant que les Rois ſortiſſent hors de page*: that is, *Before that Kings came out of their minoritie*. The laſt of which is in ſome ſort proper to the Kings of *France*. For King *Lewis* the eleuenth was the firſt (as the French ſtory ſaith) that caſhiered the Lord Potectour, and diſanulled the law of Minority: ſhewing his heires and ſucceſſours how they might commaund Kings, and ſay, *Sic volo, ſic iubeo*. The firſt of theſe, viz. *When Kings wiped on their ſleeues*, is ſomewhat harſh and leſſe in vſe: giuing vs to vnderſtand, that Kings in old time were ſo ſordid and ſlouenly, that they would not ſticke to play the pranke that children are wont to do when they cannot find their handkerchieues: or becauſe they would make ſhort worke, and not be all the day in blowing their noſes. For my part I make no queſtion but that it is an hyperbolicall ſpeech, which I cannot affirme of the ſecond, viz. *when Kings were ſhepheards*: and if I ſhould, I might eaſily be confuted by infinite authorities. True it is indeed, there are few Kings to be found who haue bin ſhepheards: howbeit many haue bin graſiers, and haue gotten their chiefeſt wealth and riches thereby. And our hiſtorian telleth vs in his eight booke, that though Kings in old time had but ſmall ſtore of mony, yet they had great ſtore of cattle, wherewith they vſed to traffick. Where he alſo ſpeaketh of a Queene who played the cooke, and wrought paſtry worke with her owne hands. How euer it were, we reade of a Cardinall of *Auinion* who knew well how to make vſe of this prouerbe, in anſwering a King of *France* like for like. For when the King (ſeeing the Perſian pompe of the Popes Court, and the pride of the Cardinals) asked him whether the Apoſtles euer went with ſuch a traine after them? he anſwered, No verily: but you muſt conſider ſir (quoth he) that they were Apoſtles the ſame time that kings were ſhepheards.

CHAP. XXVIII.

Of the rudeneſſe and ruſticitie of our Anceſtors in ſundry things.

AS there be ſome Poets who commend former times, and extoll them to the skies, in the meane time ſpeaking baſely of their owne; and others contrarily who (in other reſpects) make greater reckoning of their owne age then of the former: ſo we cannot but heare how old men praiſe the good dayes and times which they had in their youth, in compariſon of the preſent: whereas the yonger ſort make no account of any age but of their owne. Now if we conſider the reaſons which moued them to thinke and ſpeake in this ſort, we ſhall find that they did it vpon the ſame ground and for the ſame conſideration. For as they who ſo highly honored

and

and extolled antiquitie, did it in regard of vertue and valour, then farre greater without compariſon, then at this day; and they on the contrary which had it in ſuch contempt, did ſcorne it in regard of the rudeneſſe and ruſticitie which then raigned: ſo (doubtleſſe) the thing for which old men either do or can with any colour preferre times paſt before the preſent, is the ſimplicitie and fidelity of thoſe times. Whereas youth at this day eſteeme rather their owne age then any other, for that they ſee greater cunning and dexteritie, and a more ciuill and vrbane kind of life. So that if any ſhall ſay, that when old men ſpeake of the good times which they haue ſeene, they vnderſtand it not onely in regard of that honeſt, ſimple and plaine dealing which was then vſed, but in other reſpects alſo, I will not greatly contend; ſo they grant withall, that they did it principally in that regard. For when *Horace* (deſcribing the qualities of an old man) ſaith that he is

——Laudator temporis acti,
Se puero, cenſor, caſtigator q̃ minorum.

That is,

Of his yong times a man of large report,
A ſharpe controller of the yonger ſort.

His meaning (no doubt) is to ſignifie the vſuall ſpeech of old men, viz. that all things ſtood in better termes in their yonger yeares: and that there was not ſuch exceſſe and riot in the world as is to be ſeene at this day. Which they ſpeake as being of opinion that the world waxeth dayly worſe and worſe: and hereupon wold rule and ſquare, not onely the manners, but alſo the actions of the yonger ſort accordingly. For if an old man ſpeake of the youth of theſe times, he will tell you that it is no wonder to ſee ſo many miſchiefes raging in the world, and that we are not to looke for ſuch golden dayes as he hath ſeene; the world being cleane changed and turned vp ſide downe, ſo that he can hardly remember what he hath ſeene. And he will eſpecially inuey and declaime againſt pompe and brauery in apparell, and delicate fare; which he will affirme to be farre greater now then it was in times paſt; and that it is the cauſe of the dearth and ſcarcitie we now ſee: as alſo of many outrages and miſdemeanours, and that it maketh men more effeminate. Nay they proceed ſometime further, in making the youth of thoſe times petty Saints, when they ſay (as the author of the Courtier doth relate it with excellent good grace) *Io haueua vent' anni che ancor dormiua con mia madre, & mie ſorelle: ne ſeppi iui à gran tempo che coſa foſſero donne: & hora fanciulli non hãno à pena aſciutto il capo, che ſanno piu malitie che in que tempi non ſappeano gli homini fatti.* That is: I lay with my mother and ſiſters till I was twenty yeare old, and knew not of a long time what manner of creature a woman was: whereas children now ſcarce crept out of the cradle, know mo knacks of knauery then men of yeares did in times paſt. Now as old men exceed the bounds of truth, by running ſo far into one extreme: ſo ſhall we likewiſe, if we deny that they had not reaſon to complaine of a bad change, the world ſtill declining from better to worſe. To conclude then, we will eaſily graunt theſe gray beards, that in their yonger yeares the world was not ſo wicked: ſo that they yeeld to our greene heads, that it was more rude and ruſtical; and that it was not ſo wittie, becauſe it was not ſo wicked.

2 But leſt they ſhould ſay that my tongue runneth at random: I will inſtance it by examples. And becauſe there is nothing, which we make greater account of, or iudge more neceſſary for our bodies, then foode to nouriſh them, and raiment to cloth them; and therefore are not onely carefull but euen curious in prouiding ſuch neceſſaries: I wil enter diſcourſe of them in the firſt place. Touching the firſt,

therefore (becauſe I take it for a confeſſed truth, that our anceſtors neuer ſhewed themſelues more curious in their diet, then many countreyes at this day,) I ſhall deſire the reader not to take it amiſſe, if I compare ſome of their cuſtomes and faſhions, with thoſe in vſe at this preſent. And firſt I will beginne with one which is ſo common and ordinary, that children of tenne or twelue yeares of age may well remember it: and if I ſhold ſay that it were yet practiſed in ſome places of *France*, I ſhould not (it may be) ſpeake without my booke. It is a fooliſh cuſtome taken vp by certaine gentlemen, who to the end they may cunningly deceiue and finely fetch ouer their ſeruants, cauſe their table to be furniſhed at the firſt ſeruice, with I know not what fryed fritters, hotchpotches, ſippets, ſauces, and gallymalfrayes: and then with ſtore of Mutton, Veale, and boũſing peeces of Beefe, which peeces of Beefe they will rather feed vpon, then vpon any other diſh. And after that the ſtomacke hath reuenged his quarrell vpon ſuch groſſe meates, they ſerue in Capon, Chicken, Pigeon, and wild foule. Yet not all in one courſe: for they keepe Partridge, Phayſant and other dainties, for the laſt ſeruice; the ſtomacke being not onely ſatisfied, but euen cloſed vp. So that it is great pittie to ſee how the ſeruitors (poore ſoules) are glad to eate ſuch meates, as their ſtomackes were neuer accuſtomed vnto, and to leaue their ordinary fare for their maſters and miſtreſſes. I mean how they are to take the paines to eate the finer meates, as wild foule, and venaiſon, and to leaue the groſſer for them. What then can the old man anſwer, *Laudator tẽporis acti ſe puero?* Or what can he ſay (trow we) to defend or excuſe the ruſticity of former times? (for in that I call thoſe that vſed this ſeemely ſeruice, but *rude* and *ruſticall*, I fauour them much.) And were it not that I am afraid I ſhould be ouer troubleſome, I would gladly aske them yet another queſtion, touching Partridge, & ſuch like foule, viz. Whether thoſe men had noſes or not? and if they had, what noſes they were, when they could find no goodneſſe in wild foule, and venaiſon, except it were tainted a litle, that is, (to ſpeake plaine Engliſh) except it ſtunke a little, this ſtincke ſeeming to them to be ſmell of the venaiſon?

3 But now to proceed to the faſhions of other countryes, which haue bene (perhaps) practiſed alike by our anceſtors, as hath bene ſaid. Albeit then there be no *French-man* to be found at this day, if he be of the right ſtamp, and haue wherwith to maintain himſelf, who hath ſo bad a taſt, but can put a difference between tender and tough fleſh: yet it were a wonder (I had almoſt ſaid a miracle) to ſee a *German* who neuer trauailed abroad, that either obſerued or cared to obſerue this difference. For example, *Ne gallina malum reſponſet dura palato*, as *Horace* ſpeaketh: that is, leſt the pullets fleſh ſhould be ouer tough, and vnpleaſant to the taſt, the *Frenchman* who hath no leaſure to kill it a day or two before, that it may wax tender of it ſelfe, will haue twenty deuiſes beſides thoſe mentioned in *Horace*. But when he ſhall leaue *France* his natiue countrey, and come into *Germanie*, he will not a little wonder to ſee a pullet (or ſome cocke of the game, for want of a better) ſerued to the table, which he had heard crowing in the court but halfe an houre before: which ſhalbe killed, plumed, and boiled, al in the ſodainneſſe of an inſtant. If our anceſtors then (not to ſpeake of *Germans*) haue done the like, may we not truly ſay that they were very rude and ruſticall? Except ſome proctor ſhall haply plead for them, and tell vs that their ſtomackes were hotter then ours; ſo that they could diſgeſt meate halfe raw, as well as we can fleſh thorowly roſted, boiled, or baked. But Phiſitians, which liued in thoſe dayes, witnes the contrary. This therefore may ſerue for an inſtance of cookerie or dreſſing of meates. Let vs ſee another in the choiſe of them: choice I ſay, not of diuers ſorts of meates, but of the ſame kinde.

kind. And here (doubtleſſe) we ſhall find many maſters, whom *Galen* might as wel laugh at, as he did at thoſe ſuiters which courted *Penelope* (as *Homer* recordeth) for eating the great villanous ſwine, and leauing the yong pigs for their ſeruants. For conſidering the common ſaying in euery mans mouth, *Yong fleſh, and old fiſh*: had not our aunceſtors ſmall wit (in compariſon) to eate the old dam, and to leaue the yong? to eate the old Partridge and to leaue the brood? to eate the old Hare, and not ſo much as once to touch the leuerets? Notwithſtanding whatſoeuer can be ſpoken of our forefathers in this behalfe, may truly be affirmed of many countries at this day. For when I was at *Venice* I heard certaine noble men affirme, that they had learned of the French Kings Embaſſadour ſent to the State, that young partridges and leuerets were very good meate. And I remember, the Lord *Conrade Reſch* told me, how that being at *Baſil*, and demaunded by certaine Switzers what he would do with thoſe leuerets which were brought him for a preſent; anſwered that he would make diſtilled water for the gout: which they (ſimple ſoules) did verily beleeue. I might here alſo ſpeake of the ruffian-like ruſticks, who taking pigs eares and pigs skins, the rumpe, pinion, and neck of geeſe, (which Frenchmen call *la petite oye*, *the gooſe giblet*) as alſo calues and ſheeps feet, with capons liuers, and ſuch like garbage; of all theſe put together, make a hotchpotch or gallimalfray: wronging themſelues as well in this as in other things. But if I ſhould enter diſcourſe hereof, I doubt I ſhould not be beleeued: and I feare me this argument would be thought too homely and baſe, and ſo would derogate from the graue and ſerious matters contained in this booke.

4 To come therefore to the ruſticitie which our anceſtors bewrayed in their apparell, of which the pictures and ſtatues yet extant, do giue ſufficient teſtimony. Were it not a goodly ſight to ſee a man bigguined with a hood vpon his head, like a great flasket, and a ſtring vnder the chin: (a faſhion not yet altogether worne out of vſe:) or one with a high hat like a ſpire ſteeple, or like a Turkiſh *turbant, or a croſſe-bow, or a Switzers ſwearing ſwaggering cap; of that bigneſſe, that of ſo much cloth a man might make (as the faſhion is now) three or foure? Were it not (I beſeech you) a ſeemly ſight to ſee the fine feature of my finicall fellow & gentle Iack braggard, when he hath put on his iacket reaching a full handfull below his knees, being of that ſize that a man might make a caſſock and a paire of baſes of it, or a great riding hood after the Spaniſh faſhion? And were it not as goodly a ſight to ſee, not onely all his neck, but often all the vpper parts of his ſhoulders and his breſt alſo bare by reaſon of his fond fantaſticall apparel indented like a half Moon? And as for women, had not Madame *N.* **à la grand gorre* (as Preachers in thoſe dayes were wont to ſpeake) a very good grace, when ſhe had her gowne on, the very ſleeues whereof were large enough to make a whole one? And was it not as goodly a ſight to ſee their long tailes tucked vp, or trailing along, and ſweeping the Church as they went? And if we ſpeake of baſe botchery, were it a comely thing to ſee a great Lord or a King weare ſleeues of two pariſhes, one halfe of wooſted, the other of veluet? or a dublet of three pariſhes, the backe and forepart of halfe wooſted, the vpper part of the ſleeue of skin, and that toward the hand of veluet? True it is indeed, the forebody had a guard of veluet of ſome two fingers broade, which becauſe it had neuer a whit on the back, was called *Nichil au dos*, a word which hath gone currant in many mens mouthes, who vnderſtanding not the originall thereof, haue pronounced it *Nichilodo*, and applied it generally to all ſuch things whoſe inſide is not anſwerable to the outſide, though eſpecially to apparel: as at this day thoſe peticoates or ſaueguards which haue only the forepart of ſtuffe

*Or tolibante

*With her great gaping gorget.

and the reſt of linnen cloth, or ſuch like, (as ſome gentlewomen vſe to weare) may in this ſence be called peticoates *à la nichilodo*. But, as it were to be wiſhed that this were our gentlewomens worſt huſwifery; ſo we muſt needs grant, that (conſidering thoſe times) there was no great hurt in ſuch botchery. In ſpeaking whereof I haue extended my diſcourſe as farre as *Ouid* hath done his, in his verſes formerly alleadged; where he doth not onely affirme that his age brought vp a more ciuill cariage and courſe of life, but euen court-like and magnificent in outward comportment, ſuch as was not to be ſeene in former time; as indeed they go hand in hand, for the moſt part. Notwithſtanding we are not ignorant how many miſchiefes and miſeries attend vpon brauery, and what benefit hath accrewed to the weale publike by meanes of frugalitie. We reade in the French ſtory how certaine of the Nobility of *France* ſent two meſſengers to king *Charles* the ſixt, to informe him of the change and alteration that had bin in the ſtate ſince the dayes of his father *Charles* the fift; among other things, how much the expences of his houſe exceeded his fathers expences: but the maine matter for which they complained, was, for that the Chãcelor had ſpent twenty pounds in apparel in one yeare, which he had purloyned out of the kings treaſure: which was iudged ſo hainous an offence, that he fearing to vndergo the penalty, was glad to flie his country. I leaue it therefore to thy iudgement (gentle Reader) to conſider how much the world is growne more miſerable at this day, with all his pompe and prodigality, then it was in former time with all his frugalitie. For it is now come to this paſſe, that a paltry companion will not ſticke to beſtow ten pounds (or very neare) vpon one onely paire of breeches. Notwithſtanding if all things be duly conſidered, it may wel be doubted whether that which is called botchery, may fitly be termed frugalitie or not, ſeeing that when they would not be at the coſt to weare ſleeues of veluet, they made farre more vaine and needleſſe expences.

5 Concerning the attiring & trimming of the body, was it not a goodly ſight to ſee a man with a cloſe ſhauen beard, weare a great perriwig, *bien eſperlucat*, that is, finely frezled? for that is the word which was then in vſe, and is to be found euen in *Menot* himſelfe, in ſtead of the Latin word *calamiſtratus*. And ſo in the rime made by a *bon compagnon*, long before *Menots* time, we reade theſe verſes,

Plus fringant & eſperlucat,
Et cent fois plus gay que Perot,
Ou le valet d'vn Auocat.

That is,

More ſpruce and nimble, and more gay to ſeene,
Then ſome Atturneys Clarke, or George a Greene.

And how ſhould we excuſe their rudeneſſe & ſimplicitie, in taking ſuch paines to nouriſh that which putteth thẽ to greater? For who is ſo ſimple, that knoweth not, I ſay not the inconueniences, but the diſeaſes which are cauſed by theſe long perriwigs? And yet ſome there are who take a pleaſure and pride in them. But whether a beard become a man well or not, I appeale to thoſe who are as much aſhamed of themſelues that they haue none, as a dog that hath loſt his taile. For proofe wherof I report my ſelfe to theſe verſes:

——Turpis ſine frondibus arbor,
Turpis equus niſi colla iubæ flauentia velent:
Pluma tegit volucres, quibus ſua lana decora eſt,
Barba viros, hirtæq; decent in corpore ſetæ.

Notwithſtanding all this, the poore *Crucifixes* then in vſe, were conſtrained to ac-

com-

commodate themſelues to the humors of thoſe times. For falling into the hands of ſuch as wore their beards ſhauen, there was no remedie, they muſt haue their beards ſhauen in like manner. And meeting with other good fellowes, who choſe rather to weare a tuft or two in ſteed of a beard, they alſo muſt haue the like. Whereas being in thoſe countreys where men vſe to weare their beards tyed to their girdles, or reaching down to their knees, they muſt of neceſſity follow the faſhion, though ſore (God knowes) againſt their wils. For euery man would haue his Crucifix hold that faſhion comly, which himſelfe thought comly. This is the reaſon of the ſundry ſorts of Crucifixes that are to be ſeene at this day.

6 But let me not forget their manner of building whereby they depriued themſelues almoſt of all thoſe commodities, which we deſire to haue (and that not without iuſt cauſe) in our buildings: and I had almoſt ſaid, that they impriſoned themſelues in their houſes, in making them like priſons or dungeons. For whereas they cared not what their buildings were, ſo that they had thicke and ſtrong wals, in the meane time they depriued themſelues of the benefit of the light, for want of wit to make ſuch windowes as are in vſe at this day. Beſides, they made them ſtrait and narrow, whereas they might haue made them large and broad: and with many holes like rats neſts, in ſteed of a number of lightſome, large and pleaſant lights: and to foreſee that one houſe might not ouertop or drop vpō another, or that their neighbours might not ouerlooke them, was a thing nothing regarded. And touching the houſe which cannot ſo honeſtly be named as it is neceſſarily vſed, they haue not followed nature, in ſetting it in a fit place. For whereas nature hath remoued the baſeſt and moſt vnſeemly parts of the body furtheſt from the ſight & ſmell; they contrarily ſet it to the open view, of purpoſe (as it were) to be ſeene.

7 And when we compare the workemanſhip vſed in old time, with that which is to be ſeene at this day, can we ſay that thoſe artiſans had any wit in their heads? For who ſhall marke the faireſt cupboord or bedſtead made in thoſe dayes, will (doubtleſſe) iudge it to be rather Carpenters then Ioynes worke. And he that ſhall obſerue their Iron works which are to be ſeene in cupboords, cheſts, or dores, may well doubt whether lockeſmithes in former time vſed files or not, or rather what faſhioned files they had. For we may well perceiue, they haue bene filed, yet nothing ſo ſmoothly and artificially as at this day. True it is indeed (to make amends for this defect) they were no niggards in beſtowing coſt vpon their worke; I meane in enriching it with compartements and ſuch like ornaments, though neither barrell better Herring. This I muſt needs ſay, that whereas men are now a dayes very ſparing in beſtowing coſt vpon their buildings: they thē lauiſhed it out (as it were) for the heauens, as if it had coſt them nothing. Witneſſe the harneſſe then in vſe, which was ſo ponderous, that a man hauing it vpon his back, was vnfit almoſt for any ſeruice: wheras it is now not halfe ſo weighty, and yet of piſtol proof. The like may be ſaid of murrions or head peeces; I mean ſuch harneſſe and headpeeces, as were made ſince the inuention of harquebuzes: for before the inuention of guns, men contented themſelues, if they had them of the thickneſſe of iron plates. And to ſpeake ſomewhat of our common and ordinary weapons, would not one of their ſwords make three of ours? And are there not ſome ſwords to be ſeene, the very handle of one of which is heauier then any two vſed at this day, blade and all? which notwithſtanding are both eaſier for cariage, and more commodious for defence.

8 And what ſhall we ſay of the phraſe & manner of pronuntiation vſed by our anceſtors? what eares had they (may we think) who could with patientce endure

dure to heare *Mon frere Piarre, my brother Peter? Mõ frere Robart, my brother Robart, La place Maubart, The place Maubart?* And yet the French Poet *Villon* (one that writ as eloquently as any in thoſe dayes) ſpeaketh ſo. This may ſerue for an inſtance of their Dorick dialect in taking delight to ſpeake broadly, much like the *Dorians* among the *Grecians*, and the *Sauoyards* among the *French*. There are another ſort of *ſimper-de-cockets*, who counterfet puppets, in ſpeaking ſo finely that they wil ſcarce open their mouthes; for making conſcience to ſay *François, Anglois*, they ſay *Francés, Anglés*. Nay, there are ſome Courtiers which affect this nice pronunciation, following certain fine mincing minions rather then reaſon. For certes this prety kind of puppet-parley was firſt taken vp by women, who feared to open their mouthes too wide in ſaying *François, Anglois*. How euer it be, I perſwade my ſelfe, that neither they nor their followers are able to giue any better reaſon of this their pronunciation, then the gentlewoman of *Sauoy* could giue of her ſinging *magnificet* in ſtead of *magnificat*; who thought by this meanes to ſhun the fault of her country dialect in pronouncing A in ſtead of E. Neither can theſe fine finicall affecters alleadge the *Italian* tongue (which ſaith *Franceſe & Franceſi*) to warrant their pronunciation: except they will do this wrong to their owne language, to ſay that it hath borrowed from the *Italian*. *Italians* indeed vſe to ſay *Ingleſe* and *Ingleſi*; but herein doubtleſſe they imitate vs, as not being able to iudge whether we ſpeake well or ill, purely or corruptly.

9 Further, our auncestors haue bin as groſſe and abſurd in their words and phraſes, as in any of the premiſes. And verily conſidering the notorious abſurdities committed at this day by ſuch as will needs be too fine in their affected phraſes (or rather fooliſhly finicall) they ſeeme to me very pardonable. For we haue ſo purged and pruned the dead and rotten branches from the tree of the old French tongue, that we haue lopped off the good together with the bad. And then like bad huſbands haue gone a begging (or borrowing) that of our neighbours which we had growing in our owne orchyards (yea better then they had any) if we would haue taken the pains to haue ſought it out: as I haue ſhewed more at large in my *Conformitie of the French tongue with the Greeke.*

10 And how cunning and expert they were in making fine and well framed orations in their groſſe gibbridge, may appeare by the ſtories of thoſe times. As for their rimes (I meane their rythmes) it is a world to ſee how rude and ruſticall they were. For they neither cared for rime nor reaſon, neither regarded they how hoblingly they ranne, ſeeing they neuer reſpected the number of feet: which is the leſſe to be wondered at, conſidering that *Marot* himſelfe in his firſt Poems, playd the rimeſter at all aduenture, knowing neither ſection nor cęſure, nor yet obſeruing the difference betweene E maſculine and E feminine. And verily moſt of the rimes clouted together (I cannot ſay compoſed) in ancient time, ſeem to haue bin made of purpoſe to moue laughter, thoſe eſpecially which are of this ſtraine:

Priez pour Martin Preudom,
Qui a fait faire ceſte vie,
Que Dieu ſui face pardon,
En rime & en tapiſſerie.

That is,

All good folke pray world without end,
For Martin Preudom *that made this legend:*
That he of God moght pardon'd be,
Both in good rime and tapiſtrie.

For

For the author of this goodly **tetraſtich*, was ſo ſimple, that he thought his ſtraining of himſelfe to make rime doggrell, would be a ſufficient excuſe for him, though he ſpake ridiculouſly and without reaſon, viz. *that God would pardon him in rime and tapiſtrie.* Another old *Elderton* and right baladin-rimeſter made no bones to conclude an Epitaph in this ſort: **A quatrain or ſtaffe of foure verſes.*

Et mourut quatre cens & neuf,
Tout plein de vertu comme vn œuf.
That is,
And dy'de in the yeare foure hundreth and nine,
Full (as an egge) of grace diuine.

The like good grace had moſt of their Latin rimes, eſpecially their Epitaphs, as namely this which followeth:

Qui iacet intus,
Fuit Carolus Quintus:
Dic pro illo bis vel ter,
Aue Maria, & Pater noſter.

But it is now high time we ſhould ſpeake of their rudeneſſe in matters of greater conſequence, namely in the maine point mentioned before, which is the ſaluation of mens ſoules.

CHAP. XXIX.

Of the groſſe and blockiſh ignorance of the Popiſh Cleargie, eſpecially of the Maſſe-prieſts.

IN the former Chapter we might plainly ſee the groſſe and palpable ignorance of the former Age. Notwithſtanding though it had bene ten times greater then it was (if it had bene poſſible,) yet ſo long as the Cleargy had not their parts therein, in being as blind bayards as the reſt, the poore peoples caſe had not bene halfe ſo lamentable: whereas the moſt brutiſh and blockiſh ignorance was to be found in Friers cowles, eſpecially in the Maſſe-monging prieſts. Which we are the leſſe to wonder at, conſidering that which *Menot* twits them in the teeth withall, that in ſtead of bookes, there was nothing to be found in their chambers but a ſword, or a long bow, or a crosbow, or ſome ſuch weapon. *Sed nunc* (ſaith he) *quid in cameris Sacerdotum reperietis? An expoſitionem Epiſtolarum, aut Poſtillam ſuper Euangelia? Non: Faceret eis malum in capite magiſter Nicolaus de Lyra. Quid ergo? Vnum arcum, vel baliſtam, ſpatham, aut aliud genus armorum.* But how could they ſend *ad ordos* ſuch ignorant aſſes? You muſt note (Sir) that they which examined them were as wiſe woodcocks as themſelues, and therefore iudged of them as pen-men of pike-men, and blind men of colours. Or were it that they had ſo much learning in their budgets, as that they could make a ſhift to know their inſufficiency; yet to pleaſure thoſe that recommended them, they ſuffered them to paſſe. One is famous among the reſt, who being asked by the Biſhop ſitting at the table, *Es tu dignus?* anſwered, No my Lord: but I ſhal dine anon with your men. For he thought that *dignus* (that is *worthy*) had ſignified *to dine.* It is reported alſo of another, who going to the Biſhop for his orders, and being asked this queſtion (to try his learning and ſufficiency) Who was father to the foure ſonnes of *Aymond?* and knowing

ing not what to anſwer, was refuſed as inſufficient. Who returning home againe, and ſhewing the reaſon why he was not prieſted; his father told him that he was a very aſſe, that could not tell who was father to the foure ſonnes of *Aymond*. See I pray thee (quoth he) yonder is great *Iohn* the ſmith, who hath foure ſonnes: if a man ſhould aske thee, who is their father, wouldſt thou not ſay that it were great *Iohn* the ſmith? Yes (quoth he) now I vnderſtand it wel. Thereupon he went againe, as hauing learned his leſſon better. And being asked the ſecond time who was father to the foure ſonnes of *Aymond*, anſwered, that it was great *Iohn* the ſmith. Many ſuch pleaſant queſtions were asked them for ſport and paſtime ſake, & to make my Lord Biſhop merry (who ſate by;) as alſo to take triall of thē, whether they were plaine noddies and cockſcombs or not. As when one being asked what was the daintieſt morſell in a pig, and hauing anſwered that it was the pigs coate; for this ſo good and fit an anſwer was thought worthy to haue the order of prieſthood. Whereas another (which came after) being demaunded what was the beſt bit in a calfe, and hauing anſwered that it was the skinne (for he thought he wold be ſure to anſwer as the former had done) was holden vnworthy to be made a pariſh Prieſt, as hauing made a caluiſh anſwer; thereby ſhewing that he had not wit enough to be of that trade.

2 But I am aſhamed to employ my pen and paines about ſuch ſottiſh queſtions as were asked them, to try whether they were *bons compagnons* or not: asked (I ſay) onely *pro forma*, to the end they might ſay they had bin examined. Now if there be any ſo hard of beliefe as wil not credit it, I ſhal deſire him to conſider how euer it was poſſible to get from theſe Prieſts (which were as blind as beetles) a pertinent anſwer to any demaund touching their place and office: I meane the office into which they moſt of all deſired to be inueſted. How blind and ignorant were they? (may ſome ſay.) Surely ſo blind that they could hardly ſee to reade. And if this ſhall ſeeme yet more incredible, I referre my ſelfe to their Canon law, where it is recorded that a Prieſt baptizing a child vpon a time, vſed theſe words: *Baptizo te in nomine patria, & filia, & ſpiritua ſancta.* But becauſe it is a very memorable fact I will ſet downe the words at large. Marke then what is recorded word for word in the third part of the Decrees *De conſecr. diſt. 4. canone 84. Zacharias Papa Bonifacio Epiſcopo: Retulerunt mihi nuntij tui quòd fuit ſacerdos in eadem prouincia, qui Latinam linguam penitus ignorabat, & dum baptizaret, neſciùs Latini eloquij, infringens linguam, diceret, Baptizo te in nomine patria, & filia, & ſpiritua ſancta: & per hoc tua reuerenda ſanctitas conſideranit eos rebaptizare: ſed ſanctiſsime Frater, ſi ille qui baptizauit, non errorē inducens, vel hæreſin, ſed pro ſola ignorantia Romanæ locutionis, infringendo linguam (vt ſuprà diximus) baptizans dixiſſet, non poſſumus conſentire vt denuò baptizetur.* Which Canon hath done *Peter Lombard* knights ſeruice; for it hath ſerued his turne excellently well: *Lib. 4. ſen. diſt. 6.* For, for a full and finall reſolution of this queſtion, *Si baptiſmus ſit verbis corruptè prolatis?* he alleadgeth nothing but this Canon. *Quæri etiam ſolet* (ſaith he) *ſi corruptè proferantur verba illa, an baptiſmus ſit? De hoc Zacharias Bonifacio ſcribit. Retulerunt, &c.* For my part, I remember well I haue heard ſome Prieſts adminiſtring baptiſme ſay *Abrinuncio*, in ſtead of *Abrenuncio*. And in conſecrating (as they ſpeake) *hoc eſt corpum meum.*

3 But ſome aduocate may haply ſtand vp in defence of them, and ſay, that all of them neither are nor haue bin ſo ignorant, but that there are ſome which are but ſimple prieſts, who can not only *legere vt Clerici*, that is, readily and diſtinctly, but alſo vnderſtand what they reade. I grant indeed that all are not ſuch ignorant aſſes: but this I ſay, that the moſt ignorant are leaſt dangerous. For proofe hereof:

who

who corrupted the text of the new Teſtament, but they that had a little ſmattering in learning? Who was he that corrected the place in *S. Luke*, which ſpeaketh of a womã who hauing loſt a groat, ſwept the houſe to find it? Who put *euertit domũ*, *ſhe ouerturned the houſe*, in ſtead of *euerrit domũ*, *ſhe ſwept the houſe?* but he who had read ouer ſo many claſſicke authors, that in ſome blind corner he met with *euertit* in ſtead of *euerrit*. They haue alſo ſerued the place in the Acts of the Apoſtles with the ſame ſawce. For in ſtead of *demiſſus per ſportam*, they haue put *demiſſus per portam*. In honour of which correction, theſe foure verſes were made by one that heard a Popiſh preacher follow that tranſlation in his Sermon:

Par ici paſſa deuant hier
Vn treſ-notable charpentier,
Qui beſongna de telle ſorte,
Que d'vn panier fit vne porte.

That is,

This way the other day did paſſe,
A iolly Carpenter as euer was:
So ſtrangely skilfull in his trade,
That of a basket a doore he made.

4 There be ſundry other places corrupted after the ſame manner, in the firſt impreſſion of the old tranſlation. And I remember a Printer was in danger to fry a fagot for putting *euerrit* into the text in ſtead of *euertit*. And as for ſundry words of the New Teſtament, they haue either changed their writing and orthography, or at leaſtwiſe their ſignification, in framing vnto them ſignifications according to their owne coniecturall imaginations. As in the place of *Saint Paule*, in ſtead of *hæreticum deuita*, that is, *Shunne or auoide an hereticke*: they (like profoũd diuines) haue diuined the ſenſe to be this, *Put an hereticke to death*. Yet all this is nothing to the interpretation of this place, *Inuenimus Meßiam. Iohn. 1. We haue found the Maſſe*. Nor of this, *Signa autem eos qui crediderint, hæc ſequentur &c. Signe them with the ſigne of the Croſſe, &c.* Amongſt which braue interpretations, this may not be forgotten which was made by a Curat of *Artois*, who ſuing his pariſhioners for not repairing the Church, and namely for not pauing it, tooke the 17. chapter of the Prophet *Ieremie* for his aduocate to pleade for him, where it is ſaid, *Paueant illi & non paueam ego, &c.* Whereas (quoth he) *Ieremie* ſaith expreſly, *Let them paue it, and not I*, doth he not giue you to vnderſtand, that it belongs not to the Curate to paue the Church, but to the pariſhioners? But what ſhall we ſay to this interpretation, *Confitemini alterutrum, Confeſſe your ſelues to the prieſt?* For here I cannot ſee how the Latine word ſoundeth any thing neare to the Engliſh, as in the former. And verily I do heare ingeniouſly confeſſe my ignorance, that I know not how ſuch interpretations could euer come into their heads.

5 But hauing diſcourſed ſufficiently of ſimple Prieſts or monkes; let vs in the next place come to Prelats; who (doubtles) haue ſeconded the ſingle ſoled Prieſts: witnes that profound clerk, who hearing ſome alleadge certain lawes called *Clemẽtina & Nouella*, fell into a pelting chafe, for that they vrged him with the teſtimony of whores, and harlots. And as for *Prat* the Chancellor of *France* (if I may ſpeake of him without offence, conſidering he was a clergy man in his dayes) he ſhewed he had ſome learning, though no more then would ſerue his turne; when hauing read the letter which king *Henrie* the eight had ſent to the French king *Francis* the firſt, wherein this clauſe was: *Mitto tibi duodecim moloſſos: I ſend you twelue maſtiue dogs*; he expounded it, *I ſend you a dozen mules*. And being confident in this

interpretation, went (accompanied with another noble man) to the king, requesting his highneſſe to beſtow vpon him the preſent which the king of England had ſent him. The king (who as yet had heard nothing of this preſent) maruailed that Mules ſhold be ſent him out of *England*, affirming that it was a rare nouelty indeed; and being deſirous to ſee the letter, (and that others alſo might reade it,) they found them to be *duodecim moloſſos, twelue maſtiue dogs*. Wherupon the Chācellour ſeeing himſelfe made a laughing-ſtocke (and you may well imagine how) found out a ſtarting hole, which notwithſtanding made him more ridiculous thē before: for he ſaid he had miſtaken the word, in taking *moloſſos* for *muletos*.

6 And leſt any ſhould take exception againſt their Latine for want of congruitie, let him know that herein they are diſpenſed with by their father *S. Gregorie*, who ſaith, *Non debent verba cæleſtis oraculi ſubeſſe regulis Donati*. And therefore one of the foreſaid Preachers was greatly to blame, to lay this in the Prieſts diſh, that they vnderſtood not their *Donate*. And he that ſhould vrge them to render a reaſon of their pronuntiation, ſhold preſſe them too far, and ſift them too narrowly. And I perſwade my ſelfe, it was the leaſt part of Saint *Gregories* meaning, that euer they ſhould trouble their heads about it. For he thought their maſſe was as effectuall with *Dominu vobiſcon*, as with *Dominus vobiſcum*, and *Peronnia ſæcula*, as *Per omnia ſæcula*; which maketh me leſſe to wonder that a Channon ſhould be called into queſtion, becauſe he would be ſingular and haue his pronuntiation apart by himſelfe, in ſaying *Per omnia ſæcula*. They found fault alſo with thoſe that pronounced *Kyrie eleiſon*, in ſtead of *Kyrieleiſon*, as by and by we ſhall heare.

7 And as for the *Greeke*, you muſt pardon them, though they vnderſtand not one iot; ſeeing greater Clearkes then they (I wiſſe) haue not bene aſhamed to ſay, *Græcum eſt, non legitur*: & *Tranſeat, Græcum eſt*. And if any man accoūt this their ignorāce an euil thing, let him take this withal (for it may be truly affirmed) that this euill is the cauſe of ſome good. For by this meanes the number of men and women Saints hath bene increaſed. Saint *Lonchi* (otherwiſe called *Longi*) may teſtifie for men Saints: and Saint *Typhaine* for women ſaints; for this Saints name cometh of the *Greeke* word λόγχη ſignifying *a lance*, or *ſpeare* (albeit it was long ſince giuen to him that pierced our Sauiors ſide with a ſpeare. And the name of the woman Saint, viz. *Typhaine*, cometh of the greeke word θεοφάνια (as a man would ſay, *The appearing of God*.) And as true it is likewiſe on the contrary, that this ignorance hath augmented the number of diuels. For of *Macrobius* and ſuch like names, they haue coined new names of diuels. But as for poore *Malchus* (who had his eare cut off, and afterward his name taken from him, and giuen to a kind of ſword) I wil leaue him to pleade his own cauſe, leſt it ſhould be ſaid, that I were the Iewes aduocate. Beſides, there is another benefit which accrewes to the Church by this meanes. For their ignorance in not vnderſtanding the true and proper Etymologies of *Greeke* words, no not ſo much as whether they were *Greeke* words or not, hath made them firke out many ſubtil notations which otherwiſe had neuer bene dreamed of. For example, if it had bene knowne, that *presbyter* had bene all one with πρεσβύτης, *an old man*; certes, they wold neuer haue dreamed of the Etymologie which we find in the booke called *Stella Clericorum*, in the chapter beginning *Quos ergo prælati & presbyteri*, &c. viz. *presbyter dicitur quaſi præbens iter*. And (as ſome wits are quicker and ſharper then others, beſides, *Facile eſt addere inuentis*) they haue not ſtaied here, but haue found out a more ſubtil notation, namely this, *Presbyter quaſi præ aliis bibens ter*. Albeit this, I muſt needs confeſſe, is not ſo generally receiued. The like may be ſaid of the word *Diabolus*, that is, *Diuell*. For had they

they knowne that διάβολος had signified *a slanderer*, or *backbiter*, we had bin yet to seeke for this Etymologie, proceeding from a most profound and deepe speculation, *Diabolus, ex dia, quod est duo: & bolus, id est, morcellus. Quasi faciens duos bolos, de corpore & anima*: that is, This word *Diabolus* cometh of *dia*, which signifieth *two*, and *bolus* a *morcel*; as making but two morcels of a man; one of his body, another of his soule. And this (as I remember) is the Etymology giuen by *Hugo Carrensis*, but followed by the foresaid preachers, and namely by *Oliuer Maillard. fol. 176. col. 2.*

8 Moreouer, if we pardon them the ignorance of the Greeke tongue, there is greater reason we should pardon their ignorance of the *Hebrew*, considering it hath (as we know) bene alwayes lesse common. And we must remember withall, that it hath bene as a whetstone to sharpen the wits of many doctors, to finde out pleasant Etymologies and to draw them out of the very words themselues. Thus we reade that the name *Iesus* hath two sillables, which signifie the two natures of Christ: it hath further, fiue letters, three vowels, and two consonants, the three vowels signifying the Trinitie, the two consonants the two substances of Christs humanity, his body and soule; which subtil speculation is taken out of the book of conformities of Saint *Francis* with Christ fol. 193. where Pope *Innocentius* in his Sermons is said to be the author of it. But what? shall we say nothing of the notation of *Cephas*? which they haue made Greeke, Latine, French; rather then either *Ebrew*, or *Syriacke*. Let vs here what *Baralete* saith to proue that Saint *Peter* ought to be preferred before S. *Paul. Quod ad prælationem verò, Petrus est maior quàm Paulus, quia Papa maior est quã Legatus. Petrus fuit vniuersalis Christi Vicarius, cui dixit Christus, tu es Petrus, tu es Simon: tu vocaberis Cephas, quod Græcè dicitur maior & primus, quià scilicet fuit Papa.* As for those who maintaine (for proofe hereof) that it was a *French* word which our Sauiour then vsed (becaule *Chef* in French, is as much as *head* in Englisli, or *Chieftaine* and principall commander in any enterprise or employment) they haue gone cleane against the haire. For they might with greater reason haue fetched it from the *Greeke* (if they had vnderstood it) in cutting off the two last syllables from κεφαλη, whẽce the *French* borowed their word *Chef*.

9 See here (gentle Reader) how they played and sported themselues with the interpretation of Greek, and Ebrew words in the Bible. And seeing the Greek and Ebrew tongues are further remote from the common vse; no maruell if they which were offended with the Channon for pronouncing *per omnia* and not *peronnia* (so offended I say, as that they were ready to haue had him into the Court) would haue bene much more offended if they had heard him pronounce *Kyrie eleison* in stead of *Kyrieleison*; especially if they had heard him say Allelulah (making therein an I consonant) in stead of their Alleluya. For whereas they said that this his pronunciation made them suspect him of *Lutheranisme*, it was becausé he maintaining it to be good, alleadged certaine reasons whereby he gaue sufficient testimony that he had studied the Greeke and Latin tongue, which this long time haue bene thought to infect men with *Lutheranisme* and heresie. Witnesse our good Maister *Beda* who in the presence of king *Francis* the first, obiected to the late *William Bude* (who laboured by all meanes to hold the king in his good resolution, and to draw him on to a greater forwardnes, for the establishing of the professors of those languages) that the Hebrew and Greeke would be the fountaine of many heresies. But *Bude* stoutly withstood the foresaid *Beda*, prouing him forthwith to be but a bedlam, and that it was not for him to iudge of such things, wherof he had no more knowledge then a blind man of colours. And so the kings most godly enterprise was happily atcheeued in despite of *Beda*, and to the great infamy of him and his fusty fellows, as also to the great contentation and singular

honor as well of the King as of *Bude*. And (no doubt) if theſe iolly *Rabbins* which withſtood this good motion, durſt haue ſpoken the truth, they would haue confeſſed that which a French Poet ſhortly after did finely flap them in the mouth withall, that it was to be feared leſt the Latine, Greeke and Ebrew would (in the end) lay open all their trumperies.

CHAP. XXX.

How our anceſtors ſuffered the holy Scriptures to be buried in an vnknowne tongue, and corrupted by falſe gloſſes and interpretations.

AMong the things which poſterity wil hardly be brought to beleeue, this (doubtles) wil be none of the leaſt, that our anceſtors ſhold not be permitted to reade the Scriptures. I thought it therefore not impertinent to ſay ſomthing of this argument, the better to ſatisfie the ſimple ſort, who may well wonder how men could euer lend their eares to ſuch dreams and dotages, farlies and fooleries, as we haue ſpoken of in part already, and are to ſpeake more at large hereafter, conſidering they agree no better then harpe and harrow. Let poſteritie therfore know, that the ſtate of the Church ſtood in ſuch termes within theſe thirty yeares, that he that had read the Scripture in his mother tong, was in as great danger of the *burning chamber*, and had as great need to hide his head, as if he had bin a falſe coyner, or had committed ſome greater offence. For he that was found reading the Bible, or had it onely in his houſe, was ſure to fry a fagot; eſpecially if he did anſwer to ſuch interrogatories as ſhould be miniſtred vnto him accordingly. Which rigorous dealing is witneſſed by ſundry ſorrowfull ſongs and dolefull madrigals, publiſhed about that time, albeit without the authors names. Of which argument alſo there was one made *Anno* 1544. beginning thus,

Vous perdez temps, de me vouloir defendre
D'eſtudier en la ſaincte Eſcriture.
Plus m'en blaſmez, plus m'en voulez reprendre,
Plus m'eſiouit, plus me plaiſt la lecture.
Ce que Dieu nous commande
Faut-il qu'on le defende
Par tourmens & menaces?
Ceſſez vos grans audaces.
Que l'Eternel ne branſle ſa main dextre,
Pour vous monſtrer que lui ſeul eſt le maiſtre.

That is,

Ye loſe your time that would forfend mine eyes
The reading of the ſacred hiſtories.
The more ye blame me for ſo bleſſed deed,
The more I liſt, and more I like to reade.
What God himſelfe directly ſhall command,
Shall ye with threats and torments dare withſtand?
Leaue off your proud audacious enterpriſe,
Leſt that th' Eternall ſhake his irefull hand,

And

And teach you what it is 'gainſt God to riſe.

For it fared with many of thoſe Doctors, as it did with thoſe whō our Sauiour reproueth for taking away the key of knowledge, in that they would neither enter in themſelues, nor yet ſuffer ſuch as would, to enter. For neither would they reade the Scripture themſelues, nor ſuffer others to reade it. Nay one of their *Reuerendiſſimi* was not aſhamed to ſay openly (as hath bin heretofore witneſſed by others) I cannot but wonder to heare theſe yong fellows alleadge the new Teſtament: *Per diem* I was aboue 50. yeare old before I knew what the new Teſtament meant. But what reaſon had they to forbid the tranſlatiō of the Bible into the vulgar tongue? Verily this goodly reaſon, becauſe (forſooth) it was to be feared leſt the ſimple people ſhould reade ſundry things therein, which they would peruert to their owne deſtruction, for want of ſound vnderſtanding and iudgement; and ſo would fall into manifold abſurdities and errors. To which ſleeueles reaſon this anſwer was made (about fifteen yeares ago) by a man of excellent parts in thoſe dayes: vpon whom God hath ſince doubled and trebled, and doth ſtill multiply the graces of his ſpirit.

Nos grans Docteurs au cherubin viſage,
Ont defendu qu'homme n'ait plus à voir
La ſaincte Bible en vulgaire langage,
Dont vn chacun peut cognoiſſance auoir.
Car (diſent-ils) deſir de tant ſauoir
N'engendre rien qu'erreur, peine & ſouci.
Arguo ſic,
S'il eſt donques ainſi
Que pour l'abus il faille oſter ce liure,
Il eſt tout clair qu'on leur deuoit auſſi
Oſter le vin, dont chacun d'eux s'enyure.
That is,
Our learned Rabbins with their malmſey noſe,
Forbidden men the holy writ to reade
In vulgar tongues: for learning (they ſuppoſe)
Nothing but error, paine and care doth breed.
Arguo ſic,
If then for cauſe of this abuſion,
The Bible muſt be bard from looking on:
Needs mote their wine be taken from their ſight,
Wherewith they bene each one ſo oft miſ-dight.

But how then is that to be vnderſtood which we reade in *Oliuer Maillard* (that good old Preacher,) where he telleth the burgeſſes and citizens of *Paris*, that they had the Bible in the French tongue? Verily he meant a kind of Bible which was firſt tranſlated for the nonce, and fitted for their tooth: and after, gloſſed with the gloſſe of *Orleans* which corrupteth the text, yea ſo interlaced and interlarded therwith, as that they would be ſure it ſhould not croſſe nor contrary their falſe deuiſed doctrine; and that nothing might be found in the whole Scripture, which might ſound aught but holineſſe and honour to our holy mother the Catholicke Church of *Rome*. Theſe were the Bibles wherein they gaue their Antidotes, in ſuch places eſpecially where they feared the poore people might be poiſoned, as they ſpeake. Of which argument I made theſe verſes following,

Comment ont nos Rabbis permis & defendu
Le liure qu'ils ont craint de tous eſtre entendu?

La Bible ont defendu en langage vulgaire,
Puis l'ont fait imprimer, pour au peuple complaire.
Ceci s'accorde bien: car tout ainſi qu'on voit,
Que nous oſtons le vin, à qui par trop en boit,
Ou qu'auecques force eau tellement on l'appreſte,
Que faire mal aucun il ne peut à la teſte:
Ainſi ont nos Rabbis voulu la Bible oſter,
Ou bien leurs mixtions à la Bible aiouſter.

That is,

How haue our Rabbins licenc'd and forbade
The booke ſo fear'd of lay-men to be learn'd?
For both they haue forbade in vulgar tongues
The Bibles vſe: and for they faine would pleaſe,
It now comes newly ſmoking from the preſſe.
All this may well agree: For as we ſee
The wine ore reaued from the drunken man,
Or elſe ſo temper'd from the cooler ſpring,
That naught may ſtreamen vp to hurt the braine.
So, or our Rabbins take this booke away,
Or with their mixtions can his ſtrength allay.

Now theſe their mixtions they call counterpoiſon, albeit they deſerue rather to be called deadly poiſon. For certes, the Scriptures being read in that holy manner that God hath commaunded, will poiſon no man, (I meane they will not leauen our heads with erroneous opinions, but rather purge vs of the leauen of falſe doctrine,) but it is their gloſſe which poiſoneth ſuch as are not prouided of ſome ſoueraigne Antidote or counter-poiſon.

CHAP. XXXI.

Of the paraphraſticall expoſitions vſed by the foreſaid Preachers, eſpecially in expounding the hiſtorie of the Bible.

HAuing declared in the former Chapter, how theſe Doctors did expreſly forbid the reading of the holy Scripture in the vulgar tong, except it had ſuch a gloſſe as would marre the text, and ſuch a cautionate interpretation, as that they wold be ſure their trumperies ſhould not be diſcouered: I am now to ſhew how they abuſed it in their Sermons ſundry other wayes. And firſt how they vſed a kind of paraphraſe, wherein they play with the holy Scripture as Comedians are wont, or rather conuert it into meere Comicall conceits. For example, we find nothing recorded in Scripture of the woman (called a ſinner) who came to our Sauiour as he ſate at table (*Luke* 7.) but only this, that being at dinner in the Phariſies houſe, a womã of the citie of *Naim*, which had bene a ſinner (or a looſe liuer) came to ſeeke him, that ſhe waſhed his feete with her teares, and wiped them with the haires of her head: that ſhe kiſſed them, and annointed them with ſweet ointments: and how Chriſt ſhewed by a ſimilitude, that we ſhould not wonder that her ſinnes were forgiuen her;

and

and how that after he had ſaid, *Thy ſins are forgiuen thee*, he added, *Thy faith hath ſaued thee: Go in peace*. Thus much we find in the Goſpell touching this hiſtory. Let vs now ſee into how wide and large a field theſe Preachers wandered, and amongſt the reſt *Menot*, (whom I haue ſo often alleadged.) Firſt they can tell you this womans name, (albeit the Euangeliſt hath concealed it,) and not that onely, but her parentage alſo & pedegree: nay further, that ſhe was at the Sermon which our Sauiour made before dinner: neither that onely, but what talke they had together, and in what tearmes. And which is more, *Menot* ſpeaketh of it, as if hee had ſeene it liuely pourtraited before his eyes. For conſider what he writeth, fol. 160. *Quò ad primum, Magdalena* (for hee taketh it for a confeſſed truth that it is ſpoken of her) *erat Domina terrena de caſtro Magdalon, tam ſapiens, quòd erat mirum audire loqui de ſapientia eius, & prudentia; O ergo Magdalena, quomodo veniſtis ad tantum inconueniens, quòd vocemini magna peccatrix? Et non ſine cauſa: quod fuiſtis malè conciliata. Data eſt tribus conciliariis, qui eam poſuerunt in tali ſtatu: ſcilicet primus, Corporalis elegantia: ſecundus, temporalis ſubſtantia: tertius, fuit libertas nimia. De primo, Prouerb. vlt. &c. Primùm ergo quid fuit cauſa huius mulieris perditionis? Fuit elegantia corporalis* (that is,) What was the cauſe of this womans ruine and deſtruction? verily her ſurpaſſing beauty. *Videbatur* that ſhe was made (as a man would ſay) of purpoſe, to be looked on. *Pulchra, iuuenis, alta*; cherry-cheeked, ſoft and ſucculent, ruddy as a roſe, Minion like-minſing, pleaſantly warbling. *Credo quòd non erat niſi quindecim vel ſedecim annorum quando incêpit ſic viuere, & triginta quando rediit ad bonitatem Dei. Numera, &c. Quando pater fuit mortuus, plena erat ſua voluntate. Martha ſoror non audebat ei dicere verbum: & videbatur ei quòd faciebat magnum honorem illis qui veniebant ad illam. Quicquid faciebat, erat viuere* at her pleaſure, and to banquet, *hodie inuitare, &c.* And a little after, This ſilly ſot who had proſtituted her ſelfe to euery comer, *erat in caſtro ſuo*: the bruite was noiſed already throughout all Iewry and the country of Galilee. *Omnes bibendo & comedendo loquebantur de ea & de eius vita. Martha ſoror timens Deum & amans honorem* of her kinred, being very much aſhamed of the ſhameleſſe impudency of her ſiſter, *videns quod omnes loquebantur* of her & her ſweet doings, *venit ad eam, dicens, O ſoror, ſi pater adhuc viueret, qui tantũ vos amabat, & audiret iſta quæ per orbem agitantur de vobis*, ſurely you would kill him with greefe. *Facitis magnum dedecus progeniei noſtræ.* *What is the matter now? *quid vis dicere?* *Heu ſoror, non opus eſt vltrà procedere, neque amplius manifeſtare. Scitis benè quid volo dicere, & vbi iaceat punctus.* Euery child can talke of it. O *hypocrite! what need you to take care for me? muſt you needs haue an oare in euery mans boate? what the diuell meane you by this geare? (Lord ſaue vs all.) *Nonne eſtis magiſtra mea? Quis dedit mihi* this ſtout dame to trouble me? *Vadatis precor ad domum veſtram: ſcio quid habeo agere ita benè ſicut vna alia. Habeo ſenſum & intellectum* to know how to demeane and behaue my ſelfe. *Surely, it is ſo goodly a creature, that ſhe cannot thinke of any thing ſaue of her ſelfe. *Martha rogabat eam vt iret ad ſermonem, & conſuleret aliquem hominẽ bonæ vitæ. Magdalena dixit ianitori, Non dimittas mihi intrare hoc caſtrum* this mad ſiſter of mine, who bringeth hither nothing but diſſention, and vnquietneſſe, *vbi non conſueuit eſſe niſi cantus gaudij*. After this he maketh a long narration of the meanes which *Martha* vſed to perſwade her ſiſter to come to our Sauiours Sermon: not telling her what he was, but onely that he was a very goodly man. *O ſoror, eſſetis valde fœlix ſi poſſetis videre vnum hominem qui prædicat in Hieruſalem, Eſt pulchrior omnibus quos vnquam vidiſtis: tam gratioſus, tam honeſtus*: he is of ſo good behauiour, and knowes ſo well to giue kind entertainment, as you

*M. Magd. words.
* Martha ſpeakes.
*Magd. again
*Menots words.

neuer ſaw the like. *Credo firmiter quòd ſi videretis eum, eſſetis amoroſa de eo, eſt in flore iuuentutis ſuæ.* And a little after, *Illa cepit pulchra indumenta ſua, aquam roſaceam pro lauando faciem ſuam, cepit ſpeculum. Videbatur quòd eſſet vnus pulcher angelus. Nullus eam aſpexißet, qui non fuiſſet amoroſus de ea: ipſa ante ſe miſit mangones portantes* great ſtore of crimoſine cuſhions, *vt diſponerent ſibi locum. Martha videbat hæc omnia, fingens nihil videre: & ſequebatur eã ſicut ſi fuiſſet parua ancilla. Chriſtus iam erat in media prædicatione, vel fortè in ſecunda parte.* After he ſheweth how all men honoured Magdalen, wondering to ſee her come to the Sermon. And that as ſoone as our Sauiour perceiued her, he began to preach how deteſtable a thing outward brauery & pompous attire was. *Tunc* (ſaith he) *ipſe cœpit deteſtari vitia, bragas, pompas, vanitates, & ſpecialiter peccatum luxuriæ, & contra has mulieres &c.* Afterward, he ſhewes how that notwithſtanding Magdalen was touched to the quicke with that Sermon, thinking of nothing ſo much as of repentance, and leading a new life: yet that ſhe was in great danger to haue beene drawne away by her cuſtomers and old acquaintance, and brought to her old byas again. *Venerunt* (ſaith he) *galandi, amoroſi, ruſtici,* roiſters, *qui dixerunt, ſurgatis, ſurgatis, facitis nunc* your ſelfe a ſuperſtitious hypocrite. *Vadamus ad domum. Quæ dixit, O amici mei; rogo, dimittatis me: non audiſtis quid dixit ille bonus prædicator de pœnis inferni vobis & mihi præparatis, niſi aliud faciamus?* And a little after, *Habebat in ſuo armariolo* ſweet and precious water, *quæ vendebatur pondere auri. Cœpit quærere de loco in locum, de platea in plateam, de domo in domum, Quis hodie dabit prandium prædicatori? Dictum eſt ei quòd in domo Simonis.* And after, he relateth the ſpeech which ſhe vſed when ſhe kiſſed our Sauiours feet, and waſhed them with her teares: and how ſhe lay crowching vnder the table like a dog: as alſo how our Sauiour ſaid vnto her, *O Mary ariſe.* And that ſhe ſhould anſwer, *My Lord, I will neuer riſe from hence, till you haue pardoned all my ſins, and giuen me your bleſsing.* And how he ſhould ſay vnto her, *Ariſe my deare, thy ſinnes are forgiuen thee, thy faith hath ſaued thee.* Laſtly he telleth vs how *Martha* hauing brought *Mary Magdalen* to the virgin *Mary*, ſhe kneeled downe before her and ſaid, Madame, I beſeech you pardon me if I preſume to ſpeak vnto you: I haue bene a leud and wicked ſinner, but by Gods grace I wil be ſo no more; your ſonne this day hath pardoned me: happy are you that haue ſuch a ſonne. See here how this iolly Preacher deciphereth this hiſtory, agreeing ſo well with the players of the paſſion, that it is hard to ſay, whether he borrowed it of them, or they of him. By players of the paſſion, I meane thoſe Comędians which ſet forth the ſtory of the paſſion in rime, to be played in ſtead of other moral matter, or in ſtead of ſome play and pageant, or both. And firſt, that this woman (which the Euangeliſt calleth a ſinner) was called *Magdalen* (as we heard euen now out of *Menot*,) and that ſhe tooke her name of the caſtle *Magdalon*; ſee it here confirmed by one of theſe balladin rimeſters (ſaue that in both names he vſeth E in ſtead of A) in theſe verſes rightly ſmelling of the old veine:

I'ai mon chaſteau de Magdelon,
Dont l'on m'appelle Magdelaine:
Où le plus ſouuent nous allon
Gaudir en toute ioye mondaine.

That is,

I haue my caſtle Magdelon,
Whence I am called Magdalen:
Whither we to ſport our ſelues haue gone,
In all delight of worldly men.

He

He further makes her the wickedeſt wretch that euer was in the world, addicted to all villanies which the wit of man can poſſibly deuiſe: and he brings her in ſinging wanton and laſciuious ſongs; and a Squire named *Rodigon* courting of her. He further ſhewes, that ſhe would neuer giue eare, nor once liſten to her ſiſter *Martha*, and laſt of all, the manner of her conuerſion.

2 But to returne to *Menot*, let vs ſee how he ſetteth forth the hiſtory of the prodigall ſonne in orient colours, and how like a wier-drawer he ſtretcheth that out in length, which the Euangeliſt had couched and wound vp in few words, enriching it with all circumſtances forged of pleaſure, and *couched* in apt tearmes to make ſport, and to moue laughter. fol. 119. *Pater quidam habebat duos filios, quorum iunior ſe oſtendit magis fatuum, quia inconſtans fuit.* This young man was wilfull, fickle, and inconſtant, a minion, and a luſty braue gallant. *Ipſe erat vnus puer plenus ſuo velle, verſatilis &c. qui quando venit ad cognoſcendum ſeipſum, ſuam fortitudinem, ſuam iuuentutem, ſuam pulchritudinẽ, & quòd ſanguis aſcendit frontem,* his ſtrength, his youth, his beauty, and that he thought himſelfe no ſmall foole: *Venit ad patrem reſolutus ſicut Papa, & dixit ei; Pater, da mihi, &c. Pater, ſumus tantùm duo filij: ego nõ ſum baſtardus: & ſic, quãdo placeret Deo* to do ſo much for your childrẽ as to call you to his mercy, *non exhæreditaretis me, ſed haberem partem meam ſicut frater meus: Scio conſuetudines & leges patriæ, quòd te viuente nullum ius habeo in bonis veſtris: tamen ſum filius veſter, & me amatis; rogo detis,* &c. And a little after, when this fooliſh and vnaduiſed youth *habuit ſuam partem de hæreditate, non erat quæſtio de portando eam ſecum; ideo ſtatim* he maketh cheuiſſance thereof, he priſeth, and ſelleth it: *& ponit* the ſale of it *in ſua burſa. Quãdo vidit tot pecias argẽti ſimul, valdè gauiſus eſt, & dixit ad ſe; Hô non manebitis ſic ſemper. Incipit ſe reſpicere; & quo modo? vos eſtis de tam bona domo, & eſtis* apparelled like a begger? *Super hoc habebitur prouiſio. Mittit ad quærendũ* Drapers, whole ſalemen, ſilkmen, (who came thick & threefold to ſerue him) & apparelled himſelfe from top to toe: *Quando vidit, emit ſibi pulchras caligas* of ſcarlet well drawne out, a faire ſhirt with a gathered band, a dublet garded with veluet, a Florence cap, hauing his haire finely combed & ſmoothed, *& quãdo ſenſit* the damask wauing at his back, *vt ſenſit hunc damáſcum volantem ſupra dorſum; hæc ſecum dixit, Oportét ne mihi aliquid? non, &c.* Lacke I any thing now? No: thou haſt all thy feathers, it is now high time for thee to flye away. After, he reporteth how that he ſhould ſay, he muſt needs abroad to ſee the world, & that they which were alwayes kept vnder the mothers wing, were idiots and dolts. To be ſhort, that he who had not trauailed into forrain countreys *nihil videt.* My father hath now laid the raines on my necke, *Pater meus laxauit habenam ſupra collum.* After, he relateth how that trauailing through ſtrange countreys, he feaſted this man, and that man, and kept king *Arthurs* round table, being alwayes accompanyed and attended on at his Innes with players, naughty-packes and idle huſwiues. And in the end, how that *poſtquã nihil amplius erat fricandũ,* when they had drawne him dry, *mittitur pulchra veſtis Domini bragantis, caligæ, bombicinium: quisq; ſecum ferebat peciam* of my iolly Iacke braggards hoſe and dublet, euery man carryed away a peece. *Ita quòd in breui tempore* my gallant became an apple ſquire, apparelled like a houſe-burner, as naked as a worme, &c. And with much ado, he kept his ſhirt as cleane as a diſhclout, (with a knot vpon his ſhoulder) to couer his poore carcaſſe. Thus well intertained they him in his proſperity, and in all his pompous iollities.

3 We read alſo Iohn. 7. that the high Prieſts ſent officers to apprehend Chriſt, after he had cried aloud in the Temple, *You both know me and whence I am: for I am not alone, &c.* And how he ſaid to the officers, *Yet a litle while am I with you, & then*

I go to him which ſent me: you ſhall ſeeke me, and ſhall not find me, and where I am can you not come, &c. And how *there was a diſſention among the people by reaſon of him, and how ſome of them would haue taken him, but none laid hands on him*. As alſo how the *officers returned vnto the high Prieſts and Phariſies*, who ſaid vnto them, *Why haue you not brought him?* The officers anſwered, *Neuer man ſpake as this man*. Whereunto they replyed, *Are you alſo deceiued? Do any of the Rulers or of the Phariſies beleeue in him? but this people which know not the law, is accurſed*. Lo here the purport of the words of the text in Saint Iohn. Now let vs heare what is patched hereto in the paraphraſe of this gentle Preacher. They of the Synagogue heard that Chriſt was hid in the deſert, and therefore purpoſing to make ſpeedy diſpatch, leuied a great band of Sergeants, ruffianly rogues, vagabonds, and forlorne fellowes, and ſaid vnto them, Go your wayes and whereſoeuer you meete with him, bring him to vs, as a diſturber of the ſtate. And if he reſiſt you, kill him; you need not feare, you are well appointed. Theſe gallants being gone into the deſert, and hauing compaſſed the wood, found him all barefooted as he was, and vpon his knees, praying for wicked ſinners. The Lord hearing them behind him, turned back and ſaid: O my childrē, you are come (I know) to apprehend me, & to put me to death, but let me intreat you that I may liue a litle lōger; for yet a little while I am with you, &c. Take no care; all things ſhall come to paſſe which are looked for. After a while you ſhal do with me as you pleaſe. Now when they heard ſuch gracious words, & ſaw ſo amiable a countenāce, they fel all downe vpon their knees, crauing pardon for their bold, preſumptuous, and fellonious attempt, and ſtraight returned to Ieruſalem to their maiſters againe: who ſaid vnto them, where is he? haue you not found him? If you haue found him, why haue you not brought him? Did we not charge and command you, that you ſhould bring him either liuing or dead? Tell vs, is he eſcaped from you? How often hath he plaied vs theſe pranks? Eſcaped? (ſaid they) no, no: we were no ſooner come before him, but he ſpake vnto vs in ſuch ſort, as we were all amazed, & gaue vs ſuch heauenly inſtructions, that we are perſwaded, there was neuer man ſpake like vnto him. What? (ſaid the Phariſies) are you ſuch white liuered ſouldiers, that words can beate you backe? O my Lords and maſters (ſaid they) you ſpeake merrily: would to God you had bene with vs; he is ſo gentle, and curteous: O good God, who would not loue thee? when we came neare vnto him, he ſaid not ſo much as who is there? but ſaluted vs kindly, and offered himſelfe readily. Then the Iewes anſwered, he hath a bee in a boxe which helpeth him in all this geare; he hath inchanted, and ſuborned you.

4 Moreouer, they were as bold as blind bayard, in paraphraſing vpon the old Teſtament as well as vpon the new. For example, in the hiſtory 1. King. 3. which recordeth King *Salomons* iudgement of the two harlots, in giuing the child to the right mother, the text ſaith not, that they debated the matter in the preſence of the King, nor that one of them ſhould ſweare by her faith; much leſſe that the king ſhould ſay, Hold your peace, hold your peace: for as farre as I ſee, you neuer ſtudied at *Angiers* nor *Poytiers* to learne to pleade wel. And yet *Menot* would make vs beleeue, that all this ſtuffe is eſſentiall to this ſtory.

CHAP.

CHAP. XXXII.

How the foreſaid Preachers abuſed the Scriptures, partly through ignorance, and partly through malice.

BVt they not content to patch to the hiſtory of the Bible, as tel-tales are wont to do, to enhance the report & inrich their tale, that it may cary the greater ſhew, and ſo be a lie with a latchet; take further libertie to abuſe it ſundry wayes beſides; yea to quote places out of it for confirmation of their falſe deuiſed doctrine. For there is no one concluſion in all their religion ſo abſurd, fooliſh, or full of impieties which they will not defend and maintaine by one text or other. And with ſuch pertinent quotations are their bookes full fraught and farced, who haue encountered them at ſharpe, and giuen them the foile: where we may ſee their impudency to haue bin ſuch, as that they wold not ſtick to alleadge thoſe places for them, which made moſt againſt them; which they did by confuting their true expoſition. For they knew they had to deale with ſuch as either could not, or wold not vnderſtand; and therefore no maruell if they were ſo terribly afraid to haue the Bible in the vulgar tongue: for they ſaw that if it once tooke place, they could no longer rule the roſt, and leade the world in a ſtring, as formerly they had done. Beſides, they were not ignorant, they ſhould be encountered on euery ſide, and ſet vpon thicke and threefold, when men were once armed with a number of texts, againſt which they ſaw they had no armour of proofe to defend themſelues. Wherfore we may well thinke, that he which found fault with Saint *Paul* for vttering ſundry things which he might well haue concealed (conſidering the ſcandall and offence which he gaue thereby) was no hypocrite, but ſpake as he thought. The like may be ſaid of another profound Doctor, who was not aſhamed to ſay, that if he were perſwaded that none had *S. Pauls* Epiſtles but himſelfe, he would caſt them into the fire: vſing this braue Doctor-like Latin, *Per diem, ſi putarem quòd non eſſet niſi me ⌣ qui haberet Epiſtolas Pauli, ego mitterem in ignes.* Doubtleſſe the good Spaniſh Doctor (mentioned before) needed not to wiſh *S. Pauls* Epiſtles burnt, ſeeing he had a ſufficient excuſe for anſwering either them or any other text, to ſay, *Ego non ſum Theologus, ego ſum Canoniſta.* But ſeeing the foreſaid books are as full of theſe examples, as an egge is of meate, I hope the Reader will hold me excuſed if I alleadge them not pel-mel, but onely cul out ſome few of them which may ſerue beſt to diſcouer their impudency.

2 And not to ſpeake of *Inuenimus Meſsiam*, alleadged for proofe of the Maſſe, and ſuch like places touched before in ſpeaking of their ignorance (for queſtionleſſe ſuch profound Preachers and deepe Diuines, as the three Worthies ſo often before remembred, would haue ſcorned ſuch allegations) yet I cannot omit the *Pycard* who ſucceeded one of them, and eclipſed (as it were) the glory of them all in the iudgement of our good Catholickes. This famous preacher intending to proue that we are ſaued by our works, reaſoneth in this ſort. Is it poſſible that theſe wicked *Lutherans* ſhould be ſo impudent as to deny that we are ſaued by workes, when we haue the flat and formall text of *S. Peter* for proofe hereof? Let them tell me the meaning of theſe words, *Iuſtus vix ſaluatur*: Is not this the meaning, that the iuſt man ſhall hardly be ſaued? And if he be hardly ſaued, is it not (I beſeech you)

you) by his workes? Consider here (good Reader) before we passe on to a further point, how maliciously and impudently this fond fellow equiuocateth; and thinke with thy selfe how many texts he will abuse, who maketh no conscience thus to dally with this: if such deceitfull dealing may be called dallying, whereby so many poore soules are seduced, and in stead of wholesome doctrine, are fed with plaine poison.

3 But because my purpose is to insist vpon foolish or malicious allegations, and to single out some few out of many, I will speake onely of such as are authorized by a Councell; which Popish Prelates haue made their *Achilles* to beare off the great blowes which might light vpon their images. For in the *Nicene* Councell (not that great and famous Councell holden vnder *Constantine* the Emperor, but that which was assembled in the dayes of *Charles* the great, aboue eight hundred yeares ago, by an Empresse who was so good a Christiã, that she put out her sonnes eyes, and after caused him to pine away in prison, where he ended his daies in great misery:) it was concluded that it was expedient not onely to haue Images, but also to worship them. Now the strongest arguments which they vsed for proofe hereof, were these. First, a certain Bishop called *Iohn* (Ambassadour for the East Churches) alleadged *Gen. 2. God created man after his owne image.* Whence he inferred, that Images were to be vsed. And *Canticl. 2. Shew me thy face, for it is faire.* Another labouring to proue that Images ought to be set vpon Altars, alleadged the saying of Christ, *Math. 5. No man lighteth a candle to put it vnder a bushell, but vpon a candlesticke, and it giueth light to all that are in the house.* A third, to proue that it was profitable to looke vpon Images, alleadged the saying of the Prophet *Dauid, Psal. 4. Signatum est super nos lumen vultus tui, Domine* (as the old interpreter doth translate it) that is, The brightnesse of thy face doth shine vpon vs. A fourth, alleadged *Psal. 26. v. 8. Domine, dilexi decorem domus tuæ*: that is, *Lord, I haue loued the beautie of thy house.* In like case also would they help and aduantage themselues with the saying of the Psalmist, Psal. 48. v. 9. *As we haue heard, so haue we seene*; saying that we know God not onely by hearing of his word, but by looking vpon Images. Another bishop named *Theodorus* was aware of this subtiltie: It is written (said he) *that God is maruellous in his Saints.* And in another place it is said, *in the Saints which are vpon the earth: Ergo* we ought to behold the glory of God in Images. Another alleadged this similitude; As the Patriarchs vsed the sacrifices of the heathen: so Christians ought to vse Images in stead of the Pagans idols. These are their goodly allegations, which (because they were authorized by this Councell) haue bin canuased by these discipling Friers in euery sermon: to say nothing of sundry other of as good grace, and proceeding from as good a wit and sound iudgement.

4 If any shall here wonder how it was euer possible there should be (especially in those dayes) such sottish Preachers, as would so doltishly apply the Scripture; I will here record a late sottish speech much more to be wondered at. In the conference holden at *Poyssi* (the bruite wherof was blazed throughout the world) a certaine *Magister Noster* called *Demochares*, pleading for Images against a Minister of the word, and perceiuing that his cause went downe the wind, would needs maintain it by an argument taken from the glasse windowes in Saint *Benets* Church, concluding very logically in this sort. This Church (quoth he) was built in *S. Dennis* his time, but euer since there haue bin Images in glasse windowes: *ergo* Images haue bin since *S. Dennis* his time. To whom the Minister answered in three words fitly and finely, that his argument was made of glasse.

5 But

5 But to proceed on in this discourse of the abuse of Scripture, let vs come to those that abused it in such diuellish sort, as great *Mahomet* himselfe could not haue done worse: I meane in disgracing Christian religion more then euer *Mahomet* or the *Mahometists* did. VVho may these be? Verily such as turne it to gibes and ieasts, and merry conceits; especially the deepe dissembling ducking Friers, who are not ashamed to apply sundry places written expresly of our blessed Sauiour to their sweet Saints; those I meane by whom they inrich themselues by preaching their miracles.

6 VVe heard before in the Chapter of blasphemies, of such as made it but a matter of merriment to gibe at some, and to commend other some, in playing the Scoggins with the Scripture; a common thing at this day euen among the Laity. Which deuice me thinks should first haue come frō our *M. Pasquin* (as being neare his scuruinesse, who Lucifer-like vsurps authoritie not onely ouer Gods word, but ouer his throne and scepter) albeit it hath bin practised since, especially by our gallant Courtiers. For in the beginning of the raigne of king *Henry* the second, many iests were broken vpon such Lords and Ladies of the Court, as were not in like fauour and grace they had bene in in the dayes of his father; but were as much debased as they had bin before aduanced. One of which I remember was applied to a noble man who had bin in high place, but was then takē a peg lower, *Ecce Adam quasi vnus ex nobis factus est.* As also that of a certaine Lady who had a prosperous wind in the stearne, and was set (as it were) on the top of fortunes wheele, *Regnum meum non est de hoc mundo*: where I haue also spoken of certaine places of Scripture wherwith the Friers were wont to sport thēselues and make their worships merry. To which notwithstanding sundry others might be added, as this among the rest, *Si non esset hic malefactor, non tibi tradidissemus eum*, spoken by certaine Monkes of a pasty which their Abbot had sent them; by which they meant, that if the Cooke had played his part in baking of it, and that the Abbot had liked of it, he would neuer haue sent it. It is further said, that this goodly interpretation of these words of the Psalmist, *Qui dat niuem sicut lanam: Which sendeth cold according to the cloth*, came from the Monkes cloisters.

7 But now we are to speake of those buffons who abuse the Scripture in their Sermons to mooue laughter. To returne therefore to our good Preachers, we are to note that some euen in these dayes haue made (as it were) a practise and profession, a trade and occupation therof. Of which number *Menot* is one. For fol. 209. col. 3. he saith, When men first sit downe to meate, there is not a word among thē, they ply their trenchers so hard, their tongues seeming to giue place to the office of their teeth: *In medio autem exit sermo inter fratres; dicunt enim* here is good bread and good wine. But in the end, *In omnem terram exiuit sonus eorum.* And fol. 196. col. 4. *Dominæ ancillis quæ intrant cameram earum, & non custodiunt se ab ipsis, sæpè ostendunt quæ non licet hominibus loqui.* Nay, they do so highly honor and reuerence the beginning of Saint *Iohns* Gospell, that they write it in parchment, enchase it in gold, and hang it about their necks to serue them in stead of Amulets against dangers; which powerfull preseruatiue (if they be not very forgetfull of their Philosophy) they call *Agnus Dei.* Thus prophanely abusing euen the holy Gospell it selfe (which is Gods-spell) to charmes and sorceries, and magicall incantations (which are no better then Diuels-spels) as we may see in *Menots* sermons.

8 As for those who apply the Scripture written expresly of our blessed Sauior to their Saints, we shal not find neither can we desire more notable examples then those before mentioned, taken out of the book of *Conformities.* For what could the

diuel himſelf(if he were here in proper perſō) do more to prophane the holy Scripture,then the author of that damnable booke hath done,in applying not only texts of Scripture ſpoken expreſly of Chriſt,to this diuelliſh impoſtor,(ſo as he ſticketh not to ſay in the end of the booke, *Multa quidem & alia ſigna fecit Franciſcus, quæ non ſunt ſcripta in libro hoc*)but thoſe alſo which are written of the Patriarchs,Prophets,Apoſtles and other holy Saints of God? But if theſe particulars applyed to Fryer *Francis* ſhall not(haply)giue ſatisfaction to all,I will here alleadge others of *S. Dominicke*.Let vs therfore heare what *Barelet*(not contenting himſelfe with the former places)ſaith further of his Saint *Dominicke* and of his order. *Hæc* (ſaith he) *eſt illa religio quæ in vno veteri Teſtamento ſignificata,Zachar.6. Ecce quatuor quadrigæ*,&c. that is, (for I will onely tranſlate theſe words)See what an excellent religion this is,which was prefigured in the old Teſtament by *Zachar: chap.6.* Behold there came foure chariots out from betweene two mountaines.In the firſt chariot were red horſes, that is, MINORITES:In the ſecond blacke horſes,that is,ERMITES:In the third were white horſes,that is CARMELITES:In the fourth luſty horſes of diuers colours,to wit,the PREACHING FRIERS.

9 But theſe Doctors not content to abuſe the Scripture to make ſport(as when they made ieſts of certaine texts) or to fill their purſes and panches the better (as when the *Franciſcan* applied that to his Saint *Francis*, or the *Iacobin* to his Saint *Dominicke* which was ſpoken of Chriſt) being accuſtomed to a wanton kinde of licentious libertie in playing and dallying therewith,made it come at their whiſtle and ſerue them for all aſſaies,euen to confirme their dreames and dotages;though no more to the purpoſe,then *Magnificat for Mattins*, to vſe their owne prouerbe. In whoſe Poſtils and Dominicals, albeit there be almoſt as many examples as leaues or lines;yet two or three ſhall ſuffice.And firſt we will beginne with the iolly Preacher *Barelet*,who vpon theſe words in the laſt of Saint *Luke*, *Art thou onely a Pilgrime in Ieruſalem,and knoweſt not the things that haue bene done there in theſe dayes?* ſaith,that Chriſt was a Pilgrime in three reſpects, (for to fit his purpoſe the better, I muſt tranſlate *peregrinus* a *Pilgrime*) namely in regard of his apparell, his lodging,and the implements which he carried about with him. Firſt for his habit and attire, a Pilgrime hath a bottle,a ſcrip, a hat,and a ſtaffe.So Chriſt had firſt his bottle viz. the fleſh which he tooke of the virgine *Mary*; which was of three colors: Firſt white,through the virgins purity. *Apoc.19. After,I ſaw the heauens open,& behold a white horſe.* Secondly red, with the blood of the croſſe. *Eſay 63. Why are thy garments red?* Thirdly, black,when his body became blacke and blew vpon the croſſe. *Eſay* the 53. *Et liuore eius ſanati ſumus.* Secondly, he had a ſcrip, to wit his ſoule, full of the gold of grace and glory. Thirdly,he had a hatte, namely a crowne of thornes. Fourthly, a ſtaffe, viz. the croſſe. This is the reaſon why it is ſaid, *Art thou onely a pilgrime in Ieruſalem?* namely in regard of his attire. He was alſo a pilgrime in regard of his lodging: For pilgrimes &c.And did not *Menot* reaſon with very good grace(ſaue that his argument was not *in forma*) when he argued thus, *Chorea eſt iter circulare: Diaboli iter eſt circulare: Ergo chorea eſt motus Diaboli:* and proued the minor,that *Diaboli iter eſt circulare*,by theſe places,Iob.1.*Circuiui terram*(note that it is the Diuell which ſpeaketh)*& perambulaui eam*.1.Peter. 5.*Circuit quærens quem deuoret*.And *Pſal. 11. In circuitu impij ambulant.* But let vs heare a more ſtrange deuice hammered out of his owne head; and conſider how trimly he deſcanteth vpon the ground of the Gāmuth VT,RE,MI,FA,SOL,LA,in a mimicall manner playing vpon euery note with ſome text of Scripture,as if the holy Ghoſt had purpoſely written it for that end. For he playes vpon VT with a

text

text beginning with VT, and vpon RE with another beginning with RE, and so of the rest. Which fond and phantasticall conceipt because it could not be kept well in English, I haue here set it downe in his owne words, in Latine, *fol.29.Col.1.Vos mundani audite, quia ad vos dirigitur verbum, nec est meũ, sed illius qui pependit in cruce. Luc.6. Væ vobis qui ridetis, quia flebitis. Et timeo ne cantetis semel cantilenam damnatorum, qui (sicut columba) habet gemitum & fletum pro cantu. Hic cantus habet sex notas valdè miserabiles, scilicet,* VT, RE, MI, FA, SOL, LA. *Primam notam profert quilibet damnatus dicens, Vtinam consumptus essem, ne oculus me videret, Iob.10. Secundã verò addit dicens, Repleta enim malis anima mea. Psal.87. Et omnes alij respondent cum eo, Repleti sumus despectione, Psal.122. Tertiam omnes insimul cantant, dicentes, Miserabiles facti sumus omnibus hominibus. 1.Cor.15. Quartam cantat quilibet eorum dicens, Facies mea intumuit à fletu. Iob.16. Item, faciem meam operuit caligo. Iob.23. Quintam addunt omnes simul dicentes, Sol iustitiæ non est ortus nobis, & in malitia nostra consumpti sumus. Sap.5. Sextam cantãt simul dicentes, Lassati sumus in via iniquitatis. Sap.5. Et iterum, Lassis non datur requies: & pellis nostra quasi clibanus exusta est: & defecit gaudium cordis nostri, ac conuersus est in luctum chorus noster; & cecidit corona capitis nostri: Væ nobis quia peccauimus. Thren. vltimo.*

10 They further abuse the Scripture in tying themselues to the words (like an Ape to his clog) neuer considering the scope and circumstances of the place, albeit their manner is not to stand vpon the literall sense at all; but to reduce all they haue to say, to certaine Allegoricall, Anagogicall and Tropologicall senses. For example, *Mevot*, to shew that we are not to wonder that the most holy Saints & deerest seruants of God should be so sore afraid, when death drawes neare and knocks at the dore, hath these words: What? would you haue vs more certaine of our saluation then *S. Paul*, who was rauished in a vision, and rapt into the third heauen, an elect vessell, chosen by our Lord to be an Apostle? True it is, he once said, *I desire to be dissolued and to be with Christ*. But when it came to the point indeed, he slunke backe, and said, *I appeale vnto Cæsar*. Acts 25.

11 But if further inquiry were made, it would (no doubt) be found that they haue sundry other wayes most wickedly prophaned the holy Scriptures: but for this present I will content my selfe with these already mentioned. For in that they abuse certaine places in following the old translation, and stand so stifly vpon the words, that they ground strange conclusions thereon, though it be a manifest fault, yet is it more pardonable then the former. For the *Liripipium* will not giue these licentiats (I meane our great graduats, the Batchelers and Doctors of Sorbonne) leaue to busie their braines with the Greeke and Ebrew, but to content themselues if they can serue out a messe (I should haue said a Masse) with the Latin ladle: as for these learned languages, to leaue them as they find them.

12 I come now to the height of their villany, the quintessence of their forgery shold I say? or rather knauery, in foisting in a number of sentences vnder the name of Scripture, which are not to be found either in the old or new Testament. No maruaile therfore if they haue bene so bold with the ancient doctors in alleadging their testimonies to proue the vertue and efficacy of their Masse, as we may see in the end of that worthy work of Conformities; where we find a number of sweete sayings in cõmendation of their Masse, gathered (as it is there said) out of *S. Ierom. S. Augustin, S. Chrysostome*, and other ancient fathers, which are no where to be found in their workes: nay, which are cleane crosse and contrary to the tenour of their doctrine. And we may well assure our selues, they were neuer so leud as to belch forth such blasphemies, as that which is fathered vpon *S. Chrysostome: Tantum va-*

let celebratio Missæ, quantum Christi passio: quia sicut mors Christi redemit nos à peccatis: sic Missæ celebratio saluat nos; that is, *The sacrifice of the Masse is of as great vertue, force and efficacy, as the passion of Christ: for as the death of Christ hath freed vs frō sin; so the sacrifice of the Masse saueth vs. O the blasphemy of these filthy Fryers.*

CHAP. XXXIII.

Of other abuses of Scripture.

WE heard in the former Chapter how the professors of the Roman religion were wont to wring & wrest the Scripture, and to alleadge them hab-nab without either rime or reason, and how some were faulty herein of ignorance, and others of malice: but here we shall see how they abuse it after another manner. First therefore we are to note, that when they saw they could not set any glosse vpon their lies and Legends (in that they could not find a text though neuer so strained that might giue any colour thereto) their manner was to face it out with shameless lyes, as if they had had their budgets full of tickling texts. And how (I beseech you) did they manage the matter? They made (forsooth) euery lying Legend a maxime and principle hauing sufficient light in it selfe, and needing no proofe from any place of Scripture; though euery place be a proofe, and euery text a sufficient testimony, as they would beare vs in hand. For they knew that the poore people, whom they had enchanted with the whore of Babilons filthy cup of abominations, did think them to be such, without all doubt or dispute. And that it is euen so, tell me (gentle Reader) how often thou hast heard this Prouerbe, *It is as true as God is in the Masse*, spoken by our good Catholikes, who were of opinion, that there was no article in Christian religion more certen and sure then this? For who was not perswaded in old time, that euery page in the Bible did speake thereof? No maruaile therfore if they entertained such fables hand ouer head, without demanding proofe or place of Scripture for confirmation thereof. Howbeit they went a step further when they told the people in their sermōs that the *Lutherans* (whō they afterward baptised *Huguenots*) were much like that wicked wretch *Caine*, who would not once heare Masse in all his life: wheras his brother *Abel* (that good Church-man) heard it euery day. But a Curate in *Sauoy* went beyond them all; for exhorting his parishioners to pay their tithes, he said, take heed (good brethren) how you follow the example of that cursed caitiffe *Caine*: follow rather the example of good *Abel*. For *Caine* would neither pay his tithes nor yet heare Masse, whereas *Abel* paied them duly, and that of the faireſt, and of the best; and neuer a day went ouer his head in which he heard not one Masse at the least. Now albeit I could easily name this gētle Curate, yet I wil spare him for this once: only let me add this one thing, that he was not so well prouided of an answer, when it was proued to his face, and that out of his owne words, that Priests in those dayes were maried. For he was as mute as a fish, when he was encountered with this argument. Good Sir, at that time whereof you speake, there were but foure in all the world, to wit, *Adam*, *Eue*, *Caine*, and *Abel*: now *Caine* did neither sing nor yet say Masse; for he could not (you say) endure to heare it. And as for *Abel*, he could not both sing himselfe, and also heare it. It remaines therfore that *Adam* sung it, and that *Abel* or *Eue* answered, and held the torch: whence it followeth that Priests were then maried. But if he had had but one dram of wit, he might haue answered that there were *Martin Priests* in those dayes who both sung and answered themselues. Another Curate (his pue-fellow) affirmed in open Sermon, that when the Angell *Gabriel* came to

salute

ſalute the virgin *Mary*, he found her ſaying our Ladies Pſalter. And to ſute the ſtory of *Abel* who heard Maſſe euery day, we may not in any wiſe forget, how that *Abraham*, *Iſaac*, *Iacob*, and other good Patriarchs neuer went to bed without making the ſigne of the croſſe, and ſaying their *Pater noſter* and their *Aue Mary*. Now if a man ſhould haue asked theſe ſilly ſoules, how they knew this or that? It ſufficed for a full anſwer, to ſay that they heard it of ſuch a good preacher; witnes the common ſaying, *It is true, for I heard a Preacher ſay ſo.*

2 But the diuell foreſeeing that the ſimple people would one day ſearch the Scriptures, and ſo perceiue when our great Sorbonicall doctors ſtrained the ſtring too high, & went a note aboue Ela; fearing to loſe his right for default of ſhewing good euidence, hath foiſted in a number of counterfet Apocryphall writings, thereby to bleare the eyes of the ſimple, who cannot perceiue his falſe iuggling: I meane a bundle of bookes fathered vpon the Apoſtles or their diſciples; and yet fraught and farced with diuelliſh doctrine, flat contrary to that of the Apoſtles: nay with ſuch fables, as Chriſtian eares can no more endure to heare, then the fictions and fooleries of *Mahomets* Alcoran. Neither is it of late time that he vſed this deuice to ſhake and (as much as in him lay) to ouerturne and ruinate the very foundations of our religion: for many yeares ago he vented abroad *Euangelium Nicodemi*, *Euangelium Thomæ*, *Euangelium Bartholomæi*, *Euangelium Nazaræorum*, *Librum Paſtoris*, and ſuch like: albeit he laboureth now afreſh to the vttermoſt of his power to infect the world with the ſtench of them againe. Whereof he hath giuen a pregnant proofe in a damnable booke, intituled *Proteuangelion, ſiue de natalibus Ieſu Chriſti, & matris ipſius virginis Mariæ.* For the better authorizing whereof, he hath fathered it vpon *S. Iames*, calling him coſin-german and brother to Chriſt. But what containes it, may we thinke? Verily ſuch ſweet ſtuffe as this: how *Anne* the virgin *Maries* mother (and wife to *Ioachim*) makes her mone to God in regard of her barrenneſſe, affirming that he dealt worſe with her then with any other creature: worſe then with the very elements, the water, and the earth, which brought forth fiſhes, herbes and plants. But firſt ſhe alleadgeth the example of the birds, which ſhe remembred by ſeeing a ſparrowes neſt in a Lawrell tree vnder which ſhe ſate: and ſhe had no ſooner ended her complaint, but an Angell tooke his flight towards her, (for it is expreſly ſaid, *aduolauit*) and ſaid vnto her, O *Anne*, God hath heard thy prayer, thou ſhalt conceiue and beare a child, and ſhalt be famous through the world. Wherupō ſhe vowed to dedicate her child to God, whether it were male or female. The Angell hauing done his meſſage, brought the ſame newes to *Ioſeph* her husband, who would not beleeue it, till he was by miracle confirmed in the truth of the Angels report. To be ſhort, at the end of nine moneths ſhe was deliuered of the virgin *Mary*; and (according to her vow) preſented her to God, when ſhe was but three yeares old: where ſhe was receiued with many ceremonies by the high prieſt, who prophecied that mankind by her ſhould be redeemed. It is further ſaid, that he ſet her vpon the third ſtep of the Altar, where, as ſhe ſtood (through Gods goodneſſe) ſhe began to dance trimly. And this ſhe did to winne the loue and liking of the Iſraelites. Now here it is to be noted, that during the time of her abode in the Temple, ſhe was fed like a doue, receiuing her viands from the hand of the Angell. But when ſhe was twelue yeares of age, the Scribes aſſembled and conſulted what courſe they ſhould take with her (being now come to thoſe yeares) that the ſanctified of the Lord might not be polluted. Meane time *Zachary* the high prieſt had a reuelation as he was praying, that he ſhould aſſemble all widowers in towne and country, and that each man

ſhould bring a rod with him, that ſhe might be committed to his care and cuſtody, whom God ſhould chuſe by miracle. All which being done accordingly, a doue came out of *Ioſephs* rod and light vpon his head: whereupon the high Prieſt ſaid, God hath hereby manifeſted that it is his wil and pleaſure thou ſhouldeſt haue the cuſtody of this holy virgin. But *Ioſeph* refuſed, ſaying, I haue a great charge, and now am old, and ſhe but yong; therefore (I feare me) the children of *Iſrael* would laugh me to ſcorne, if I ſhould take her to wife. But when he heard of the fearfull iudgements of God which befell *Core*, *Dathan* and *Abyram*, being greatly moued therewith he ſaid; *Mary*, I take thee here from the Temple of the Lord, howbeit I wil leaue thee at my houſe, and returne to my Carpenters occupation: and I beſeech God bleſſe and preſerue thee now and euer. Now certain yeares after, as ſhe went with a pitcher to draw water, ſhe heard a voice from heauē, ſaying vnto her, *Aue gratia plena, &c.* Afterwards are inſerted certain ſentences takē out of the Goſpel: and in the end it is added, how that being now 16. yeares of age, and great with child (as hauing gone ſix moneths) *Ioſeph* returning from his worke, wherein he had employed himſelfe for certaine yeares (comming not home ſo much as once in all that time) and finding her great with child, was much amated. And as he was communing with her about ſundry things, an Angell appeared vnto him, and certified him of all theſe proceedings. But it was great pitie that a Scribe who came to ſpeak with *Ioſeph*, perceiuing *Mary* to be with child, ſhould make towne and country ring of it againe, in ſuch ſort, that they were forthwith apprehended and brought before the high Prieſt: where when *Ioſeph* affirmed that he neuer vſed fleſhly familiaritie with her; and ſhe againe proteſted that ſhe neuer had carnal company with him nor with any other man, he cauſed them to drinke the water of *Iealouſie*: which when they had drunke, and felt no inconuenience; he ſaid, that ſeeing God would not detect them, he would not be the man that ſhould condemne them. After, follow the words of *S. Luke* chap. 2. how that *Ioſeph* was of neceſſitie to bring her to *Bethlem* by reaſon of the royall commaundement which came from *Auguſtus Cæſar*: but it is not done without a lie for the whetſtone, and vſing ſuch villanous ſpeeches as theſe, That when *Mary* ſaid to *Ioſeph*, *Depone me ab aſina, quia quod in me eſt me vrget vt progrediatur*, he tooke her downe, and ſaid vnto her, *vbi te inducam vt tegam pudenda? quia locus deſertus eſt*. Laſtly, it is ſaid that ſhe was brought in bed in a caue neare *Bethlem* (ſauing the credit of *S. Luke* who writeth otherwiſe,) and that *Ioſeph* found a midwife (by great good lucke) who met with another afterwards called *Salome*, who not beleeuing that a virgin could haue a child, came to take triall thereof. But I had neede of a brow of braſſe & a face of flint, the like bebauched impudency that the author of this ſtory had, if I ſhould ſet it downe in Engliſh: I will therefore content my ſelfe with the Latin here enſuing, *Exiitq; obſtetrix ex ſpelunca & obuiauit illi Salome, & dixit obſtetrix ipſi Salome, magnum tibi ſpectaculum habeo narrare, virgo genuit quem non capit natura ipſius: & virgo manet virgo: dixitq; Salome, viuit Dominus Deus meus, niſi ſcrutata fuero naturam eius, non credam quòd peperit. Et ingrediens obſtetrix, dixit ipſi Mariæ, Reclina teipſam, magnum enim tibi certamen incumbit. Quum autem in ipſo loco palpauit eam Salome, egreſſa eſt dicens, Væ mihi impiæ & perfidæ: quoniam tentaui Deū viuentem. Et ecce, manus mea igne ardens cadit à me. Et flexit genua ad Deum, & ait, Deus, &c.*

3 But to leaue the reſt to thoſe ſteele ſtomackes that can digeſt it, conſidering there are many things there ript vp farre worſe without compariſon then any of the former: conſider with me (good Reader) a little, how the diuell hath openly

mocked

mocked and plaied (as it were) with the nose of Christendome, in publishing this booke, blindfolding in the meane time the eies of the world. For he vsed him as his instrument in the compiling and publishing thereof, who laboured tooth and naile, by word and writing, to make a hotch-potch of these two religions (if they may be called religions) viz. Mahometizme and Iudaizme with Christian religion: him I say he vsed as his *Amanuensis*, who publikely preached and stifly maintained sundry grosse heresies, not onely full of blasphemie, but euen repugnant to ciuill honesty: I meane that worshipfull writer master *William Postell*. But how (may some say) was it euer possible that this booke, being composed by such a vile monster, was not suspected, as it should haue bene, had it bene deliuered by an Angell from heauen? For answer whereunto, we are to know that the diuell (as I said) hath exposed Christendome as a laughing-stocke, and wonderment to the world, and hath (as it were) with *Mercuries* pipe lulled our Argosses asleepe, whose office is to stand Sentinel ouer the State. True it is (I confesse) the villanies of these varlets were not so well detected in those dayes as they haue bene since: notwithstanding so much was then discouered, as was sufficient to giue warning thereof: which I will leaue as being now (God be thanked) sufficiently well knowne: and will come to the phrase and style of the booke. I say then, and will iustifie it to any skilfull Hebrician, that he hath coyned sundry Hebraismes, and fained them of his very fingers, and foisted them among those which are vsuall and ordinary in the Scripture. As for the phrase it is so affected, that it doth plainely bewray it self. The matter also of the booke was forged by such a spirite as *Postels* was (if he were not the author thereof) in scorne of Christian religion: where the author to make a faire florish, and colour the matter with some probabilitie, hath inserted certaine sentences of the Euangelists in manner of a rhapsodie, and shuffled in others to which he supposed he could giue some lustre by certaine texts of the old Testament, as namely that of the water of Iealousie, &c. Thus thou seest (gentle Reader) to what impudencie some diuellish spirits are grown at this day. But if any curious *Athenian* desire to heare more of this stuffe (I meane of such counterfaite bookes foisted in by the craft and subtilty of Sathan) he shall find a great lurry of them in a booke called *Orthodoxographa Theologiæ sacrosanctæ* (and garnished with sundry other flanting titles) which seemes to haue bene written of purpose in scorne and derision of Christian religion. For if the doctrine therein contained be orthodoxall, doubtlesse the doctrine of the Bible must needs be hereticall. Necessary therefore it is we should haue a speciall regard to what writings we giue such glorious titles, seeing that in giuing it to one, we take it from another, they being as cõtrary as day and darkenesse. If any shall here say, that some of them are translated out of Hebrew, and others out of Greeke; yet when he hath proued the point, he may put the gaine in his eye. For it is easily answered, that the diuell can shew him selfe a diuell as well in Hebrew and Greeke as in any other language. Now this *Protoeuangelium* I haue encountered rather then any of the rest, for that it is fathered vpon Saint *Iames*, cosingerman and brother to Christ, as the title purporteth. For in the first impression (which is in a smal volume with the annotations) it hath this title, *Proteuangelion, siue de natalibus Iesu Christi & ipsius matris virginis Mariæ sermo historicus diui Iacobi minoris, consobrini & fratris Domini Iesu, Apostoli primarij & Episcopi Christianorum primi Hierosolymis*. Howbeit in the second impression, where it is made a part of the foresaid booke, intituled *Orthodoxographa*, *S. Iames* is not called cosingerman, but onely brother of Christ. I haue, I say, encountred this booke rather then any of that rable, to the end the Reader by this may take

a taſt of the reſt. For if they durſt publiſh ſuch ſtuffe vnder the name of *S. Iames*, what would they not dare to do vnder the name of *Nicodemus*, and a number of ſuch worſhipfull writers as are there to be ſeene? And thus much for a taſt, for the whole tunne is of the ſame liquor, colour and tang. There was likewiſe another damnable booke publiſhed ſince that time vnder the name of *S. Iames*. The Acts alſo of the Apoſtles haue bin diſperſed abroad into many hands, compoſed by one *Abdias*, whoſe writings (though altogether impious and prophane) ſome haue not bin aſhamed to gloſſe in ſundry places as well in the preface as in the body of the booke, and to affirme that he either tooke it out of *S. Luke*, or *S. Luke* out of him. Beſides all theſe, the Eccleſiaſticall hiſtory it ſelfe hath bin publiſhed by a diuelliſh Monke called *Nicephorus Caliſtus*, whom I call a cloiſter diuell not without cauſe. For beſides that he was a cloiſterer by his profeſſion, he ſheweth himſelfe as ignorant as a Monk, as impudent as a Monk, as wicked and prophane as a Monk: ſo ignorant, that euen yong children may teach him his leſſon: ſo impudent, that he is not aſhamed to tell moſt ſhamefull lies: and ſo prophane, that he ſticketh not to ieſt and gibe at God himſelfe and his holy truth. All which particulars ſhall one day (God willing) be manifeſted and layd open to the world.

4 Now albeit the foreſaid Preachers might finde in theſe and ſuch like claſſicke writers, prety ſtore of trim tales, euer ready at hand when they meant to ſtep into the pulpit to giue their quarter blowes: yet they were not negligent to furniſh themſelues with other maner of ware, which they might mingle with the old, and not euer cloy their auditory with ſtale ſtuffe. Or if haply they alleadged any author, they alleadged ſuch as were ſpicke and ſpan new, comming newly ſmoking from the preſſe. Which puts me in mind of that which I once heard deliuered by one *Bonauenture* (a Franciſcan) in a Sermon which he made at *Ipre* in *Flanders*: where he affirmed, that when Chriſt was growne a prety tall ſtripling, able to take paines and to follow his occupation, *Ioſeph* employed him in his trade, commaunding him to ſaw a peece of wood; where he miſſing the marke which he had made him to ſaw by, ſawed it ouer ſhort: whereupon *Ioſeph* being very angry, would haue beaten him; and he had lamskinned him indeed if he had not ſtept aſide and taken vp a cudgell to defend himſelfe: which made *Ioſeph* take vp another, either of them weilding their weapon and keeping their ſtanding. And whence trow we (ſaid the Frier) learned he this? Out of *S. Annes* Goſpell, I warrant you. And I remember I haue read a like ſtory of another Franciſcan called *Bardotti*, which may fitly parallele the former, who preaching at *Bourdeaux*, of the good theefe to whom our Sauiour ſaid, *This day thou ſhalt be with me in Paradiſe*: affirmed he had found in a certain Goſpel the reaſon why he went ſtraight to heauen, not ſo much as ſaluting Purgatory by the way; becauſe that when Chriſt fled into *Ægypt*, he would not ſuffer his fellowes to rob him nor thoſe that were with him: and that he ſhould ſay vnto him, I beſeech you Sir remember me another time for the good turne I haue done you: which he promiſed to do; and ſo did, when they hung together vpon the croſſe. Thus we ſee theſe ghoſtly fathers could neuer be drawne dry, conſidering they had as many Goſpels as they could deſire: out of ſome of which, they took many fine fables to make their auditors ſome ſport: out of others ſundry miracles able to rauiſh them with admiration (I meane ſuch miracles and lying wonders as the Euangeliſts neuer mention:) and out of others, anſwers to ſundry obiections, which might marre their mirth, by putting out the great fire of their greaſie kitchin. As this *Bardotti*, who hauing much ado to maintaine his Purgatory againſt the foreſaid place of the Euangeliſt, alleadged this ſtory for a full anſwer.

anſwer. I haue alſo heard of another Preacher who ſerued his turne very well with this voyage into Ægipt, to aſſoile a queſtion wherewith he was ſore troubled, viz. when that was fulfilled which was foretold by the Prophet *Ezechiel*, *Et diſperdam ſimulachra & ceſſare faciam idola de Memphis?* for he ſaid, it was then fulfilled when our Sauiour fled into Ægypt, being but a child. I come now to their lying legends and pretended reuelations.

CHAP. XXXIIII.

Of fables taken out of their Legends, and ſuch like baggage, wherewith they ſtuffed their Sermons.

BVt the ſtore-houſe of moſt idle, moſt addle and Frier-like fables, hath bene and is the book intituled *The golden Legend of the Saints*, containing ſuch a number of abſurd and ridiculous tales, that the Reader had neede to hold hard behinde, for marring his breeches: which French-men do oftener in the vintage then any other ſeaſon. Neither is he to be too nice or daintie; for he ſhall meet with many places, o out of which he ſhall neuer be able to extricate himſelf, without doing that which freſh-water ſouldiers do, as not hauing bin vſed to the ſea. Amongſt which (if I may iudge of other mens conceits by mine owne) theſe may be numbred. *Frater Iuniperus* (whō *S. Francis* held for a very holy mā) purpoſing on a time to play the cooke very brauely, put chickens into a great pot, without either pluming, drawing or waſhing them; as alſo freſh and poudered beefe, together with herbs, peaſe, beanes, and ſuch like pulſe, neither waſhing or clenſing them: and boiling all theſe together ouer a great fire, ſerued in this goodly diſh of meate, and ſet it before his fellowes. The ſame *Frater Iuniperus* (and here a man had need to haue a ſtrong ſtomack indeed) being lodged vpon a time in a good bed, and faire cleane ſheets, layd pilgrime ſalue therein, which he left his hoſt for full paiment, without giuing him any other farewell. Both which tales are taken out of the booke of *Conformities* before alleadged; the firſt, fol. 62. the ſecond, fol. 63. both theſe modeſt ſtories being there recorded to ſhew the humilitie of this holy Frier. But if humilitie did conſiſt in the ſecond pranke here ſpecified, queſtionleſſe there would be none comparable to that of yong children; for they play this ſlippery trick oftener then their nurſes would haue them: yet we muſt not iudge raſhly of this fact of *Iuniperus*; for he knew (it may be) by reuelation that he was to ſet another hew vpon the ſheets before he went thence. And what can a man tel whether it was not a receipt which he had learned in ſome Legend? For let me but ſpeake this one thing in his behalfe, that it is ſcarce probable that the ſtinke of theſe excrements ſhould be like other mens, eſpecially conſidering we reade in the foreſaid booke of *Conformities* fol. 51. how that a Monke of the ſame Couent called *Ruffin*, draue away the diuell by threatning to vntruſſe a point into his throate: for it is there ſaid, that when the diuell heard this, he ranne away in a maruellous rage, as if a tempeſt had bin at his taile: whereas going backe for feare of holy water, he doth not make a whit the more haſt. Now if the diuell was in ſuch a bodily feare, to be ſo perfumed by Frier *Ruffin*, the perfume doubtleſſe which Frier *Iuniperus* left behind him in his bed to pay his hoſt withall, was more then Memphiticall.

2 Pardon me good Reader, if I be too broad; for I am inforced to accommodate my ſelfe to the matter in hand. For (as the Greeke prouerbe ſaith) *It is hard to find modeſt words to expreſſe immodeſt things*. Notwithſtanding I do not (as thou mayſt perceiue) ſay the worſt I can of theſe filthy Friers, for the reſpect I haue of their holy mother the Church: but if I take them tardy the ſecond time, let them aſſure themſelues, I will curry their cockſcombs for altogether.

3 But who is ſuch an *Heraclitus* that would not burſt with laughter, when he ſhall reade in the life of *S. Dominicke*, how he beſieged the diuels in a certaine demoniack, and would not ſuffer them to depart without giuing pledges: and how in the end they got the holy Martyrs which lay buried in the Church, to be their ſureties? But that I may the better ſatisfie the Reader, I wil here ſet downe the very words of the ſtory, as they lie in the old French tongue. *Vn homme eſtoit demoniacle de pluſieurs diables, lequel lui fut preſenté (aſſauoir à S. Dominique) & il prit l'eſtole, & la mit ſur ſon col. Et puis en ceignit le col au demoniacle, & commanda à iceux que d'oreſenauant ils ne tourmentaſſent celui homme. Et tantoſt ils furent tourmẽtez dedans lui fourment, & dirent, Laiſſe-nous aller. Pourquoi nous contrains-tu à eſtre tourmentez? Et il dit, Ie ne vous laiſſeray iuſqu'à tant que m'aurez donné plege que ne retournerez plus. Et ils dirent, Quels pleges vous pouuons-nous donner? Et il dit, Les ſainctz martyrs qui repoſent en ceſte egliſe. Et ils dirent, Nous ne pouuons, car nos merites ne le requierent pas. Et il dit, Il conuient que vous les donniez, ou ie ne vous laiſſeray pas aller quittes. Et ils reſpondirent, Qu'ils y mettroyent peine. Et apres vn peu de temps ils dirent, Iaçoit ce que nous ne ſoyons pas dignez, nous auons impetré que les ſainctz martyrs nous plegeront. Et il requit auoir ſigne de ceſte choſe. Et ils dirent, Allez à la cháce où les chefs des martyrs ſont, & vous les trouuerez renuerſez. Adonc allerent, & fut ainſi trouué comme ils auoyent dit.* That is, A certaine man poſſeſſed with many diuels, was brought to *S. Dominicke*, who tooke the ſtole and girded it faſt about his necke, commaunding them that from thencefoorth they ſhould not torment him: and foorthwith they were grieuouſly tormented within him, and ſaid, Suffer vs to depart, Why doeſt thou thus torment vs? To whom he anſwered, You ſhal not depart, vntil you haue gotten ſome to be your ſureties, that ye wil neuer enter into him again. They ſaid, What ſureties? The holy Martyrs (ſaid he) which lie here in the Church. Whereunto they anſwered, Our merits do not deſerue that. Well, you muſt procure thẽ (ſaid he) to giue their words for you, otherwiſe you ſhall not be ſet free. They anſwered, they would do their endeuour: and returning againe not long after, ſaid, Albeit we be vnworthy, yet haue we gotten the holy Martyrs to be our ſureties. Then he demanded a ſigne of them. If you go to the ſhrines (ſaid they) where the ſculs of the Martyrs lie, you ſhall find them ouerturned. Whereupon *he went, and found it as they had ſaid. After which ſtory (or fable rather) this other followeth, which for the grace it hath, deſerues to go with it hand in hand. It happened that as this holy father preached on a time, certaine ſimple ſeduced women fell downe at his feet, and ſaid: O thou man of God help vs. If this doctrine which thou haſt taught be true, an erroneons ſpirit hath this long time blinded our minds. To whom he ſaid, Feare not, ſtay a litle, and you ſhall ſee what maſter you ſerue. And immediatly they ſaw a blacke cat leaping in among them, of the bigneſſe of a great curre, with flaming eyes, a long, large and bloudy tongue reaching downe to her breſt: a crooked writhen taile turning vp on high, ſhewing her poſteriorums which way ſoeuer ſhe went, whence came a horrible ſtinch: who hauing fisked this way and that way about theſe deuout dames a long time, in the end went vp by the bel-ropes, and left a filthy ſtinke behind her. And ſo theſe women

*French *they went*, but not ſo ſutable to the ſtory.

men thanked God, and turned to the Catholicke faith. But becauſe ſuch ſtories as theſe are but Frier-like fables, very harſh to all mens eares that are not Frierified: I thinke it good whileſt they are now liſtning and attentiue, to let them heare at once, the reſt I do remember. Firſt then (fol. 211. of the foreſaid booke of Conformities) we reade how *S. Francis*, to ſhew that he was a pure virgin, ſtripped himſelfe naked before the Biſhop of *Aſſiſe*, and others; and how he gaue his breeches to the foreſaid father, ſhewing that he was not defiled with women. Thus much for the maſter. Let vs now heare how well his ſchollers followed his example. Fol. 62. Frier *Leonard* putting off his breeches at the gate of *Viterbe*, put them vpon his head, and binding his other apparell like a fardell about his necke, went ſtarke belly naked through the ſtreets, where he endured many villanies: afterwards he went into the Friery, where all the Friers cried ſhame vpon him: but he was ſo holy a man, that he reſpected not what they ſaid; telling them that he had done the like as he paſſed through two other cities. There is alſo mention made of another of his diſciples, which tooke pleaſure in playing the like pageant: who whether he reſemble the doggiſh *Diogenes* or not, let the Reader iudge.

4 And now I come to thoſe examples, which will not giue a man his breakefaſt, (as the former) but onely his belly full of laughing cheare, ſo as he may perhaps indanger that which I ſpake of. And if you pleaſe to beginne with *S. Francis*, let vs liſten a little to his great wiſedome recorded *fol.* 114. of the ſaid booke; how he ſaluted the birds, ſpake vnto them, and called them his brethren, commanding them to hearken to the word of God: and how they hearing him preach vnto them, reioiced exceedingly, thruſting out their necks, and opening their beakes one vpon another, marking him all the while very attentiuely: and how when the ſermon was ended, he walked through the middeſt of them, and permitted them to depart. Wherupon they flew all away with a great noiſe, and deuided thẽſelues into foure companies, according to the foure quarters of the world, therby ſignifying that the order of Saint *Francis* ſhould be renoumed, and diſperſed throughout the earth. Againe, *fol.* 149. we reade that a Graſhopper abode eight daies with him, in ſtead of Saint *Mary*, and that when he called her, ſhe flue vnto him and light vpon his head, and ſo taking leaue of him departed. As alſo how a Nightingale and he ſong Anthemes a whole day together by courſe. Againe, *fol.* 114. how he made the Swallows to ceaſe their chattering, calling thẽ ſiſters. And in the ſame page, how he cured a man-keene wolfe (which had hurt many in the citty;) by making the ſigne of the croſſe, and how he made this agreement with him: my brother wolfe, thou muſt here promiſe me, that thou wilt not rauen as heretofore thou haſt done; and then the citie will keepe thee. Which the wolfe promiſed to do, bowing downe his head euidently. Then ſaid Saint *Francis*, ſweare vnto me vpõ thine honeſty, and therwith put forth his hand; where the wolf lifting vp his right foote, laid it gently in Saint *Francis* his hand. Who ſaid my brother wolfe, I charge thee in the name of our Lord *Ieſus Chriſt*, that thou follow me now preſently: which he did. We read alſo of ſundry Saints, who tooke pleaſure in talking with beaſts: but this brotherhood with wolues is peculiar (I take it) to Saint *Francis*.

5 Further, who can containe himſelfe when he ſhall read how Saint *Macarius* did ſeuen yeares penance among thorns and buſhes, for killing of a flea? Which verily was another manner of penance then that which Saint *Francis* did for eating *Coquinam de lardone*. But I may not forget another pranke plaied by Saint *Dominicke*, recorded towards the end of his legend, which was the fact of a bon-

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companion indeed, at leaſtwiſe ſo penned that it will make good fellowes ſport, and miniſter vnto them matter of merriment; viz. that there was a holy Nun called *Mary*, who had a ſore thigh, and had endured great paine of it for the ſpace of fiue moneths, and was paſt hope euer to haue it cured: who thinking her ſelfe vnworthy to pray vnto God, or to be heard of him, beſought Saint *Dominick* to be a mediator for her, that ſhe might be reſtored to her limmes again. Where falling aſleepe, ſhortly after ſhe thought ſhe ſaw Saint *Dominicke* cloſe by her, and how he tooke from vnder his coape a ſtrong ſmelling ointment, wherewith he annointed her thigh. And that when ſhe asked him what it was; he ſhould anſwer, that it was *The ointment of loue*. Which riddle I leaue to the Reader to reade as his fancie ſhall giue him: for my part I conceiue no otherwiſe of it, then of the priuate familiaritie which was betweene *S. Francis* and *S. Claire* (recorded *fol.* 84. booke of Conformities) and of his inward and familiar acquaintance with Fryer *Maſſé*, a beautifull young man, whom he once embraced and lifted vp from the ground, in ſuch ſort, that he thought himſelfe all on a fire.

6 Moreouer in the Legend of Saint *Germine*, it is reported, how that he preaching on a time in *Britaine*, when the king would not entertaine him, nor thoſe that were with him; a heardman (who came from feeding his cattell) carrying an almes to his cottage (with was giuen him at the pallace) and ſeeing this bleſſed Saint *Germine* and others with him hungry and cold, receiued them courteouſly into his houſe; and hauing but one calfe, cauſed it to be killed and dreſſed for thē. And that when ſupper was done Saint *Germine* cauſed the bones to be brought, and laid vpon the skinne, and hauing prayed ouer them, the calfe roſe vp vpon his feete. The next morning he went to the king, and giuing him very hard language, asked him why he had denied him lodging? To which whē he could not tel what to anſwer, Saint *Germine* ſaid, get thee hence, and leaue thy kingdom to thy better. Which done, he commaunded the herdman ſhould come (and bring his wife with him) whom he crowned king in the preſence of them all; (who wondered at the fact) ſo that euer after, the herdman and his ſucceſſors enioyed the kingdome.

7 Againe, we read this fabulous ſtory in the Legend of Saint *Coſmas* and *S. Damian*, word for word. Pope *Felix* (the eight after Saint *Gregorie*) built a famous Church at *Rome* in honour of Saint *Coſmas* and Saint *Damian*. In which Church there was one which attended vpon theſe holy Martyrs, who had his thigh almoſt eaten away with the canker. To whom as he was aſleepe theſe Saints appeared, and brought with them inſtruments and oyntments. And the one ſaid to the other, where ſhall we haue wherewith to fill vp the place, out of which we muſt cut this corrupt fleſh? The other anſwered, there is an *Æthiopian* newly buried in the Churchyard of Saint *Peters aux liens*, fetch hither ſome of his fleſh that we may put it in the place; who went preſently into the Church-yard, and brought thence the dead mans thigh. They then cut off the ſicke mans thigh, and put the dead mans thigh in ſtead thereof, and hauing carefully annointed the wound, caried his thigh to the dead man. Now when the Secretine awooke, he put his hand to his thigh, but felt no paine, nor yet any ſcarre or ſigne of his wound. And when he tooke the candle and ſaw his thigh well againe, he doubted of himſelfe, thinking he had bene ſome other. But coming at laſt to himſelfe, he leapt out of his bed for ioy: telling his friends what had befallen him in his ſleepe, and how he had bene healed; whereupon they ſending in all haſt to the dead mans tombe, to know the truth, found the dead mans thigh cut off, and his in the graue, in ſtead thereof.

8 But

8 But if any desire to know more of these old wiues tales, let him reade the foresaid lying Legendary; or *Nicephorus Calistus* his Ecclesiasticall story; who (to omit other fables) repoiteth that Saint *Chrysostomes* body spake after he was dead, and that *Theodosius* the Emperour sent letters vnto it: as also the sermons of *Oliuer Maillard*, and *Michael Menot*. And to the end he may furnish himselfe for all assays, let him reade *fructuosissimos atque amœnissimos sermones Fr. Gabrielis Baraleti, à toto verbisatorum cœtu diu desideratos:* as also *Sermones Dormi secure:* where they are huddled together one vpon another, thicke and threefold. But the booke of Conformities (mentioned before) containeth mo of these forged fables, quantity for quantity, thē any of the rest. There you shal find that it was as ordinary a thing with Saint *Francis* his nouices, to raise the dead, as to drinke a cup of beere, and as easie a matter as for a squirrell to crack a nut. As also how Saint *Francis* slue a man in his iollitie, that he might in a brauery raise him from the dead againe. *Fol.* 120. *Locus est dictus de Nuceria, in quo Franciscus fecit illud insigne miraculum, quod cuiusdam medici filiū primogenitū prius occidit, & contritū suscitando restituit.* And not to rake vp the filth, nor rip vp the fooleries of their other lying Legends, you may see in the former chapter, which entreateth of our good Catholicks of the Popish Clergie, how many miracles are fathered vpon him. But the best is, that the most there spoken of are confirmed by the testimony of none, but of the diuell (so farre did those wicked wretches authors of that booke ouer-shoot themselues) and that sundry miracles which are there said to haue bene wrought by him and his disciples, were wrought by no other meanes, then by Satanical operation & diabolical illusions. Which though it be not there recorded, yet it was the will of God, these fables should so be penned, that they might easily be descried.

9 I was here purposed to haue ended this rhapsody taken out of the *Legends*, but that two other came afterwards to my mind, recorded in the booke of *Conformities*, which in conscience I cannot omit. Fol. 72. A blind man rubbing his eyes with Frier *Francis* of *Duratio's* frocke, recouered his sight. Fol. 74. A woman of *Tholouze* being grieuously diseased with a bloudy flixe for the space of fourteene yeares, said in her selfe, O if I could but touch the hem of his garment I should be whole: which she did, and so was cured, &c. Fol. 64. Frier *Bennet* of *Arezze* bare great deuotion to *S. Daniel*, whose sepulcher in Babilon guarded with dragons he desired to see; but could not, by reason of the long iourney and feare of those serpents. Whereupon there appeared vnto him a huge and monstrous dragon, who set him vpon his taile, and caried him straight to *Daniels* sepulcher: where opening the tombe, he tooke one of *Daniels* fingers in deuotion, and forthwith was caried by the dragon backe againe into his place. Many are of opinion that it was an Angell of God. The same Frier, like a second *Ionas*, was cast into the sea in a tempest, and being suddenly inuironed with a little cloud, was caried to the terrestriall Paradise: whom when *Enoch* and *Elias* saw, they demaunded of him what he was? And when they heard that he was Saint *Francis* his brother, they danced for ioy, and led him about to shew him euery corner of Paradise. From thence he was caried back againe ouer the sea in a little cloud, which maruellously astonished those that beheld it.

10 But to returne to Frier *Iuniperus*. Fol. 91. Frier *Iohn* of the *Vallies* affirmeth, that he smelt the sauour of *Iuniperus* twelue leagues off; and note that they were twelue leagues of good measure: for he saith, *Huius odorem, seu aduentum, frater Iohannes de vallibus, dixit se sensisse per viginti octo milliaria.* And as Frier *Iuniperus* did all this in humilitie, so likewise (to shew his humilitie) he played with a little

boy at titter-totter. And touching ſottiſh humilitie, ſee here as fooliſh a part as euer was played by the wiſe men of *Gotham*. Fol. 74. *Frater Thomas pollicem ſibi amputauit propter humilitatem, ne ſacerdos fieret, claruit multis miraculis:* that is, *Frier Thomas cut off his thumbe in humilitie, for feare of being made prieſt, and was famous for many miracles.* I do the rather relate this tale in his originall (viz. in the very words and termes wherein it is written) becauſe I doubt not but it will ſeeme as ſtrange to the Readers as it did to me; eſpecially if they ſhall conſider the reaſon which is there giuen, that he did it through humilitie forſooth, that is, (as I conceiue of it) becauſe he thought himſelfe vnworthy to ſay Maſſe: whereas the poore Prieſt ſhould not onely haue cut off his thumbe, as willing to loſe a member of his bodie, but ſhould rather haue died ten thouſand deaths (if it had bin poſſible) as abhorring to be of the number of thoſe Maſſe-mongers, I meane thoſe butchers of our Sauiours body, or tormenting executioners, as much as in them lieth. Now what puniſhmẽt he deſerued for ſuch indiſcreet, or rather ſottiſh humilitie, I leaue to the iudgement of the Reader. But the puniſhment which King *Francis* the firſt adiudged two companions vnto, who had cut off one anothers hand for feare of being ſent to the gallies, was, that they ſhould be ſent to the gallowes, as I heard it credibly reported to *Charles* of *Marillac*, then Biſhop of *Vienne*, and Embaſſadour for the French King at *Ausbourgh*.

11 As for their other drugs and draffe, mentioned in the title of this Chapter, by them I vnderſtand other tales not taken out of their lying Legends (as the former) but forged by fond Friers, and fained of their fingers: ſome of them in the cels of contemplations, others in the cels of reuelations, and others in other blind corners. For it is the cuſtom of thoſe profound Preachers, and namely of the foure ſo often before alleadged, in reporting any ſtory of their he or ſhe Saints, to ſay that they had it out of the ſtory of his life (which they call his Legend,) or out of ſuch or ſuch an author: and ſometimes that they borrowed it at the ſecond hand from ſuch as had it by contemplation or reuelation: and ſometime againe (which ſometime, is oftentime with them) they alleadge no author at all, but content themſelues with a *heareſay* or a *ſcriptum eſt*. Which I ſpeake not onely in regard of the tales they tell vs of the Saints, but of that which they report of meaner perſons alſo: a vſuall thing with them when they ſpeake of any miracle, as I might eaſily inſtance by ſundry examples; but I leaue the Reader to ſearch for them in the ſachels of theſe worſhipfull writers (who among the reſt of their contemplatiue doctors, alleadge *Landulphus* and *Bonauenture*: as alſo certaine omnigatherums, intituled *Reuelations*, and among others *Librum reuelationum Elizabeth*) and will content my ſelfe onely with three hiſtories or fables, one of which is of the rabble and riffe raffe of thoſe which the Friers and Prieſts haue in high account, becauſe they helpe to make their kitchins hot. The ſtory is this (in the Sermons intituled *Dormi ſecurè, in dedicatione Eccleſiæ, ſermon 68.*) *Legitur de quodam ſacerdote, qui in quadam Miſſa liberauit de Purgatorio animas nonaginta nouem: & quum interrogaretur, &c.* that is, *We reade of a certain Prieſt, who by ſaying a Maſſe, deliuered ninety and nine ſoules out of Purgatory.* And being demaunded why he ſtayed there, and went not on to an hundred, to make vp a round number: he anſwered, that a diuelliſh doore hindred him, which ſtriking againſt the wal, made ſuch a noiſe that he quite forgot where he was: and being then wrapt in contemplatiõ, it put him cleane out of the ſocket. The ſecond ſtory or fable (ſtory for them, fable for vs) is this. *In Natiuitate Domini, ſerm. 69. vnde legitur exemplum, quòd fuerint duæ Iuuenculæ, &c.* that is, (ſomewhat to abridge the Latin Legend) There were two yong maids

which

which conuerſed very familiarly together, who on Chriſtmaſſe euen at night, after they had heard the firſt Maſſe, ſequeſtring themſelues from the reſt of the Nunnes, went apart into an odde corner of the Cloiſter, there to chat of this child *Ieſus*, liſtning when they would ring to the ſecond Maſſe. Where ſitting together, the one ſaid to the other, Why haue you two cuſhions, and I but one? I will lay one of them (quoth the other) in the midſt betwixt vs, for the child *Ieſus* to ſit vpon: for he hath promiſed (as the Euangeliſt ſaith) that *where two or three are gathered together in his name, he will be there in the middeſt amongſt them.* This done, they ſate there together (taking great pleaſure in ſuch talke) from the *Natiuitie of Chriſt* to the *Natiuitie of S. Iohn Baptiſt*, that is, from Chriſtmas til Midſommer: all which time ſeemed to them as if it had bin but two houres. In the meane time the Abbateſſe and the reſt of the Nunnes were ſore perplexed, wondering not a little what was become of theſe nouices. Now it fortuned vpō *Iohn Baptiſts* eue, that a heard-man paſſing by the place where they ſate, and eſpying a goodly child ſitting vpon a cuſhion betweene them, went forthwith to the Abbateſſe, and acquainted her therewith: who following him to the place, ſaw this child, which ſeemed to her to play with the girles. They then being found there by the Abbateſſe, were much abaſhed, and asked her if they had rung to the ſecond Maſſe? for they ſuppoſed they had not ſtayd there aboue two houres: where ſhe hauing told them, that they had bin there halfe a yeare, viz. from Chriſtmaſſe to Midſommer, they wondered exceedingly. And being asked whither the child was gone which ſate betwixt them; they proteſted and ſware they ſaw no child there. So I had bread & cheeſe, and came my way home. Let vs now come to the third, taken out of *Barelete*. Saint *Katherine* ſaying on a time the fiftie firſt Pſalme, beginning *Miſerere mei Deus*, and being come to *Cor mundum crea in me Deus, Create in me, O God, a cleane heart:* our Lord appeared to her, and tooke out her heart: and after three dayes were expired (during which time ſhe had no heart) he gaue her a new heart, and ſaid; Good daughter *Katherine*, I haue giuen thee a new heart, that thou mighteſt be cleane in my ſight. In ſigne whereof (although the place was cloſed vp and healed againe) there remained a litle ſcarre euer after. To which ſhe hauing reſpect in her prayers, was wont to ſay, *Lord I commend thine heart and not mine vnto thee.* Which tale of a tub he tooke as it ſeemes out of the legend of this Saint, though like a filching fellow he cunningly conceale it.

12 And now I hope (gentle Reader) I haue fulfilled my promiſe which I made in the title of this chapter: for which cauſe I doubt not but I haue deſerued wel of our holy mother the church; But to come to their works of ſupererogatiō: I wil beſtow ſome paines to ſhew, how theſe Preachers applyed their tales, ſtories or fables, in their ſermōs. Firſt, they begin with a place of Scripture, which they cal a *theame* (whence commeth this fine phraſe, *Iuxta thema prælibatum*) which if it be ſutable to the matter they intend to ſpeake of, it is ſo much the better: if not, there is no remedy, they muſt take it as it is, and patience. Now here note, that though they were to preach of any Saint, yet would they take ſome text which ſpeakes either of Chriſt, or of ſome other. For example, one of the ſermons in that worthy worke called *Dormi ſecurè, de Sancto Andrea, ſermone* 1. beginneth thus; *Chriſto confixus ſum cruci, Galat.* 2. *Notate chariſsimi (dicit enim beatus Auguſtinus ſuper verbo prædicto) quòd Chriſtus &c. Certè hoc fecit ſanctus Andreas, cum magno deſiderio quieuit per biduum in cruce, & in eo obdormiuit in Domino, ideo conuenienter dicit, Chriſto confixus ſum.* And in the ſermō *de S. Auguſtino, Tu ſignaculū ſimilitudinis Dei, plenus ſapientiæ, Ezech.* 28. And a little after: *Quare meritò dicitur de eo (ſancto Auguſtino)*

tu ſignaculum ſimilit.&c.In quibus quidem verbis tria notantur,in quibus ſanctus Auguſtinus commendatur, primum eſt,&c. And in the 13. ſermon *De ſancta Agnete. Quàm pulchra es & decora chariſſima in delitijs.Cant.7.Notate chariſſimi: dicit enim ſanctus Gregorius, quòd mos eſt amantium mutua collaudatione lætari. Hinc eſt enim quòd Dei filius,qui,&c.aduertens pulchritudinem ſanctæ Agnetis,quam habuit in corpore & anima, benè commendat eam dicens, Quàm pulchra es,&c. In quibus quidem verbis ſancta Agnes tripliciter commendatur à Chriſto ſuo dilecto.Primò,&c.* True it is (I muſt needs confeſſe) he hath had more care and conſcience in other places; not becauſe he made any bones to abuſe the Scriptures,but for that he ingeniouſly confeſſeth,that he applyeth ſuch or ſuch places to ſome other then to him of whō they are written. For,ſerm. 6.*De ſancta Lucia,* vpon theſe words: *Lux in tenebris lucet,& tenebræ eam non comprehenderunt.Iohn.1.* he ſaith, *Notate chariſſimi,quamuis iſtud verbum ſit dictum de Chriſto,tamen conuenienter poteſt dici de ſancta Lucia.In quibus quidem verbis tria notantur,in quibus ſancta Lucia nobis tripliciter commendatur,primum eſt nobilitas nominis, &c.* But his impudency is much more intollerable, when he doth not onely apply the text to another perſon, but wreſteth and wringeth,choppeth and changeth that which maketh not for his purpoſe,or rather againſt him. For preaching of the conception of the bleſſed virgine,and going about to proue that ſhe was not ſtained with originall ſinne,he taketh a text which ſpeaketh of the conception indeed, but that which is ſpoken of ſin which accompanieth that conception,he leaueth quite out.Marke how *Dauid Pſal.*51.ſaith, *Et in peccato concepit me mater mea,And in ſinne hath my mother conceiued me.* Now this gentle Sir Iohn,to the end he may apply this text to the virgin *Mary,* cutteth off theſe words *& in peccato,* and alleadgeth onely theſe *concēpit me mater mea,my mother conceiued me.* But what proper proofes he brings for confirmation hereof,ſhalbe declared in the chapter next enſuing, where we will intreat of their queſtions; and therefore I will here onely alleadge this one example, *Vnde benè dicitur illud. 1.Ioh.cap.5.Tres ſunt qui teſtimonium dant,ſcilicet virgini Mariæ, quòd ſit ſine originali peccato concepta.Et Danielis tertio.Hi tres quaſi ex vno ore laudabant Deū,ſcilicet quòd matrem ſuā præſeruauit ab originali peccato.* After they haue read the text, one handleth it one way, another,another. Some alleadge a morall or philoſophicall ſentence,as the author of the ſermons *dormi ſecurè,* who after he hath read his text, is by and by ouer head and eares in Ariſtotle. For example, ſtraight after the foreſaid text *Pſalm 51.Concepit me mater mea,* you ſhall find theſe words, *Notate chariſſimi,dicit Ariſtot.in lib.ſecundo de generatione & corruptione, quòd melius eſt eſſe quā non eſſe. Quum igitur Deus voluit Mariam,&c.* And in the ſermon *de ſancto Auguſtino, Tu ſignaculum ſimilitudinis Dei,plenus ſapientiæ,perfectus decore. Ezech.* 18. *Notate chariſſimi,dicit enim Ariſtot.6.Topic.quòd imago eſt,cuius generatio eſt per immutionem;hinc eſt enim quòd ſanctus Auguſtinus, &c.* And in the ſermon *de ſancto Laurentio,victoriam & honorem acquirit,qui dat munera, Prouerb.22.Notate chariſſimi,dicit Ariſt.4.Ethicorum,quòd laus & gratiarum actio debetur danti à recipiente. Hinc eſt enim quòd ſanctus Laurentius,&c.* Now this quotatiō of *Ariſtotles* Ethicks puts me in mind of a deep diuine,who ſaid,that if the ſcripture were loſt,we might find a great part of it in *Ariſtotles* Morals. And we know that in old time, *Ariſtotle* and his expoſitors, were oftener alleadged in Theologicall diſputations,then the Scripture or the anciēt fathers. But to return to the method which theſe preachers obſerued in their ſermons;ſome of them after they had read the text,or theame (as they ſpeake) diuided the matter (which they were to entreat of) into certain heads. The old maner was,to make one part *Allegoricall,* another *Anagogicall,* and a third

Tropo-

Tropological: whereas they ſhould haue made one part *Morological*, another *Mythological*, and a third *Pſeudological*. Some beganne with canuaſing of certaine queſtions: others vſed ſome other entrance. But to come to that which I promiſed to ſpeake of, namely how they applyed theſe tales: their manner was (to the end they might apply their doctrine to the preſent occaſion) to vſe certaine diuiſions, and to bring in euery branch of their diuiſion all the fooliſh fables they could poſſibly deuiſe. For example, *Barelete* handling this text, *Quum hæc diceret, extollens vocem quædam mulier dicit, beatus venter qui te portauit*: ſhortly after his entrance, hath theſe words: *Applica Euangelium, de impedimentis confeſſionis erit ſermo noſter, in quo quinq; impedimenta ſunt videnda in præſenti. Primum dicitur pudor propalandi: ſecundum dicitur timor recidiuandi: tertium, &c.* All which points he handleth in order, alleadging ſentences, as well out of prophane as Eccleſiaſticall writers, and all ſuch examples as he could remember, whether true or falſe, fitting the matter or not. As in handling the ſecond part, *Vna maxima eſt in Theologia* (ſaith he) *quòd Deus nouit omnia peccata noſtra. Non debet peccator &c.* And a litle after, *ô Peccator, peccata tua ſunt nota. Exemplo patet de Abbate Paphnutio, qui ad Thaidem meretricem perrexit in Alexandriam, fingens ſe eſſe mercatorem, & ipſam inuitat ad turpem actum. Quumq; ad ſecundam & tertiam cameram peruenisſent, tandem ipſum conducit ad locum ſecretiorem. Poſſumus (inquit Paphnutius) videri; reſpondit, niſi nos Deus videat, alius non videt. Credis (inquit) à Deo videri? Imò heu filia, quantum debemus erubeſcere coram Deo, ſi erubeſcimus coram hominibus? Compuncta & lacrymis plena, acceptis rebus ſuis, quæ erant pretio quadringentarum librarum, in medio Ciuitatis omnia conſumpſit, inuitans Iuuenes ad actum illum. Sanctus Dei ipſam concluſit in quodam loco, ſigillans plumbo per annos tres in pœnitentia. Ad propoſitum. Non erubeſcas confiteri, &c.*

13 Now whereas I ſaid, that they vſed the teſtimonies of prophane writers, it is to be obſerued, that they quoted them not onely to proue morall or *philoſophical*, but ſometimes alſo *Theologicall concluſions*. *Barelete* for example (vpon theſe words of the virgin *Mary*, *Beatam me dicent omnes generationes*) ſaith, that the Pagans, the *Sybils*, *Ouid* and *Virgil* did write in her commendation, (fol. 71. col. 4.) albeit he alleadge but this one verſe out of *Virgil*,

Vltima Cumæi venit iam carminis ætas.

He ſaith moreouer that the Saracens and Turks do worſhip her in their churches, and puniſh thoſe that ſpeake againſt her, as we may reade in the Alcoran. The author likewiſe of the ſermons intituled *Dormi ſecurè*, not content moſt impudently to wreſt this place, 1. *Ioh. 5. There are three which beare witneſſe in heauen*: expounding theſe words, *which beare witneſſe*, of the virgin *Mary* forſooth, that ſhe was conceiued without ſinne: affirming that by thoſe three we are to vnderſtand *Alexander Niccam*, Cardinall *Bonauenture*, and *S. Bernard*, of whom we are to ſpeake more hereafter: Nor content to abuſe this text, *Daniel 3. Theſe three as it were with one mouth praiſed God*: in ſaying that they *praiſed God*, becauſe he preſerued his mother the virgin *Mary* from originall ſinne. Not content (I ſay) with theſe falſe allegations and deprauations of Scripture, nor reſting in the teſtimonies of the Doctors of the Church, alleadgeth the Saracens, and *Mahomets* Acoran for confirmation hereof. *Nec mirum* (ſaith he) *quòd iſta affirmatio à Catholicis tencatur, cum etiam Saraceni illud præconium ſibi attribuant: nam in quodam libro ſuo qui dicitur Alcoran, qui liber fuit æditus per diſcipulum Mahometi, & eſt authenticus inter eos, ſic inquit Mahometi diſcipulus: Audiui nuntium Dei dicentem, Nullus de filijs Adam naſcitur quem non tangat Satan, præter Mariam & filium eius. Quapropter & ipſe Ma-*

hometus collaudans virginem in ſuo Alcorano ſic dicit, O Maria, Deus vtique deputauit te, & elegit te ſuper fœminas ſæculorum, O Maria, Deus annunciauit tibi verbum ſuum de ſe, nomen eius Meſsias, & Ieſus Mariæ filius honorabitur in hoc ſæculo & in alio, &c. Now here note that before he came to the teſtimony taken out of the Alcoran, he had alleadged all ſuch texts of Scripture and teſtimonies of the Doctors as he thought would ſerue his turne, and had added thereto (the better to fortifie and ſtrengthen his opinion) *Sancta ſynodus dicit, quòd dicta ſanctorum doctorum, ſcilicet Auguſtini, Hieronymi, & aliorum, à cunctis fidelibus ſunt retinenda, ſicut quatuor Euangeliſtæ.* But what after all this? He then proceeds to fables and fictions, and lying Legends: of the application whereof I now entreate. *Tertiò* (ſaith he) *dico quòd virgo Maria eſt ſine peccato originali concepta, quia eſt exemplis confirmatum: ſpecialiter autem tribus exemplis, quæ facta ſunt in tribus magnis doctoribus ſanctæ matris Eccleſiæ, ſcilicet in magiſtro Alexandro Niccam, in domino Bonauentura Cardinali, & in ſancto Bernardo.* And what (trow we) containe theſe tales? Marry Sir how the virgin *Mary* was offended with ſuch as held opinion that ſhe was conceiued in ſin; and namely with maiſter *Alexander Niccam*, who hauing giuen it out three ſundry times, that he would proue that ſhe was conceiued in ſinne, was euer preuented with ſicknes, ſo that he could not performe his promiſe: and how afterwards renewing his purpoſe, the night before he was to proue his aſſertion, he fell into a grieuous diſeaſe. Where whē he called vpon the bleſſed virgin, ſhe came preſently vnto him, and ſaid, *Hanc infirmitatem pateris, pro eo quòd me eſſe conceptam in peccato originali probare niteris:* That is, *This ſickneſſe is inflicted vpon thee, becauſe thou wenteſt about to proue, that I was conceiued in ſin.* And hauing ſo ſaid, ſhe tooke her maids knife, and therewith cut out a peece of rotten fleſh out of his ſide, & with a needle and a ſilke threed (*ſerico filo*) ſewed it vp againe. VVhereupon he did not onely renounce that damnable opinion, but wrote a great booke for confirmation of the contrary. And as for the other two fables which I ſhould here inſert, I will deferre them to the end of the next Chapter. Now for a finall concluſion, he bringeth this goodly allegation, of which I haue already ſpoken, *Tres ſunt qui teſtimonium dant (ſcilicet virgini Mariæ) &c.* See here (gentle Reader) how Rhetorically he caſteth and contriueth his matter, in keeping theſe tales for his laſt and ſureſt proofe. For marke how he marſhalleth his arguments to proue *quòd eſt concepta ſine originali peccato: primò quia fuit à Deo præſeruata. Secundò, quia hoc eſt per ſacram Scripturam præfiguratum, ac per dicta ſacrorum doctorum approbatum. Tertiò, quia eſt exemplis prænunciatum ac confirmatum.* But how they made theſe tales to ſerue their turnes in the maine matter concerning either the wealth or the honour of our holy mother the Church, or both, I am to ſhew hereafter.

14 As for the tales which they are wont to tell vs in their Sermons, in honor of their Saints; their applications were ſuch, that for euery vertue which they aſcribed vnto them (and they would be ſure to leaue out none by their good wils) they would (for an vnanſwerable argument) adde one fable or other of ſomething done or ſpoken by them.

CHAP.

CHAP. XXXV.

Of sundry sorts of questions, and some no lesse impious then friuolous, wherewith the foresaid Preachers were alwayes ready furnished.

MOreouer, they spent one part of their Sermons in canuasing of certaine questions which were as fond and friuolous, as fooliſh and fantasticall as those aboue mentioned. Some of them (I say) were curious; others, not onely curious, but also vaine and friuolous; yea for the most part sottish and ridiculous: notwithstanding such curiositie (as it is well knowne) hath bene censured in all ages. For we see how greatly it offended *S. Paul*, and many ancient Doctors after him: among the rest, *S. Augustine* (as I remember) telleth vs of one that shaped a fond fellow such an answer as his curious question well deserued. For hauing demaunded, what God did before he created the world: he answered him, that he made hell for such curious companions. And *Constantine* the Emperour sheweth in a certaine Epistle what mischiefe such curious questions brought with them. VVhich notwithstanding could not keepe *Peter Lombard*, *Thomas Aquinas*, and other Schoole-men from broaching thousands of such vnprofitable and friuolous quirkes and quiddities; nay some pernicious and blasphemous. Neither hath it kept our moderne Doctors from disputing of them in the schooles, nor dayly coyning of new. And what (I beseech you) do these questions concerne? They concerne God, the diuinitie and humanitie of Christ, and the Angels. As, *Vtrum Deus posset peccare si vellet, &c. Whether God could sinne if he would? Whether he can make those things which he could in times past? Whether he can know any thing which he knoweth not? Whether he could haue taken vpon him humane nature in the weaker sexe?* But these are reserued for the most illuminate Doctors (I say *illuminatis Doctoribus*) *Vtrum plures in Christo filiationes? Item, Vtrum Deus potuerit supposítare mulierem, vel diabolum, vel asinum, vel cucurbitam, vel silicem? Et si supposítasset cucurbitam, quemadmodum fuerit concionatura, editura miracula, & quonam modo fuisset fixa cruci? Item, what should Saint Peter haue consecrated, if he had then consecrated when the body of Christ hung vpon the crosse? Itẽ, whether it shal be lawfull to eate and drinke after the resurrection?* And concerning the Angels: *whether they agree wel together, or not? Whether God doth vse the ministery and seruice of all, or not? Whether they be grieued at the condemnation of those which are committed to their custody, or not?* I omit the questions which are moued about the names of Angels and Archangels, their preheminences and seates, to wit, how high one is aduanced aboue another; and other speculations concerning their *Hierarchy*. They haue also sundry questions *de notionibus, relationibus, instantibus, formalitatibus, quidditatibus, ecceitatibus*, and other such like bald and barbarous words, which seem to haue bin inuented of purpose to coniure diuels: which notwithstanding were ordinarily tossed vp and downe in the mouthes of schooledoctors, as well *Nominals* as *Reals*; as *Thomists*, *Albertists*, *Occamists*, *Scotists*, and the rest. They haue also in former times vainly busied themselues, and do stil beate their braines euen at this day about fond and fantasticall questions, which they moue touching the articles of our faith and Christian beleefe: and namely touching the holy Sacrament of the Altar (as they call it) as we may see in a booke

called *Cautelæ Missæ*. And yet their skill was neuer such, in multiplying question vpon question about this point, but that a man might moue a nũber of others neuer heard of before. And surely no maruell, considering their sacrifice is liable to so many and great inconueniẽces. For albeit they haue moued many doubts of the inconueniences that might befall their consecrated host, notwithstanding some such haue befallen it, as they would neuer haue dreamed of. For they speake not a word of such an accident as befell *S. Francis* (as it is recorded fol. 72. of the booke of Conformities, so often before alleadged) how he saying Masse vpon a time, found a Spider in the chalice, which he would not cast out of the cup, but dranke her vp together with the bloud; and afterwards rubbing and scratching his thigh where he felt it itch, caused her to come forth againe. This verily is such an accident as might minister matter of sundry other questions neuer heard of before. For first it may be asked, *whether the bloud being so poysoned, had as great vertue in it as if it had not bene poysoned?* and *whether it were of such a piercing nature that it could penetrate euen to Purgatory? Item, whether the Spider came thither of her owne accord, or rather by reuelation, aboue the strength and against the course and current of nature? Item, whether she were partaker of the merits of the sacrifice?* at leastwise *whether she were sanctified or not?* It may further be demanded, *whether she could be made tipsie with this drinke, or not?* And they that are well seene in such subtilties may yet moue two or three dozen of questiõs more: which made me say, that we are not to maruaile, if hitherto they could neuer find how to make an end of these questions, which this strange, mysticall, or mysterificall manner of sacrifice ingendreth.

2 Notwithstanding their case were not so greatly to be pitied, if they did but busie their heads and breake their braines about the former points: but they are so farre from resting there, that they will needs enter in *Sanctum Sanctorum*, euen into Gods closet and secret counsell. And this their curiositie hath excited them through their foole-hardy inuention, to patch to the historicall books of the Bible a number of circumstantiall fooleries, as we may see by that which hath bene already spoken of their paraphrasticall expositions. Nay, they haue proceeded a step further, in subiecting the histories of the Bible (as they haue done the fables in their Legends) to such seruitude and slauery, that they come at their whistle, and tell them what was the name of *Tobies dogge*.

3 For exemplification of which particulars, to begin with curious questions wherein there is lesse danger: let vs heare the pleasant conceited reason alleadged by *Menot* (*fol.* 47. *col.* 4.) why Christ would not suffer Saint *Peter* to vse his sword. Because (saith he) he was not cunning at his weapon, as hauing neuer learned at the fence schoole; as wel appeared when he cut off *Malchus* his eare, whereas he should haue cut off his head. For is it a seemely sight (thinke yee) to see one carry a booke at his belt, whereon he cannot reade? Euen so (saith he) it is as vnseemely a thing to see a man weare a sword by his side, who knowes not how to vse it. But to omit this bold & blind assertiõ, let vs here obserue touching the cause which moued our Sauiour to giue this commandement to *Peter* (notwithstanding the true reason be most euident) two other points, which he holdeth as most certen truths, though no logician on the earth be able to conclude thẽ out of the text vpõ which alone we are to ground our faith. First, that Saint *Peter* meant to haue cut off *Malchus* his head when he cut of his eare, but that his blow somewhat missed. Secondly, that the blade wherewith he cut off his eare was a Rapier. I omit another particular no lesse pleasant then the former, viz. that *Peter* was then Pope: for he demandeth

mandeth, *Sed cur Dominus noluit quòd Petrus gladio vteretur, viſo quòd Papa erat?* And in very deed, this queſtiõ hath exceedingly troubled many of their profoundeſt Doctors and Preachers. For euen *Paſquin* himſelfe obiected this ſentence of our Sauior againſt the Pope: albeit he knew well enough how to ſhape him an anſwer, as we may ſee in theſe two Epigrams.

The queſtion.

Quum tibi non ætas habilis ſit Caraphe *bello,*
Et caſtris habeas cognita clauſtra magis:
Quum deſit miles, belliq́ pecunia neruus,
Quis te præcipitem cogit ad arma furor?
Infirmis humeris damnata quid induis arma?
Quæ tibi quum libeat ponere, non liceat
Cur reſpirantem & curantem vulnera mundum
Concutis, & Martem *ſolus ad arma cies?*
Da miſeris requiem, & ſpatium concede malorum,
Si nobis pater es, ſi tua cura ſumus:
Conde ſenex gladium, & Chriſti reminiſcere verbi:
Quod dixit Petro, dixit & ille tibi.

The anſwer.

Quod dixit Petro Chriſtus, *nolim eſſe putetis*
Dictum (Pontificum pace Petriq́*) mihi.*
Nam neq; ſum Petri *ſucceſſor, nec quoque talem*
Agnoſcit bona pars Chriſticolatum *hodie.*
Pauli ego (ſucceſſu cœptis meliore deinceps
Dij faueant) ſumpſi nomen & arma ſimul:
Et Chriſti *verbi memor intrepidusq́ miniſter,*
Non veni pacem mittere, ſed gladium.

4 And now to returne to *Malchus* whoſe eare Saint *Peter* cut off, thinking to haue cut of his head, but that he tooke his aime amiſſe; the ſame preacher ſaith, it was not without cauſe that *Malchus* was the high Prieſts ſeruant, ſeeing that *Malchus* ſignifieth a king; and hereupon he maketh this Catholick collection; that as *Malchus* was ſeruant to the high Prieſt, ſo the regall Maieſtie of Kings and Emperours is ſubiect to the power of Prieſts. And here the naming of *S. Peter* puts me in mind of another queſtion moued by the ſame Preacher; viz. *Why Chriſt committed the keyes of the Church rather to S. Peter then to S. Iohn, who was euery inch as good a man as he?* Marke his anſwer. *S. Iohn* (ſaith he) was Chriſts kinſman, and coſingerman; and therfore he committed thẽ not vnto him, but to Saint *Peter*, to giue a preſident in his owne example, how in beſtowing Eccleſiaſticall dignities we ſhould not reſpect affinity or conſanguinitie, but holyneſſe of life and conuerſation. To which alſo *Moſes* had an eye, when in ſtead of reſigning his ſoueraigne authority to his ſonnes, (though wiſe and ſufficient men) he reſigned it to *Ioſhua*, who was no way allied vnto him, as being of another tribe.

5 Moreouer, they haue their budgets full of other curious queſtions concerning *Chriſt* and the virgin *Mary*, which they haue borrowed of their contẽplatiue Doctors (as they call them) as of *Landulphus*, *Bonauenture*, *&c.* as namely, *whether Chriſt euer laughed: Oliuer Maillard* relying vpon the authority of *Landulphus*, anſwereth that he wept often, but that he laughed not once in all his life: where he alſo patcheth together ſundry curious queſtions, touching the garment which Chriſt wore; as that it was of aſhe colour, that it was round both aboue and below:

low: that it had round ſleeues, and phylacteries and borders beneath, after the *Iewiſh* faſhion. And that the virgin *Mary* wrought it all of needle worke. And that as Chriſt grew in ſtature, ſo his garment grew proportionally; and that it did not weare nor waxe old. Item, that the yeare before his paſſion he was accuſtomed to weare another ſlender garment vnder it. *Menot* againe (on the other ſide) holds it for a moſt certen truth, that his fleſh was exceeding tender, yea ſo tender that it grieued him more to hit his heele againſt a litle ſtone, then if another had bene ſmitten in the apple of the eye: but take this reaſon with you; *Quòd corpus eius fuit formatum ex puriſſimis ſanguinibus Beatiſſimæ virginis Mariæ.* Further, ſeeing it was neceſſary the Church ſhould know what was the greateſt dolour and anguiſh that Chriſt ſuffered: they haue found that it was that bloody agony and painfull pang, which ſeazed vpon him when he went into the garden at the twelft houre, and there ſweat water and blood in ſuch abundance, that it made a pretty brooke. But how came this ſecret to be knowne, may we thinke? verily not by the contemplation of theſe Doctors (as the reſt) but by reuelation, ſhewed to a deuout womã who hath eaſed them of much labour in this behalfe. Yet this is not all: for they will needs take vpon them to know how the rods were made wherewith Chriſt was whipped in *Pilats* Pallace, (called the *Prætorium*) and how many ſtripes he had: as alſo how many thornes were in his crowne. And ſome of them haue bene rapt into ſo high contẽplation, that they haue found out new ſtuffe in al this geare: as firſt, that an inſtrument was tyed to euery twig, which cut like a razor. Though in the number of ſtripes all mens contẽplations do not fully agree. For according to the ſpeculation of ſome deep Diuines, he had iuſt fiue thouſand: wheras others ſay he had ſixe thouſand, viz. fiue thouſand on his body, and a thouſand on his head. Touching his crowne, *Bonauenture* ſaith, that there were a thouſand thornes in it. But what kind of thornes were they? *Dicit Lira*, ſaith *Oliuer Maillard*, fol. 108. col. 2. *Quòd erant de iunco marino. Et quæſiuit ab illis qui fuerant cum Beato Ludouico rege in terra ſancta, quòd quidam dixit quòd illæ ſpinæ penetrabant ſotulares cũ duplici ſemella, quantumcunque eſſent noui, & fortiter reparati. Corona erat ſicut corona Imperatoris, in qua erant mille cuſpides: & ponebant ſuper caput eius, prementes cum magnis baculis & lapidibus*

6 But Saint *Iohn* hath made them worke enough in concealing what our Sauiour writ with his finger vpon the ground, when the woman taken in adulterie was brought before him. And among ſundry opinions touching this matter, *Menot* citeth certaine, *fol.* 138. *col.* 4. where he affirmeth that the man which was taken in adultery with her, hid himſelfe behind the throng. And all on a thrumme in the former colume, you ſhall find an anſwer to a queſtion touching the good thiefe; namely whether God can pardon any mans ſins before he hath done penance, and made ſatisfaction.

7 And it neuer troubled them to tell what our Sauiour ſaid to his Diſciples, concerning the fig tree, which withered vp by the rootes; but imagined preſently in their idle braines, that he told them that the fig-tree ſignified the Sinagogue of the Iewes which ſhould ſhortly be deſtroyed, becauſe God had curſed it. And he that will not credit this report, may reade *Menot* fol. 166. col. 3. where he giueth a reaſon why our Sauiour was then hungry, viz. becauſe he had had but a ſhort ſupper. But why had he no better ſurpper? Becauſe (ſaith he) he came late to his lodging. For they that come late to their Inne, get commonly but a ſlender pittance: Howbeit, he confeſſeth that it was no corporall but ſpirituall hunger, as ſome Doctors affirme.

8 Ouer and beſides all this, they haue made ſuch diligent inquiſition, as that they haue found out almoſt all the names of the men and women recorded in the Goſpels, (that I may parallele that which I affirmed euen now concerning the name of *Tobies* dog) in ſuch ſort that there is not ſo much as the leaſt halfe peny farthing Ganymede among them, but can anſwer readily to ſuch queſtions. For example, they put it out of queſtion, that the woman called a ſinner, which came to annoint Chriſts feet as he ſate at table in the Phariſies houſe, was called *Mary Magdalen*; and that ſhe which ſaid, *Bleſſed is the wombe that bare thee*, &c. was called *Marcella*, they hold as certen and ſure, as if the Euangeliſt had ſaid it. *Barelete fol.71.col.3. Quum hæc diceret, extollens vocem quædam mulier (ſcilicet ſancta Marcella, famula beatæ Marthæ, ſororis Lazari) dixit, Beatus venter qui te portauit.* Though *Oliuer Maillard* ſay onely, that it was one of *Marthaes* gentlewomen, fol.140.col.3. But when they were put to it indeed to find out ſome of thoſe names, they vſed a new kind of Metamorphôſis; for when they could not tell the name of the ſouldier that thruſt our Sauiour into the ſide with a launce, they call him in plaine termes *Lance*: λογχὴ in Greeke being as much as *Lance* in Engliſh: which name hath bin corrupted ſince, and pronounced *Longi*. But after he had crept into that credit to be regiſtred among the Saints (by doing ſo meritorious a worke as the piercing of our Sauiours ſide) his name was augmented by a ſyllable, and he called (after the Latin termination) *Longinus*.

9 But their curioſitie ranne ouer the brimme, when they came to handle ſuch queſtions as theſe: whether Chriſt had not bin crucified, if *Iudas* had not betrayed him? whether the virgin *Mary* would haue crucified him, if none other would? The former of which you ſhal find in the Sermons of *Barelet, fol.158.col.4.* The latter, not onely in his Sermons, *fol.115.* but alſo in *Menots, fol.169.col.3.* And (more the pitie) they are neuer troubled with ſuch queſtions as theſe, but can reſolue thẽ as eaſily as a ſquiril can crack a nut: whereas they ſticke and ſtand (I meane they are not reſolued, but wauer like the weather-cocke) in handling of other queſtions, which the very heathen made conſcience once to call into queſtion. *Menot* (for example) ſaith, *Sed quicquid ſit de corpore, anima quæ peccauerit, ipſa morietur. Sic relinquo quæſtionem arduam de immortalitate animæ.* But theſe two queſtions are nothing in compariſon of thoſe which I cited before out of *Barelete* in the Chapter of blaſphemies, viz. what reaſoning there was in heauen when it was debated and afterwards concluded that Chriſt ſhould be incarnate in the wombe of the Virgin, *fol.229.col.4. Item*, what a ſtirre there was among the diſciples, when they contended which of them ſhould bring the virgin *Mary* word, that he was riſen from the dead, *fol.164.col.4. Item*, what the Apoſtles ſaid to the virgin *Mary*, being offended that her ſonne kept not touch with them in ſending the holy Ghoſt. And what ſtrife there was in heauen (ô moſt execrable blaſphemy) betwixt the Father and the holy Ghoſt, both of them refuſing to come downe vpon earth, for feare of being handled as Chriſt was, *fol.178.col.1.* But what terme I theſe queſtions? ſeeing he is as peremptory & reſolute in auouching them, as if he had found them recorded in the Scripture.

10 I proceed now to another queſtion, not altogether ſo impious as the former (eſpecially as the three laſt) which I haue purpoſely kept for the winding vp of this Chapter, reſeruing for it all the roome that remained, as being a queſtion which ſeemes to chalenge thus much at my hands, that I ſhould make a more large and ample diſcourſe thereof. For there was neuer yet controuerſie in Chriſtian religion ſo ſtoutly, ſo vehemently, nor ſo virulently canuaſed and ventilated, tumbled

bled and toſſed, oppoſed and defended. The Doctors of the Romane religion neuer barded ſo one againſt another: neuer was there ſuch hold and draw, ſuch ſiding and parts taking, ſuch heauing and ſhouing about any queſtion as about this: whether the virgin *Mary* was conceiued in originall ſinne, or not? But the greateſt ſtickling (which coſt ſo many broken heads) was betwixt the *Iacopins* (or *Iacobins*) and the *Franciſcans*: the *Iacobins* maintaining the affirmatiue, the *Franciſcans* the negatiue. And here I remember a ſtory to this purpoſe recorded in the French Chronicles: about the yeare 1384. there were certaine Doctors and others of the order of the preaching Friers, which taught publickly that ſhe was conceiued in ſinne; of which number there was one, who ſaid, that if he did not proue it by pregnant proofes, he would giue them leaue to call him *Huet*. Whereupon when any of the foreſaid preaching *Iacobin* Friers were ſeene in the ſtreets in *Paris*, the common people would run after them, crying in deriſion *aux Huets, aux Huets*: ſo that they were aſhamed euer after to ſhew their heads. And about this erroneous opinion, a great Councel of Cleargy men and others of note, was holden at *Paris*, where it was condemned in a full congregation by the Vniuerſitie, and that in ſolemne proceſſion. This is that which our Chronicles (ſuch as they are) report hereof. Now let vs ſee how both ſides beſtirred themſelues, and ſweat about this queſtion. A *Iacobin* of *Francfort* called *Vigand*, writ a booke about threeſcore yeares ago, wherein he defended that the virgin *Mary* was conceiued and borne in ſinne: confuting all that held the contrary, as well ancient Doctors as moderne Diuines: cenſuring (among the reſt) one *Iohn Spengler* a *Franciſcã*; who being touched to the quick by the ſaid *Vigand*, ſo belaboured the matter, that he procured a diſputation to be holden at *Heidelbergh*: but Prince *Philip* Count Palatin of *Rhein* hindered it. Thereupon the *Iacobin* cited the *Franciſcan* to appeare at *Rome*, where this queſtion hauing hung a long time vpon the hinges, was then hung vp at a crooke. Certain yeares after it ſo fortuned that the *Iacobins* held a general Synod at *Vimpſſen*, wherin it was debated how they might hold counterpoiſe againſt their aduerſaries the *Franciſcans*, & maintaine their opinion (notwithſtanding it was reiected almoſt of all, and that many Doctors had writtẽ againſt it, and made the world beleeue the contrary by meanes of counterfet miracles) ſeeing there was no remedy but they were of neceſſitie to deuiſe one meanes or other, which they might haue in readines to help them at a dead lift, to counterfet ſome miracle as the *Franciſcãs* had done. And it being concluded in this conuentuall Synod, that they were to proceed by falſe miracles, it was agreed vpon that this pageant ſhould be played by foure *Iacobins* of *Berne*, whoſe names I will afterwards ſet downe. To the end therefore they might come to the period of their purpoſe, hauing firſt communicated with the diuell (to whom one of them which was a Necromancer directed the reſt) and obtained a promiſe of ayd and furtherance, they lay euer after in the wind to ſpie what occaſion they might to aduantage their cauſe. It happened not long after that a good fellow one *Iohn Ietzer* a tailor, borne at *Zurzacke* was admitted and matriculated as one of their order: who not long after he had taken the habit, was viſited in the night by one of theſe ghoſtly fathers, who wrapped in a ſheet, went to his cell, and began to counterfet a ſpirit, making a great ratling noiſe by caſting of ſtones, &c. Wherupon the poore nouice complaining to the 4. principal of the order (the ſelf ſame men who plotted this knauery, one of which counterfetted the ſpirit) he was comforted and encouraged by them, and exhorted to patience. And one night the ſpirit ſpake to this poore nouice, charging him to do penance for him: which when he had made the foreſaid Friers acquainted with,

they

they thought it their best course to cause him to do penance openly for the deliuering of the said spirit. Whereupon one of them began to preach of the spirit, and to tel the people why he did this penance: which was not done without extolling of their order (which he had made choise of, that he might be relieued by their merits) and censuring that of the *Franciscans*. Now the spirit on a time did highly extoll the order of the *Iacobins* to this nouice, as well for the honest good men that were of it, as for the good discipline that was obserued in it: adding withall, that he was not ignorant how it was hated of many by reason of their Doctor *S. Thomas*, who they follow in affirming that the virgin *Mary* was conceiued in sin: yet that many of these their maligners and euill willers were grieuously tormented by the iust iudgement of God: yea & that the towne of *Berne* should vtterly be destroyed if they expelled not the *Franciscans* from among them, for teaching that she was conceiued without sinne; and that Doctor *Alexander* of *Hales* and *John Scot* (the subtill Doctor, both *Franciscans*) suffered great paine in Purgatory for maintaining that opinion. In the end he fained it of his fingers, that the blessed Virgin her selfe did assure him of her polluted conception, resoluing him of sundry other points greatly controuerted among the Doctors: and that she printed in his right hand the signe of her sonnes passion, by piercing it with a sharpe naile: and after to assuage the paine of his wounds, gaue him a little lint made of the swadling bands wherewith she swadled him in *Ægypt*. Yet these foure Preachers not herewith content, caused him to drinke inchanted water, whereby they put him cleane out of the socket, and made him as mad as a march Hare; and hauing so done, printed in his body foure other wounds of Christ. Where the poore soule comming to himselfe againe by meanes of another water which they gaue him, wondered at his new wounds: notwithstanding they made him beleeue it was the handy work of God. After all this, they layd him in a litle parlour apart by himselfe, which was hung about with tapistry worke full of pictures, wherein the passion of Christ was pourtraited, by which he was to learne the countenances, gestures and behauiors of Christ: all which they did of purpose to delude the poore people, who had already heard of these goodly miracles. Besides, they caused him to play the passion before them, after they had made him serue out a long prentiship. They gaue him moreouer a drinke, which caused him to fome and froth at the mouth, making him beleeue that he encountered death most valiantly as Christ had done. To conclude, they played so many prankes with this poore Frier, that in the end he perceiued part of their knauery. Notwithstanding they handled the matter so cunningly, that they perswaded him all was Gospell: and vsed him not long after as their instrument to counterfet a miracle. But all their knauery (which was before greatly suspected) being at the last discouered and detected by this silly soule, (whom God had miraculously deliuered out of their hands, they hauing attempted so many wayes to bring him to his end) a round course was taken with these holy fathers. For after that the Cleargy (who had laboured long to saue their liues, but all in vaine) had committed them ouer to the secular power: they were burned in the towne medow of *Berne*, right ouer against the Couent of the *Franciscans*. Their names were *Iohn Vetter* Priour, *Stephen Boltzhorst* Preacher, *Francis Vlchi* Subpriour (who was a Necromancer and counterfetted the spirit,) and *Henry Steniecker* Receiuer. I haue here omitted sundry like pageants played by these *Iacobins*, which the Reader may find at large in the history written of this Tragedy. See here (gentle Reader) how horne-mad these fond Friers were, in being driuen to such extasies of deuices to defend their opinions, and to hold counterpoise

againſt their aduerſaries. Which (doubtleſſe) they did, not for any great zeale they had of the truth, but in an ambitious humour which made them burſt almoſt for anger, to ſee the opinion of the *Franciſcans* (their vtter enemies) in ſuch requeſt, embraced and applauded of all.

11 Let vs now heare how the iolly Preacher *Barelete* ſends theſe *Franciſcans* packing, together with their opinion, calling them *æmulos* of his order. Firſt therefore hauing affirmed that he had nine and forty Doctors of his opinion (whereof he quoted the greateſt part) he beginneth in this ſort. *Quid vobis videtur ciues mei ſuper hoc? Quare omnes religiones non pugnant pro doctoribus ſuis? Ecce quot doctores, quot ſapientes hoc affirmant? Sed dicunt æmuli noſtri quòd fuit priuilegiata, quia à peccato præſeruata. Oſtendant illud priuilegium, & eis fidem dabimus.* And he alleadges a paſſage out of *Alexander* of *Hales*, where he ſetteth downe his opinion cleane cõtrary to that, for the which the foreſaid ſpirit (ſuborned by the *Iacobins* of *Berne*) gaue it out that he was tormented in Purgatory. *Si beata virgo Maria non fuiſſet concepta in peccato originali, non fuiſſet obligata peccato, nec pœnæ, nec habuiſſet reatum peccati. Sed qui non habet reatum peccati, non indiget redemptione (quia redemptio eſt ſolùm propter obligationem peccati, vel pœnæ, & propter reatum peccati.) Ergo beata virgo non indiguiſſet redemptione: quod non eſt ſecundum Catholicam fidem ponendũ.* Which being ſo, the foreſaid ſpirit ſuborned by theſe *Iacobins* had ſmall reaſon to cauſe this poore ſoule to be ſo grieuouſly tormented in Purgatory, conſidering he here yeeldeth vnto them what euer they deſire. But I leaue this controuerſie to *Barelete*, who in the beginning of his Sermon ſaith, *Non ſolùm antiqui doctores, ſed etiam poſteriores tenuerunt, & in ſcripturis reliquerunt, quòd virgo beata, & omnes homines (præter Chriſtum) in ſui conceptione peccatum contraxerunt: quod patet triplici teſtimonio inpræſentiarum. Primò Eccleſiæ doctorum: ſecundò Canoniſtarum: tertiò Religionum.*

12 On the other ſide, *Oliuer Maillard* in one of his Sermons bringeth in two dames, viz. truth and falſhood, deliuering their opinions dialogue-wiſe touching this article, where firſt falſhood beginneth thus: I affirme that the virgin *Mary* was conceiued in ſinne, during which time ſhe was the child of wrath, and vnder the curſe; and that if ſhe had not bene redeemed by the death of Chriſt, ſhe had bin condemned: which I wil proue by ſundry argumẽts. Firſt, *Dauid* ſaith, *I was borne in iniquitie, and in ſinne hath my mother conceiued me.* Now after that Falſhood had alleadged ſundry reaſons to this purpoſe, Truth beginneth in this ſort: Madame, I cannot endure to heare that the Virgine who bruſed the Serpents head, and was frõ all eternitie choſen of God to be the mother of our Lord, ſhould ſo much as for a moment be vnder the wrath of God. In the end, after that Truth had ſaid that it was true indeed, that ſhe was in danger to haue fallen into ſinne, but that ſhe had a ſpeciall priuiledge. It was asked her, But what ſay you (Madame) to the opinions of ſo many Doctors, as *S. Bernard*, *Thomas* of *Aquine*, *Bonauenture*, *Guydo*, *&c.* To this ſhe anſwered (to cut off all occaſion of further diſputation) that before the Church had determined it, it was lawfull to hold either way; but now ſith the Councell of *Baſil* is of another opinion, it is dangerous to hold the contrary: and for my part I thinke it no better then plaine hereſie. And the words of my text (ſaith *Maillard*) are plaine and pregnant for it: *Tota pulchra es amica mea, & macula non eſt in te: Cant.* 4. That is, *Thou art all faire my loue, and there is no blemiſh in thee.*

13 But the authour of the Sermons intituled *Dormi ſecurè* bringeth in other manner of proofes. For he alleadgeth three miracles which were wrought of purpoſe,

poſe, for confirmation of this opiniõ: hauing firſt bene ſo bold as with an impudẽt Satanicall ſpirit to falſify the ſaying of the Pſalmiſt, in cutting off that which made not for his purpoſe; and in ſtead of *Et in peccato concẽpit me mater mea*, alleadging onely theſe words *contẽpit me mater mea*; taking them for his text and ſubiect of the diſcourſe which he made of the conception of the bleſſed Virgin, & applying thẽ vnto her: whence he labors to proue that ſhe was not conceiued in ſinne: and that by three kind of arguments. Firſt, becauſe God preſerued her from ſinne (for he beggeth the queſtion, or rather takes that for granted, which is moſt of all controuerted.) Secondly, for that it was prefigured in the Scriptures, and auouched by the Doctors of the Church. Thirdly, for that it was cõfirmed by examples. But by what examples I beſeech you? Verily by lying wonders, & counterfait miracles: the very ſame wherewith the *Iacobins* were wont to vpbraid the *Franciſcans*. The firſt is of a certaine *Magiſter noſter* (called *Alexander*) who hauing giuen it out, that he would prooue the bleſſed Virgin to haue bene conceiued in ſinne, was three times together taken with an infirmitie, ſo that he could not make good his promiſe. And afterward appointing a day wherin he wold determine this queſtiõ, he fell the night before into a grieuous diſeaſe: where as he lay ſore pained, he called vpon the virgin *Mary*: who came to him forthwith, & told him, this croſſe was laid vpon him, becauſe he went about to proue that ſhe was conceiued in ſin. And hauing ſo ſaid, ſhe tooke her maids knife and therwith cut a peece of corrupt fleſh out of his ſide, and with a needle and ſilken threed (*Serico filo*) ſewed it vp againe, and ſo departed. Now ſhe was no ſooner departed, but he felt himſelfe wel amended, and reuealed the whole matter to a ſcholler which lay in the chamber with him: and euer after renounced his former opinion: and not ſo onely, but writ a great booke as big as a dung-hill, in defence of the contrary. The ſecond fable is this: A deuout *Minorite*, going euery night into the Quire, to patter ouer his prayers, heard commonly a buzzing noiſe vpon the virgin *Maryes* Altar, much like the buzzing of a flye: and wondering what it ſhould be, he ſpake vnto it on a time and ſaid, I adiure thee in the name of our Lord *Ieſus Chriſt* that thou tell me what thou art. By and by a voice anſwered, *I am Bonauenture*. O famous Doctor (quoth he) in what tearmes ſtands the matter with you? what is the reaſon you make this noiſe? who anſwered, I ſhal ſhortly be wel and in happy eſtate, for I am one of thoſe that ſhalbe ſaued. Only becauſe I held that damnable opinion that the bleſſed Virgin was conceiued in ſinne, I ſuffer here my Purgatory, and do penance vpon her Altar; but as ſoone as I am purged hereof, I ſhall go ſtraight to heauen. *Vnde* (ſaith he) *Bonauentura poteſt de iſta concluſione dicere illud Pſalmi: Propter te mortificamur tota die.* The third is of Saint *Bernard*, viz. that after his death he appeared to one with a marke vpon him; and told him that he had that marke ſet vpon him for maintaining her polluted conception. Thus we ſee (if we may beleeue theſe fables) how the virgin *Mary* was reuenged on them which held any ſuch opinion of her, as ſhe miſliked. But let vs heare what great delight ſhe tooke in thoſe that celebrated the feaſt of her conception. A certaine Abbot called *Helſin* being on a time neare drowning, ſaw a man apparelled like a Biſhop in his *Pontificalibus* (who if we may beleeue *Barelet*, was an Angell at the leaſt) who asked him if he deſired to returne in ſafety into his country againe. The Abbot anſwering with teares, that he deſired it with al his heart; he ſaid: Vnderſtãd then (quoth he) that I was ſent vnto thee by our bleſſed Lady (mother of our Lord) whom thou haſt ſo inſtantly called vpon: and that thou, and all that are with thee ſhall eſcape, if thou wilt promiſe me to celebrate the feaſt of her conception euery yeare with ſolemne proceſſion, and teach

that it ought to be celebrated. Which the Abbot hauing requeſted him to appoint the time when, and the maner how he would haue it kept, promiſed to performe. And ſo he and all his company eſcaped that danger. Which tale *Barelet* alſo telleth; adding withall, that it was an Angell which appeared to him: where he further brings another argument grounded vpon this fable; That (ſaith he) which is reuealed by an Angell, ought to be holden for a certen truth: but an Angell reuealed that the virgin *Mary* was conceiued without ſinne (as appeareth by the ſtory of the Abbot *Helſine*) who, &c. therefore we muſt firmly beleeue that ſhe was conceiued without ſinne. He further alleadgeth three other arguments for confirmation hereof, of ſuch excellent good grace, that I could not in conſcience omit them. His firſt argument is this. That which moſt men affirme, is to be holden as a certen truth. But moſt affirme that the bleſſed Virgin was conceiued without ſin. Ergo we are to hold that ſhe was conceiued without ſinne. His ſecond argument: No feaſt is celebrated but in remembrance of ſome holy thing. The feaſt of the Virgins conception is celebrated. Ergô her conception was holy: and conſequently ſhe was not ſtained with originall ſinne. His third argument; Pardons are not granted but for ſome holy end: Pope *Sixtus* the fourth gaue pardon to all that celebrated the feaſt of the conception of the bleſſed Lady during her *Octaues*. Ergo, her conception was holy.

15 I will hereunto adde another, which will make vs leſſe to wonder at the former; viz. how ſhe honored thoſe that honored her. About the yeare 1470. vnder Pope *Sixtus* the fourth, one *Allen* of *Roche* a Iacobin Fryer forged the Virgin *Maryes* Pſalter (called the *Roſarie* and preached it in ſtead of the Goſpel: and not herewith content, inſtituted a *Fraternitie* therof, which was approoued by the Popes buls, with large grants of indulgences. And *Iames Sprenger* Prouincial of *Germany* countererfaited ſundry miracles for the authorizing thereof. Nay, they were not aſhamed to publiſh a book of this bleſſed brotherhood: in the beginning whereof it is ſaid, that the virgin *Mary* comming on a time into *Allens* cell, made a ring of her haire, wherewith ſhe maried him: as alſo that ſhe kiſſed him, and offered him her paps to handle, and ſucke. In ſome, that ſhe was as familiar with him as a woman is with her husband.

16 And now (gentle Reader) I hope I haue ſufficiently informed thee touching the queſtions moued by theſe illuminate Doctors, and of their manner of diſputation; as alſo what hard hold there was betwixt them, each ſide tugging for their order, and working miracles in deſpight of their oppoſites, for confirmation of their opinions. At leaſtwiſe what hot bickering there was about this laſt queſtion: and how Truth in the end gaue Falſhood the foile. Now albeit I am not ignorant that there are many cart loades of other queſtions which haue bene canuaſed by the ſchoole Doctors: yet theſe I hope may ſuffice to diſcouer the folly which raigned in thoſe dayes, and ſtill ſwayeth the Popiſh cleargie euen at this day; who do not onely buſie their heads and beate their braines, about the foreſaid queſtions, but about others alſo of as great moment: as whether Aſcention day, or Hallow-maſſe (otherwiſe called all Saints) be the greater Holiday: Some alleadging that God is greater then the Saints. Others, that he can be no more without his Saints then a king without his courtiers.

17 But it is high time I ſhould here remember my ſelf: for diſcourſing in this chapter of thoſe wiſe maſters who can tell you the name of *Tobies* dog, or any man or womans name purpoſely concealed in the Goſpell; I forgot to ſpeake of thoſe profound preachers, who affirme that the child which our Sauiour ſet in the mid-

deſt

deſt of his diſciples (when they contended which of them ſhould be the greateſt) was *Ignatius*, afterwards called Saint *Ignatius*, Saint *Iohns* diſciple, as ſome affirme: and of thoſe fond Fryers, who taught that *Cleopas* his companion, mentioned by Saint *Luke*, was *Luke* himſelfe: and that it was Nathanael who was afterward called *S. Vrſine*. As alſo how they are not contented to know that the diſciple (whoſe name is concealed *Iohn* 18. was *Iohn* himſelfe: but will further ſearch how he came acquainted with the high Prieſt: and they haue made ſuch diligent inquirie into old records (as witneſſeth that lying diuell *Nicephorus*) that they haue found, that he came to be knowne of the high Prieſt, by ſelling him his fathers houſe.

CHAP. XXXVI.

Of certaine fine fetches and daintie deuices vſed by the foreſaid Preachers to make their auditors laugh or weepe; to winne an opinion of holineſſe, and to keepe their kitchins hot: as alſo of their fooliſh and ridiculous ſpeeches.

ALbeit theſe iolly Preachers (formerly ſpoken of) held this opinion, and taught it as a moſt certen truth, that Chriſt neuer laughed in all his life: yet they followed not his example herein. What ſay I, followed? Nay, they tooke ſuch pleaſure in ridiculous and Scoggin-like ſpeeches, as that they were not aſhamed in preaching of the paſſion, to vſe ſundry ridiculous ieaſts, and diuers ſorts of quips and girding taunts: and ſome not herewith content, haue vſed many apiſh geſtures tending to this end. Of which number there was a *Franciſcan*, who hauing layd a wager that he would make the one halfe of his auditors laugh, and the other halfe weepe, at the ſame inſtant, and that vpon good friday; vſed this deuice: He put on a garment which was very ſhort behind, leauing off his breeches. Then ſtanding in the middeſt of his auditory in a pulpit which was open behind, he began to exclaime againſt the impietie of the Iewes, declaring the exceſſiue torments which they inflicted vpon our Sauiour Chriſt: and withall bowed his head and his ſhoulders, and croſſed his armes in ſuch ſort, that he layed open all his hinder parts; which thoſe behind the pulpit had no ſooner eſpied, but they brake out into a great laughter. Contrarily, thoſe that ſtood before him could not forbeare weeping by reaſon of his patheticall ſpeeches and tragicall geſtures. And thus he wonne the wager, making the one halfe to laugh and the other halfe to weepe at the ſame time.

2 Another *Franciſcan* (called by *Eraſmus*, *Robert Licienſis*) hauing boaſted at a banket, that he could make his auditors weepe when he liſted: one of the company laughed him to ſcorne, and ſaid, that he might haply make ſome ſilly ſoules, as women, idiots or yong children to weepe, but that it was impoſſible he ſhould make any man weepe that had any wit. At which words the Monk was halfe mad to be ſo mocked, and ſaid, You then (Sir) that ſeeme to be ſo graue, come to morrow to my Sermon, and ſtand in the place that I ſhall appoint you, right ouer againſt me; and if I do not make you weepe, I will giue this company a banquet; but if I do, you ſhall giue me one. It being thus agreed vpon, he went the next day and ſate where the Monke appointed him. Then came in the *Franciſcan*, prouided

ded to preach,and not vnmindful of his wager,began to diſcourſe of Gods bountie and goodneſſe towards men,and how they ſhewed themſelues vngratefull for his dayly bleſſings beſtowed vpon them: and that they were ſo hardened in their wicked wayes,that they could not be reclaimed by any meanes, nor drawne by any perſwaſion to repentance, or to mutuall loue and charitie one towards another. Then preſſing the point a litle further, in the end he brought in God himſelf ſpeaking on this wiſe: O heart harder then ſteele,ô heart harder then the adamant: The ſteele is ſoftened with fire, the adamant is diſſolued with goates bloud: but do I what I can,yet can I not make thee ſhed one teare. And not content to haue ſpoken it once or twice,he repeated it againe and againe, raiſing his voice louder and louder: ſo that at the laſt the man that had layd the wager with him, could forbeare weeping no more then his fellowes. Which when the *Franciſcan* eſpied, he ſtretched out his hand and ſaid,*I haue won*. Theſe words his auditors tooke as ſpoken in the perſon of God; as if he ſhould haue ſaid, I haue preuailed, as hauing obtained that which I deſired, viz. the mollifying and ſoftening of their hearts.

3 The ſame *Robert* kept a ſweet heart by the diſpenſation of his *S. Francis*, who told him on a time that ſhe liked him well in all points,were it not for his habit. I pray thee then (quoth he) tell me in what habit thou likeſt me beſt? In the habit of a ſouldier (quoth ſhe.) Go to,ſaid the Frier, faile not to come to my Sermon to morrow. Now the next morning he went into the pulpit with his ſword by his ſide, armed ſouldier-like at all points,vnder his gowne. And beginning his Sermon with an exhortation to Princes to wage warre againſt the *Saracens*, *Turks*, and other enemies of Chriſtendome, in the end he brake forth into theſe words: Is it not a lamentable thing that no man will offer himſelfe to be Chieftaine of ſo laudable an enterpriſe? If that be the matter, behold I am here ready to pul off this habit of *S. Francis*,and to ſerue as a captain or common ſouldier. At which words he caſt off his gowne,and preached halfe an houre in the habit of a captaine. Not long after being ſent for by certaine Cardinals his friends, and demaunded the cauſe of this his new kinde of preaching: he anſwered,that he did it to pleaſe his ſweet heart,as hath bin ſaid.

4 The ſame *Robert* being to preach before the Pope and his Cardinals; when he had well conſidered all their pompe, and how they reuerenced and adored the Pope,ſaid neuer a word,but *Fie Saint Peter*, *Fie Saint Paul*; which when he had diuers times repeated, ſpitting firſt on the one ſide,and then on the other (as thoſe whoſe ſtomacks are ouercharged,) he went out of the pulpit, leauing all his auditors much amazed; ſome thinking he had bene bereft of his wits: others, that he had bene tainted with ſome hereſie. And as they were ready to impriſon him, a Cardinal (who knew his humor better then the reſt,and bare him ſome good wil) made meanes to the Pope that he might be ſent for, to giue a reaſon before him and the Cardinals there preſent,of thoſe words. Whereupon being demaunded what he meant by ſuch horrible blaſphemy; he anſwered that his purpoſe was to haue ſpoken of another argument (which he expounded vnto them ſummarily) but conſidering (quoth he) that you ſo enioy your pleaſures in this world, and that there is no pompe nor magnificence like to yours: and on the other ſide, conſidering in what great pouertie, anguiſh and miſery the Apoſtles liued, I thought with my ſelfe, doubtleſſe either the Apoſtles were great fooles to take ſuch a tedious and troubleſome way to go to heauen, or theſe men are in the ready way to hell. But as for you (Sirs) which keepe the keyes of the kingdome of heauen,

I cannot conceiue amiſſe of you: as for the Apoſtles, I cannot but ſcorne them as the verieſt fooles in the world, in that liuing as you do, they might haue gone to heauen, yet choſe rather to leade ſuch a ſtrict and painfull life.

5 I now proceed to the inuentions of other Popiſh Preachers recorded by the ſame author out of whom I had all my former ſtories, namely by *Eraſmus*. A certaine Preacher hauing a long time cried out againſt ſuch as addicted and deuoted themſelues to the ſeruice of the diuell, repreſented to them vpon the ſodaine a man with a vizard on his face, hauing eyes like flaming fire, a great crooked beak, teeth like a wild Boare, and crooked nailes, holding a forke of a ſtrange faſhion in his hand, caſting out a hideous voice: who whileſt they all looked ſtedfaſtly vpon him, ſaid, *See what a maiſter you ſerue, ſetting Chriſt aſide.* Which ſtory I will here parallele with another very fit for this purpoſe, which was payed me or rather giuen me in exchange for the former, by a gentlewoman of *Lorraine*, my very friend, of one that preached in a village in *Lorraine*, who after he had ſhewed his auditors that they ſhould all go to hell except they did amend: And what (quoth he) do you thinke hell is? Do you ſee that hole? I tell you it ſtinkes ill, but hell ſtinkes farre worſe. Where note, that the hole which he ſhewed them was the Sextons poſteriorums, who agreed with him to play this pageant.

6 I returne to *Eraſmus*, who reports that he had ſeene certaine Monkes, who paſſing through the throng to go to the pulpit, couered their faces with their couls, and when they kneeled downe to pray to the fountaine of grace, and ſaid their *Aue Maria*, knocked their knees ſo hard againſt the bottome of the pulpit, that all the Church might heare the noiſe. He ſaith alſo that he heard report of an *Italian* preacher, who going into the pulpit, couered his head with a cloake: that he neuer preached in Churches but in the open aire: that he would not admit any man to come and talke with him (for he denied that fauour to Princes) that he lay vpon the hard boords, contenting himſelfe with bread and water; that he had a pale and leane face as if it had bin the very picture of death: that he ſpake by an Interpreter, and vſed ſtrange geſtures and outcries, by which he did affright the people; ſomtimes thruſting his head into an halter, counterfaiting with his eyes thoſe that are ſtrangled, and then better aduiſed, and (as it were) coming to himſelfe againe, vncouering himſelfe and ſtriking his breaſt with his fiſt, cryed in his *Italian*, *Miſericordia*, *Miſericordia*: that he vſed bitterly to inueigh againſt dice, cards, and tabers, as alſo againſt ſuch as wore feathers, ſo that he pulled on a time a feather out of a gentlemans hat, who ſate neare the pulpit, & rent it in a thouſand peeces, caſting it here and there among the people, making horrible outcryes. He alſo reports of another who hauing made a long and vehement inuectiue againſt the wickedneſſe of the people in crucifying Chriſt afreſh, ſhewed them a crucifixe, whereunto were tied bladders full of bloud, which ſprang forth when he touched them, and thereof he tooke and ſprinkled among the people.

7 But let vs now liſten to the actions and ſpeeches of theſe gentle Sir *Iohns*, of ſome of which my ſelf am witneſſe: others I haue heard, and others I haue read: ſome in the newes of the Queene of *Nauarre*, and others elſewhere. I haue heard of one who preaching at *Orleans*, ieſted and gibed at his auditors, telling them that he would ſhew them a cuckold, and thereupon made as if he would haue caſt a ſtone at him: where when they all ſtouped downe for feare of being hit: Oh, oh, (quoth he) I had thought there had bene but one, but now I ſee you are all cuckolds.

8 Another in the countrey of *Beauuois* preaching in a medow, hauing migh-

tily inueyed againſt the *Lutherans*, told his auditors that he was much afraid leſt ſome of them were infected with the leauen of their diuelliſh doctrine: & therfore deſired thoſe whoſe conſcience told them they were not tainted therewith, but were good and ſound Catholickes, to kneele downe and to take a mouth-full of graſſewith their teeth, in honor of our holy mother the Church: which he ſeeing them do, and laughing at them, ſaid,

Depuis l'heure que Dieu me fit naiſtre,
Ie ne vi tant de beſtes paiſtre.

That is,

Long haue I liu'd, and liuing haue bene heeding,
So many beaſts yet neuer ſaw I feeding.

9 Moreouer, when they were in a pelting chafe and fuſtian fume againſt their auditors: their maner was not to ſpare no not the diuell himſelf; witneſſe, *M. Iohn Fouët* vicar of *Villers* in *Tartenois*, who ſaid to his pariſhioners, ſeeing you will not amend, the diuel wil take you, and me after. Witneſſe alſo another Curate who ſaid, you make no reckoning of any thing I tell you, but grow euery day worſe and worſe; in the meane time I am charged with your ſoules, which I bequeath to great Beelzebub. But when I ſpeake of mens ſoules giuen in charge to Curates, I ſhould do the Curate of *Pierrebuffiere* in high *Limoſin* great wrong, if I ſhould forget him. This profound preacher, to the end he might the better exhort his pariſhioners to liue wel, told them: At the day of iudgement (ſaid he) God will call me to giue an account of you, and will ſay vnto me, Curat of *Pierrebuffiere*, what haſt thou done with thy ſheepe? Then ſhall I haue neuer a word to ſay. Which words he repeated 3. times, hiding himſelfe euery time in the pulpit: and hauing ſo done, he lift vp his head & ſaid, I know what I will anſwer: *Beaſts, ô Lord thou gaueſt them me, and beaſts I returne them*. True it is, that this cannot haue ſo good a grace being tranſlated into Engliſh, as it hath in his proper dialect, being couched in abſurd and barbarous *Limoſin* termes; and therefore I cauſed it to be tranſcribed out of the originall, as followeth, *Quan ſe vendro lou iour deu iugamen, Diou me demandaro que you lyrendo conte de vou autre: & me apelaro, Chapelo de Peyrebuſieyro, en qual eytat ſon ta olia? & you ny mot. Et eu m'apelaro en quero, & diro, Chapelo de Peyrebuſieyro, en quel eytat ſon ta olia? Et you ny mot. Et enquero eu me diro, Chaphelo de Peyrebuſieyro, en quel eytat ſon ta olia? Iuſque a tre viague; Et you ly reypondray, Seigne, beytia la ma beylada, & beytia la te rendi*. But to parallele the example of the Prieſt, who (as *Eraſmus* reporteth) ſhewed the crucifix to his auditors: I haue heard it conſtantly affirmed, that there was a Monke at *Blois* (about twenty yeares ago) who preaching late vpon *All Saints* day, in a darke place, had a yong nouice behind him, who eftſoones held vp a dead mans head faſtened to the end of a ſtaffe, with a candle within it: which he did to make them the more afraide of the dead; as in truth it ſtrooke ſuch a terror into the hearts of certain women, that (as it is reported) it cauſed them to trauaile before their time.

10 And to quite the former ſtory of *Robert Licienſis* (who ſo aſtoniſhed the Pope and his Cardinals by theſe words which he ſpake as ſoone as he was come into the pulpit, *Fy Saint Peter, Fy Saint Paul*; I remẽber one who began his ſermõ in this ſort: *By the blood, by the fleſh, by the death of Chriſt, we are redeemed*. Making his auditors much to maruaile in that he made a litle pauſe after he had ſaid, *By the blood, by the fleſh, by the death of Chriſt*. Which I heard reported by an ancient father, who ſaid he heard it from his owne mouth. Howbeit ſome ſay he ſpake thus, *By Gods blood* we are ſaued, *by Gods death* we are redeemed. Further, this putteth me

in mind of the profaneneſſe of two Chanons of *Blois*, one of which being Godfather to one *Iohn Gods* ſonne, called him *Death*; the other being Godfather to his daughter, called her *Vertue*; ſo that ioyning the proper names to the ſirname, the ſonne was called *Death God*, and the daughter *Vertue God*. Howbeit theſe names (as ſome ſay) were changed at their confirmation.

11 Now this kind of ſwearing puts me in mind of a Curate in *Paris*, whoſe Sermons ſerued many players in ſtead of Comedies. This iolly gentleman made no conſcience to ſweare by God in the pulpit, in deſpite of the *Lutherans*. For going about to proue that they were worſe then the diuell; The diuell (quoth he) wil runne away as ſoone as I make the ſigne of the croſſe, but if I ſhould make a croſſe before a *Lutheran*, by G. he would flie in my face and throttle me. And ſeeing I haue begun to ſpeake of this Curate, I will here proſecute the reſt of his Legend, at leaſt ſo farre as I know. For (if we may beleeue his owne teſtimony) he is a man (doubtleſſe) whom God hath graced with excellent gifts: I ſay, if we may beleeue his owne teſtimony: for in a certaine Sermon he ſaid, he maruelled what ſhould be the reaſon that other Curates in this towne preached not ſo well as he; they wil ſay (quoth he) they want learning, and you know well enough how that a yeare ago I knew nothing, and now you ſee how learnedly I preach. In another Sermon he purged himſelf of a falſe aſperſion and imputation, by no other argument then the teſtimony of his ſiſter. There are ſome (quoth he) which prate that I keepe whores in my houſe; lo there is my ſiſter (pointing to her with his finger) who ſhould know if there were any ſuch ſuch matter, (for I muſt go through her chamber to come to my lodging) let her ſpeake aloud whether it be ſo or not. The ſame Doctor (who became ſo learned in one yeare) hauing caried a paper into the pulpit, wherein the Biſhop of *Paris* and the Officiall excommunicated certaine of his pariſhioners, and hauing let it fal into a hole of the pulpit, he bethought himſelfe of a daintie deuice neuer heard of before, and ſuch it may be as neuer any man dreamed of: for hauing forgotten their names, and loſt his paper wherein they were written, he ſaid, *I excommunicate all that are in this hole*. But after he had better bethought himſelfe of the names of thoſe who were fallen into the hole (that is to ſay, who were written in the paper which fel into the hole) he ſaid he excepted the Biſhop of *Paris* and his Officiall. The ſame Preacher being angry on a time at little children, for going vp and downe the ſtreets and ſinging filthy ſongs; A rablement of baſtards (quoth he) gad vp and downe the towne, ſinging ſuch and ſuch ſongs: I would I were their father, ô how I would curry them. He alſo ieſted merily on a time as he was diſcourſing with *Henry* the ſecond (who ſent for him for that purpoſe:) for the King hauing asked him of his pariſhioners; he ſaid they might be good enough, for he preached to them dayly. The King hauing further demaunded of him, how they caried and demeaned themſelues: They are (quoth he) very demure in my preſence, and ready to do all that I cõmand them; but as ſoone as my taile is turned, *Soufflez Sire*: which anſwer the King tooke in good part, becauſe it was not ſpoken in knauery, no more then his other deſcants which he vſed ordinarily in his Sermons. For if it had bene perceiued that he had equiuocated of ſet purpoſe in the word *Soufflez* (which beſides his proper ſignification, namely *blow*, is taken of the common people in the ſame ſence with *De belles*, that is, *Tuſh, he prates, or he talkes idlely*,) I beleeue they would haue taught him to haue blowne after another faſhion.

12 But to returne to the Sermons of this idle Doctor, he ſhewed on a time a fine conceit (although by his owne confeſſion he got all his learning in a yeare)

when

when he vſed no other reaſon but the authoritie of his horſe to confute thoſe that denied Purgatory: whereas others haue trauailed both in petty and profound, yea in moſt illuminate Doctors, euen Saint *Patricke* himſelfe, and haue alleadged the apparitions of ſundry cart-loades of ſoules comming out of another world, to proue the point; and yet haue had their mouthes ſtopped. For this gentle Sir Iohn (inueying againſt the *Lutherans*, for that they would not beleeue Purgatory) reaſoned againſt them in this ſort. I will tell you (quoth he) a ſtory, whereby you ſhall ſee what wicked fellowes they be to deny Purgatory. I am (as you know) the ſon of Maiſter E.N. (now deceaſed) & we haue a faire houſe at *S. Antonies* bridge; whither going on a time, as I was benighted, my horſe which caried my maile (you muſt know he is a good one, and at your ſeruice, Sirs) ſtaid (againſt his cuſtome) and began to cry *Pouf, pouf*. Whereupon I ſaid to my man, Spurre, ſpur. Sir (quoth he) I ſpur him; but certenly he ſeeth ſomething. Then I remẽbred how that I had heard it told my deceaſed mother, that certaine apparitions had bene ſeene in that place; and thereupon I ſaid my *Pater noſter* and my *Aue Mary*, which my good mother taught me, and hauing ſo done, I bad my man ſpurre againe, which he did. Then my horſe going but three or foure ſteps further, ſtood ſtone ſtill, and cried againe *Pouf, pouf*. And my man aſſuring me that he ſaw ſomething, I ſaid my *De profundis*, which my father taught me: and preſently my horſe went forward. But ſtaying the third time, I had no ſooner ſaid *Auete omnes animæ, & requiem æternam*, but he went freely, and neuer ſtopped nor ſtayed after. Now then ſeeing theſe wicked hereticks ſay that there is no Purgatory, & that we ought not to pray for the dead, I ſend them to my horſe which carieth my maile, I ſay to my maile horſe to learne their leſſon.

13 Neither muſt this worſhipfull Curate beare away all the praiſe of ſuch ſubtility. For a *Iacobin* Fryer called *Deuolay* may well match him, who vſed a very ſubtle compariſon to proue a point, where all their Doctors had loſt their *Latine*. Theſe wicked *Lutherans* (quoth he) will not beleeue that the body and blood of Chriſt is in the Sacrament of the Altar. For (ſay they) if it were ſo, they ſhould thẽ ſee it. But come hither great foole; when thou haſt a venaiſon paſtie, doſt thou not ſay it is ſuch or ſuch a paſty? and yet thou ſeeſt not what is within it.

14 We dayly heare of ſundry other cõpariſons vſed by theſe Preachers: ſome of which are plainly ridiculous, others not only ridiculous, but alſo abſurd & ſcurrilous; yea ſo many wayes profaning Chriſtiã religion, that they may well be coũted impious & blaſphemous. For though we ſhould pardon thoſe which compared the grace of God to goats dung (in ſaying that as a goat being got to the top of an ouen dungeth here and there, ſo as it runneth down on euery ſide: ſo the grace of God diſperſeth it ſelfe euery where.) Yet what ſhall we ſay of thoſe companions who ſo profane the myſterie of the holy Trinitie, as that they ſticke not to cõpare it to a paire of breeches? But how they applyed it, (though I haue often heard it) I tremble to write. And the compariſon which was made by a good fellow, who bare no great good wil to Fryer *Francis* nor any of his Fraternity, was no leſſe wicked, though much more witty and of far better grace then the former, when he reſembled the holy Trinitie to a *Franciſcan*, in ſaying that as there were three perſons in the Trinity & yet but one God: ſo a *Franciſcan* was ſhauen like a foole, gray like a wolfe, tyed with a cord like a theefe; and yet but one man. He ſpake alſo very profanely (though ridiculouſly) who told foure ſouldiers (whom he ſaw out of the pulpit in the midſt of his ſermon) that they were in all things like vnto Chriſt. He was taken (ſaid he) ſo ſhall you be: he was brought before the Iudge, ſo ſhall

you

you be: he was bound with cords like a theefe, ſo ſhall you be: he was whipped, ſo ſhall you be: he was led to the gallowes, ſo ſhall you be: he deſcended into hell, ſo ſhall you I warrant you: but he came backe againe, ſo ſhall you neuer. But if we would haue a very fit and proper compariſon indeed, we muſt returne to the Curate mentioned before, whoſe ſermons ſerued many in ſtead of play bookes or pleaſant ieſts to paſſe away the time. For preaching on a time of the golden Image which *Nabuchodonazor* ſet vp, *Dan.* 3. It was (quoth he) a villanous great Idol like our *S. Euſtace*; but it was all of ſolide gold, would to God our *S. Euſtace* were like it.

15 If any deſire to heare other compariſons of the like ſtraine, he may haue recourſe to old folkes, who haue good memories, or he may reade the worthy works which ſome of theſe iolly Preachers haue left behind them; as namely the Sermons of *Menot* who ſaith (*fol.*115.*col.*2.) that they haue the ſame cuſtome in Paradiſe which they haue in Innes in *Spaine*. The cuſtome (quoth he) of Paradiſe is to pay before meate, as they do in *Spaine*, where the gueſts that come to an Inne muſt buy their meate beforehand, if they wil any. Thus *Lazarus* firſt payed in this world, in enduring many miſeries, and after feaſted in Paradiſe. Whereas the cuſtome of hell, is firſt to make good cheare, and after to pay for it, as they do in *France*. Thus the rich man feaſted in this world, but now is gone to hell to reckon with his hoſt. And *fol.*140.*col.*4. he is much more pleaſant, diſcourſing of the repaſt which our Sauiour gaue to thoſe fiue thouſand mentioned in the Goſpel. For firſt (ſaith he) ſeeing the text ſaith that there were fiue thouſand men beſides women and children, we muſt needs conclude that there were foure thouſand women at the leaſt. For we ſee by experience, that there are alwayes foure women at a ſermon for one man. Beſides (quoth he) I beleeue that there was an infinite number of little children, if women in that country had as good a cuſtome as they haue in this, who would be ſory to come to a Sermon without their children hanging at their breſts, & a troupe of others at their tailes, which crie all the Sermon while, and hinder both the Preacher and the auditory. After this, he compares the dinner which our Sauiour made to theſe people, to a *Limoſins* dinner. I wold gladly know (quoth he) where he learned to make a dinner or a feaſt? I cannot think that he frequented the greedy guts of this towne, who will not forget (I warrant yon) when they are at a feaſt to drinke with their meate. This dinner of our Lords was like the dinner of a *Limoſin*. You know how beggers in *Beauſſe* and *Champaine* will reare themſelues againſt a wall, and pull fixe pound of bread out of their wallets, and drinke neuer a drop therewith: and though they haue a pint of wine ſtanding by them, yet they thinke it a ſinne once to peepe into the pot. The French do not ſo, eſpecially the *Picards*, who after they haue payed the ſhot can drinke roundly euery man his halfe a *quart d'eſcu*: and if there were a half peny loafe on the boord, he ſhould be ſure to haue a ſtab that did firſt cut it. But this day our Lord made the dinner of a *Limoſin*. And a little after: I beleeue (quoth he) it was Lent (as it is now) and euery man ate as much fiſh as he would. Our Sauiour at the mariage of *Cana* gaue wine onely, and not bread; but here he giues bread only, and not wine. Wherein he ſhewed his great wiſedome, for he kept open houſe for all comers. The Scripture ſaith not that the virgin *Mary* was there: for had ſhe bene there, ſhe would (I warrant you) haue ſaid to her Sonne as ſhe did at the mariage (Ioh.2.) *They haue no wine*. O my Son, you come very fitly to ſhew your glory and power in feeding this great multitude: I ſee they eate apace, but the principall thing is wanting, *They haue no wine*. Here is good cheere (thanks be to God) but *they haue*

no wine to drinke, they haue nothing wherewith to moiſten their morſels: And why did not our Lord take care for drinke as well as for meate? I anſwer, *propter aquarum approximationem, miraculi maiorem declarationem, ſacramenti Euchariſtiæ præfigurationem*: that is, becauſe there was ſtore of water at hand, becauſe he would ſhew the miracle more euidently, becauſe he would hereby prefigure the Sacrament of the Euchariſt. Touching the firſt, it is ſaid, that they came from beyond the ſea of *Galily*: that they ſate on faire greene graſſe, and after they had eaten their bellies full, were permitted to go to the ſea and drinke *à tirelarigaud*, that is, ſetting cock on the hoope, to drink till they burſt. For he interlards his Latin with this fine French word, *Et poſt comeſtionem habebant licentiã eundi ad bibendũ in mari à tirelarigaud*. Which paſſage I do the rather alleadge at large (albeit it had bene ſufficient onely to haue quoted the place) to the end the Reader might the better perceiue how they toy and trifle with the Scripture: of which prophaneneſſe we haue alledged ſundry examples before. Howbeit they haue ſome compariſons very pleaſant, and nothing prophane; as when *Maillard* ſaith, that Monkes in their Cloiſters, are like peaſe in the cod; and out of their Cloiſters, like peaſe in the pot.

16 Moreouer, theſe iolly Preachers had an excellẽt faculty in begging their ſmal neceſſaries in the pulpit, and bluſhing no more then a blacke dog, albeit ſome did it with far better grace then others, vſing *equiuocatiõs* or words of doubtfull conſtruction, very fit for the purpoſe: as when one ſaid, *En noſtre caue on n'y void* * *goutte, en noſtre grenier on n'y void grain*. Another: At the firſt when I began to preach among you, I was *flegmaticke*, but now I am *ſanguine*; making an alluſion betwixt *ſanguine* and *ſans gain*, that is, without profit or gaine. Another preaching on a time when his pariſhioners were ſheering their ſheepe, ſaid, *La laine me faut*, *I want wooll*; where the ſimple people vnderſtood him as though he had ſaid, *L'alene me faut*, *I haue loſt my breath*. Sutable hereunto I haue heard of one who told his pariſhioners in his Farewell Sermon, that he had bene ſeeking for one all Lent long, but could not find him. And being demaunded who it might be: he anſwered that his name ended in *ette*. Whereupon one asked him if it were not *Toinette*, another if it were not *Perrette*, a third if it were not *Guillemette*: he anſwered No. They then naming ſundry other of like termination: he told them it was none of them all. In the end one asked him if it were not *Iaquette*. You haue hit him (quoth he) you haue hit him, it is one *Iaquette* indeed that I would gladly meet withall.

17 But we are to note, that there was often great emulation and heart-burning betweene theſe religious orders of Friers, eſpecially betweene the *Franciſcans* and the *Iacobins*. For ſo it was, that they which preached beſt got away the others cuſtome. For example, an *Italian* relates (in a book publiſhed about twelue yeares ago) how a *Franciſcan* preaching on a time in a towne of *Sicily*, made his auditors beleeue that Saint *Francis* deſcended into Purgatory once euery yeare vpon his holy day, and deliuered thence the ſoules of all ſuch as had bene beneficiall to his brethren. Whereupon the *Iacobins* (who are there called the brethren of the virgin *Mary*) perceiuing that this opinion which the world had of *S. Francis* marred their market, and cooled their kitchins, began to preach and perſwade the people, that the virgin *Mary* (who had farre greater charitie and authoritie then *S. Francis*) ſuffered not thoſe that had bene deuoted vnto her, or beneficiall to her Votaries, to lie frying in Purgatory a whole yeare long, as Saint *Francis* did, but only ſeuen daies, ſeeing that euery Saturday (the day dedicated vnto her) ſhe went downe thither to deliuer ſuch as had bene bountifull or beneficial to her brethren. Which aduertiſements brought them in credit againe, ſo that they had better

cuſtome

* The grace of the cõceit conſiſteth in ỹ Amphiboly or ambiguity of the phraſe *on n'y void goutte*, &c. which ſignifieth either a darke place where a man can ſee nothing: or a void & empty place where a man hath nothing; in the latter ſenſe it is here vſed by this cunning beggar.

cuſtom thē euer before. And ſutable to this tale of Purgatory, I related one before, of a certain ghoſtly father who preaching at *Bourdeaux*, told his auditors that whē any thing is giuē for the dead, the ſoules hearing the ſound of the mony falling into the baſin or poore mans boxe, crying ting, ting, are ſo exceeding glad and iocund, that they laugh out for ioy, and crie ha, ha, ha; hi, hi, hi. Hitherto appertaines the ſtory of a Curate of *Sauoy* (as I remember) who told his pariſhioners in a Sermon, that *Abel* went euery day to Maſſe, and payed his tithes duly and truly, and that of the faireſt and of the beſt: whereas *Cain* made no conſcience to do either. And as for thoſe who preached other points of Popiſh doctrine, or magnified ſuch miracles of their Saints, as tended not directly to bring meale to their mill, (as when a *Picard* alleadged in commendatiō of virginitie, that becauſe Saint *Paul* and Saint *Barbe* were virgins, they bled nothing but milke when they were beheaded:) we haue varietie in ſundry places of this booke. But as for the meanes which they vſed to keepe their kitchins hot, I am to ſpeake hereafter.

18 Now how familiarly they preached, we may perceiue by that which *M. Adrian Beguine* Curate of *S. Germine* in *Noyon* ſaid on a time to his pariſhioners in the pulpit: My friends, you muſt haue patience with me for this time, for I am bid to dinner to maiſter Mayor to take part of a pig; otherwiſe *par l'arme du bon fiu men pere ie vous dirois, rouge, rage, enragée*, that is, By the ſoule of my good ſire, I would tickle you ouer a text. Another Curate in the towne of *Quercie* ſpeaking of Shrouetueſday, commended to his pariſhioners theſe three good Saints, Saint *Panſard*, Saint *Mangeard*, Saint *Creuard*, that is, Saint *Belligod*, Saint *Eat-all*, Saint *Burſtenbelly*. Al. S. Pamphagus.

19 But they vſed more familiar and homely ſpeeches when they fell in diſcourſe of women, which they were wont to do in handling certaine places of the Goſpel, as where it is ſaid, that Chriſt appeared firſt to women after his reſurrectiō: for then no ieaſt could peepe forth, but babling women wold be ſure to haue it by the end. He therefore appeared firſt vnto them, as knowing that this rumor would ſooner be bruted abroade, then if he had firſt appeared to men. For my part, I remember I was at a Sermon where this argument was handled at large, and in ſuch ſort that it made all our modeſt maids and matrons bluſh for ſhame: ſince which time I haue heard of ſundry others of the like ſtraine. Sometimes alſo they extolled women aboue men, becauſe there was neuer any man ſo highly honored as the virgin *Mary*. But a certaine ghoſtly father ſerued them finely in one of his ſermons, contrary to their expectation. For hauing taken theſe words out of Luk. 24. for his text, *O fooles and ſlow of heart to beleeue*, leauing the reſt (as their manner was to ſhread the Scripture as they thought good,) he began to diſcourſe how much men were diſgraced in this place, and how no ſuch diſgracefull ſpeech was vttered of women in all the Scripture. And yet if we conſider to whom this was ſpoken, we ſhal find it was ſpoken to the proudeſt Prelates in the Church. Amongſt other things which he alleadged in honour of women, this is not to be forgotten, viz. that there was no village nor hamlet ſo ſmall, but if you had asked for the houſe of a* *ſage femme*, they would forthwith haue ſhewed it you: but a man ſhould be well ſerued, if he ſhould aske for the houſe of a *ſage homme*. And after he had graced women with many other titles of honour which were not giuen to men, perceiuing by their countenances that they tooke great pleaſure therein, and began to fleare and giggle, and to looke at men ouer the ſhoulder; yet for all this (quoth he) be not ſo proud, for I ſhall ſoone take downe your edge: and hauing ſo ſaid, he began in this ſort. Firſt there are religious orders of good men, but none of good women:

*The conceit cannot be expreſſed in Engliſh by reaſō of the homonymie of the word *ſage femme*, which ſignifieth as well a midwife as a wiſe & prudent woman.

men: and then Secondly and Thirdly, &c. forgetting none of those fine conceits which our buffons and Scoggin-like scoffers vse in gibing at the weaker sexe.

20 Yet this is not all. For these venerable Preachers (those especially who are called ghostly fathers) neuer respecting the lesson which is taught them, *Si non castè, tamen cautè*, that is, *If not chastly, yet charily*, vsed for the most part such obscene scurrilous speeches in the pulpit, that it was a question whether they preached the word of God, or celebrated the *Bacchanalian* feasts in the presence of *Margot* and *Alizon*; which names I find in *Iohn Menard*, who hauing bene a *Franciscan* Frier for a long time, and a most zealous maintainer thereof in defending it with tooth and naile, yet when it pleased the Lord to open his eyes at the last, and to let him see his sinne, he cast off his cowle, and writ a booke against the whole pack of them, called the *Declaration of the rule and order of the Franciscans*: wherein he discouers part of their knauery. Among other things he writeth, how that beside their ordinary allowance and pension which they had of the Couent of *Paris*, their manner was to aske mony for apparell, bookes, paper, inke, as also to defray the charges of their sickneſſe, &c. that they might euer haue some little ouer-plus wherewith to visit the greene basket neare to the *Iacobins*, or such like Tauernes and suspected houses; where a man might haue found apparell of all sorts, which these gallands tooke to go to the Tennis-court to play with gentlewomen, disguised in strange attire, yea euen Lords wiues, whose husbands were non-residents from their houses. He further addeth, that the *Franciscans* of *Paris* played certaine games at Tennis with them, vpon condition that if the Friers did win, they should chuse the faireſt gentlewoman and louelieſt Ladie in the company; and if that the gentlewomen or Ladies did win, they should chuse the frolickeſt *Franciscan*. But to returne to the argument in hand, these ghostly fathers made no conscience to vse the same speeches in their Sermons, which they had vsed in a brothel house; to which purpose I could alledge sundry stories, which some might haply think very pleasant: but (as I haue often before protested) I abstaine of purpose from the rehearsall of them; for doubtleſſe it is enough and ouer-much, that heauen & earth haue bene so long infected with the stinke of them. For proofe whereof though I could alleadge no other example but that which is recorded by the late Queene of *Nauarre* (in the eleuenth *Nouuelle*) of certaine speeches deliuered by a *Franciscan* in a Sermon, my assertion should be strongly confirmed. Who to shew how lightly he regarded the offence and scandall which he gaue by his looſe and lasciuious speeches, said to the goodwiues of his parish; Go to faire Ladies, by and by when you are pratling among your gossips, you will say, But what M. Frier is this (trow we) that speaketh thus boldly? It is some good fellow sure. I will tell you (Madames) maruell not if I speake boldly, for I am of *Anjou*, yours to command, &c. And what conscience made he of giuing offence, when he mocked those who took offence at him? saying, O my maisters and dames of *S. Martins*, I maruel you should be offended at a thing the leaſt of a hundred, and prattle of me euery where, and say, O it is a foule matter, who would haue thought the ghostly father would haue got his hosteſſe daughter with child? And is it indeed such a wonder that a Monk should get a wench with child? Tel me in good earneſt, what would you haue said if the maid had got the Monke with child? This is the summe of that news. And he that desires to see these particulars exemplified, may find them in the former part of the Apologie, in the Chapter which intreateth of whoredomes committed by our good Catholickes.

21 I was purposed here to haue ended this Chapter, but that I cannot in con-

conſcience omit a ſhort ſtory very pertinent to this purpoſe, concerning the groſſe ſpeeches which theſe gorbellied ſhauelings vſed in their Sermons; to the end the Reader may perceiue that they are euer like themſelues, as being neuer cloyed with this clunch, nor any thing daunted, no not when they are among the dead. The ſtory is recorded by a man of good credit, who hath written annotations vpõ the Abſtract of the *Franciſcans Alcoran*; and is thus couched in his owne words. For my part, ſeeing it cometh here ſo fitly, I will tell you what I ſaw at *Paris*: Foure » begging Friers being intreated on a time to bury a corps, it was the *Franciſcans* » turne to ſing *Requiem & Libera*, which they did very luſtily (for they were in » good hope to be well rewarded for their labor) the other three in the meane time » talking merrily together. Where (as I came out of a houſe) I ſaw two yong luſtie » *Auguſtines*, who held each other by the hand, and ſang, »

Brunette ſuis, iamais ne ſeray blanche.

That is,

Nut-browne I am, as you may ſee,
And neuer fairer ſhall I be.

CHAP. XXXVII.

Of the ſubtiltie and profoundneſſe of the foreſaid Preachers or profeſſors of Diuinitie: as alſo of the traditions of the Franciſcans, Dominickes, &c.

WE haue heretofore ſpoken of the groſſe ignorance of Prieſts and Monkes, and exemplified it by ſundry particulars; to which notwithſtanding much more might be added, this at the leaſt, of a French-man ſeruant to a *Scot*; who being examined in Latin by the Biſhop (who was to giue him orders) and thinking that the Latine which the Biſhop ſpake had bene Scottiſh, anſwered: If it pleaſe your Lordſhip, my maiſter vnderſtands Scottiſh very well, but ſo do not I. As alſo this of another deepe Diuine, who being asked *Quot ſunt ſeptem Sacramenta?* anſwered, *Tres, Aſpergillum, Thuribulum, & magnum Altare.* Howbeit, ſome of them I muſt needs confeſſe (to make amends for this geare) haue bin ſo vengeably learned, and haue found out ſuch ſubtill ſpeculations, that the moſt pregnant wits and ripeſt iudgements can hardly conceiue them. And firſt to begin with their language, certaine I am that diuers of thẽ haue deliuered ſuch abſtruſe things, and ſo far fetched, that *Cicero* himſelfe neuer heard the like. Beſides, they haue found out a new deuice to make a medley and mixture of Latin and French, with ſuch excellent good grace, that it is not poſſible almoſt a man ſhould be wearied in reading therof. For proofe of which particulars, the places quoted before out of *Menot* and *Maillard* may ſuffice, eſpecially for ſuch as haue not their bookes at hand. For there they may ſee the fine interlarding of theſe tongues, and that not without ſome ſubtiltie. But yet there is a further matter then either of theſe: for they haue ſo emphatically expreſſed their notions in their home-ſpun Latin, that all the claſſicke authors of the Latin tongue may caſt their caps at them: as when *Oliuer Maillard* ſaith, *fol. 6. col. 3. Primò venit ad primam in domo ſua exiſtentem, & percutit ad oſtium, dicendo Trac, trac, trac: & ancilla venit &c.* Tell me now (gentle Reader) whether *Cicero* or any author of the Latine tongue had either the wit or the heart to make a Latin word

of this ſhort conceited word *Trac*, which hath ſo good a grace, and doth ſo well expreſſe a mans meaning?

2 But this is not all: for they haue bene ſo curious in rendring reaſons of euery word they ſpake, as that they haue ouerskipped but very few without knowing their *Etymologies*, nay they haue found out ſuch ſubtill notations, as cannot ſufficiently be wondered at. For, who would euer haue thought that there had bin ſuch a ſecret hidden vnder this word *Aue*, as we find in ſundry of thoſe preachers and diuines, and namely in *Barelete*, and in the author of the ſermons intituled *Dormi ſecurè? Barelete fol. 230. col. 1.* ſaith *Ingreſſus Gabriel ad eam, dixit, Aue gratia plena, Dominus tecum, ab a, quod eſt ſine, & væ culpa. Immunis à triplici væ, de quibus Apoc. 12. Væ væ væ habitantibus in terra.* Aſmuch alſo to the ſame effect writes the other (whom I named euen now) in his firſt ſermon *De conceptione beatæ Mariæ virginis.* Neither was there leſſe dexterity vſed in the anatomy of the word *Sacerdos*, as it is deciphered vnto vs in a booke called *Stella clericorum* as followeth: *Quinque enim ſunt dignitates Sacerdotũ præ cæteris. Primò dicitur ſacerdos quaſi ſacris dotatus, ſcilicet ſacris ordinibus, quia ipſe eſt in ſummo gradu, qui eſt Sacerdotum. Secundò Sacerdos, quaſi ſacris deditus, id eſt ſacramentis, ad ſacrificanda ſacramenta; nam ipſe ſacrificat ſacroſanctum corpus Domini cum verbis, ſignis, prodigijs, & cætera ſacramenta. Tertiò, dicitur Sacerdos quaſi dans ſacra; dat enim baptiſmum, confeſſionem, pœnitentiam, indulgentiam, euchariſtiam, benedictionem, & extremam vnctionem. Quartò, dicitur ſacerdos, quaſi ſacra docens: docet enim verba ſancti euangelij & articulos rectæ fidei. Quintò, dicitur Sacerdos quaſi ſacer dux, quaſi ducatum præbens & iter populo ad regna cælorum, verbo ſacræ doctrinæ & vitæ bono exemplo, vnde verſus;*

Sacris dotatus & ſacris deditus, atque
Sacra docens, ſacra dans, & dux ſacer eſto ſacerdos.

And who would haue thought that a man could euer haue found ſuch a myſtery in the name *Dominicus? Dicitur Dominicus* (ſaith *Barelet fol. 191. col. 4.*) *quaſi totus Domini: vel Dominicus quaſi cuſtos Domini, vel Dominicus quaſi à Domino cuſtoditus.* And for *Franciſcus*, what do you thinke they haue found in his belly? Let vs heare what his Legend ſaith, *Franciſcus dicitur ratione ſecuritatis, ex virtute & operum perfectione, & honeſtatis in conuerſatione. Aiunt enim Franciſcos dici quædã ſigna inſtar ſecurium, quæ Romæ ante Conſules ferebantur, quæ erant in terrorem & ſecuritatem.* True it is indeed, there are ſundry other notations giuen of his name, but this is holden to be the ſoundeſt. Now this ſubtil and curious Etymologizing is not in theſe names onely, but in all other names of the Saints, regiſtred in the booke called *The golden Legend* or *Legends*: For example, *Gregory* is compounded of *Grex*, that is *an aſſembly*, & of *Goire*, that is preacher. KATHERINE, of *Katha*, that is *all*, and of ruina *ouerthrow*, for the diuels fort was cleane ouerthrowne in her: *Katherine* ſignifying as much as *vniuerſall ouerthrow*, he being diſlodged and caſt out of her. *Quintine* comes of *quinq́*, *fiue*, and *teneo, tenes, to hold*, ſignifying one which holdeth *fiue things*. If any ſhall reply and ſay, that it is not to be wondered that the ancient Latiniſts neuer mẽtioned theſe *Etymologies*, conſidering the names were not then in vſe; I anſwer, that they had as good dexteritie in giuing *Etymologies* of ancient latin words; witneſſe the notation of *Mulier, quaſi mollis aër*. It was alſo a very ſubtill inuention, to fetch Etymologies of *Greeke* and *Hebrew* words from the *Latin*, as we haue ſhewed before in *presbyter, diabolus*, and *Ieſus*.

3 But now we are to proſecute other ſubtill ſpeculations, concerning matters of greater moment. And firſt, what braines may we thinke had they, which coyned ſo many quaint queſtions as haue bene formerly mentioned? And what

ſhall

ſhall we ſay to their great pains in expounding the Scriptures, ſo as that they make a noſe of waxe of them, as hath bene ſhewed? We haue ſeene alſo how cunning Diuines they were in diuining & cõiecturing at many things, wherof the ſcripture ſpeakes not a word. Beſides, we haue giuen ſome taſt of their witty compariſons and braue arguments: and yet if a man would take a little paines to turne ouer the bookes out of which they gathered all this geare, he might finde other manner of ſtuffe then this. For exãple, when *Menot fol.* 48 *col.* 3. maketh Chriſt to go through the twelue ſignes of the *Zodiacke*, it is ſuch a dainty deuice as hath not bene heard of. But their wits were much more refined, and ſublimated in other ſpeculations; as in finding the old and new Teſtament in the two hornes of Biſhops Myters; ſimplicity and innocency in the Friers cowle: and ſundry like things, as by and by we ſhall heare.

4 And if we come to the myſticall expoſitions of all the toolés and trinkets, as alſo the Apiſh trickes and turnings vſed in the Maſſe, we muſt needs confeſſe that there lyeth ſo great a myſtery or ſecret ſubtilty hidden vnder them, that they (doubtleſſe) are men of the ſharpeſt wit, and beſt iudgement, which vnderſtand leaſt thereof. For is it not cunningly done, to make one Maſſemonger act twenty or fiue and twentie parts, as of Chriſt, of the virgine *Mary* his mother, of all the Apoſtles, yea and of the traytor *Iudas*? as alſo of the theefe that was crucified, the Centurion, the Publican, &c? But how is it poſſible (may ſome ſay) he ſhould act ſo many parts, and repreſent ſo many perſons? I anſwer, one part is performed only with croſſings; for with one Croſſe which he maketh ouer the conſecrated hoſt and another ouer the chalice, ſeuerally; he playeth two parts: the one of Chriſt, the other of *Iudas*. By the three other croſſes which are made before, are repreſented the Father, the holy Ghoſt, and Chriſt who was deliuered to death by himſelf, and by thẽ alſo. But if this were all the myſtery that lay hid in theſe Croſſes, al were nothing. Marke then what followeth: After theſe two Croſſes ſeuerally made, and that the Croſſer hath ſpread his armes abroade (whereby he repreſenteth Chriſt ſtretched vpon the Croſſe) and hath lifted vp the hoſt to be worſhipped (which they call *th' Eleuation*) by the three Croſſes which he maketh, one ouer the hoſt, another ouer the Chalice, and a third vpon himſelfe, he acteth the part of three ſeuerall eſtates of men, viz. of thoſe in heauen, in Purgatory, and in earth. As for the fiue Croſſes which are made after the firſt three, beſides that two of them being ſeuerally made, one ouer the hoſt, and the other ouer the Chalice, do ſignifie as hath bene ſaid; all of them together betoken ſundry other things. As firſt, the fiue dayes, betwixt *Palmeſunday* and *Good Fryday*; or the fiue wounds of Chriſt, two in his feete, two in his hands, and one in his right ſide. Neither is this all: For the firſt three of the fiue, (being made ouer the Chalice and hoſt together,) figure the deliuery of Chriſt to the high Prieſts, the Scribes & Phariſies: as alſo the price for which Chriſt was ſold, viz. thriſe ten, that is 30. pence. Now thẽ conſider (good Reader) if vnder theſe croſſings there be ſo many and ſo profound ſpeculations, what ſublimate ſubtilties there muſt needs be in all their trinckets, trendals, gãbols, knocking of breaſts, and in the reſt of that ſo trimme and pleaſant ſtageplay, apiſh trickes, and mummery? Moreouer, euery of theſe Doctors haue had their particular reuelations, for the cõfirmatiõ of theſe ſpeculations; I ſay euery of theſe *Alcoraniſts* of the Maſſe, as *Titelmã*, *Gabriel Biel*, *Brunus*, *Philo*, with others. For the Maſſe prieſt his *albe* (according to ſome Doctors) ſignifieth the conuerſation of Chriſt in the fleſh; according to others, the purity of his body incarnate in the wombe of the Virgin; according to a third ſort, the white garment wherewith *Herod* appa-

relled him, when he ſent him backe to *Pilate* arayed like a foole: and according to a fourth ſort, the conſtancy of the moſt cleare light. And for the fine linnen wherof the *Albe* is made, it ſignifies (as they ſay) the ſubtiltie of the Scriptures. The like may be ſaid of the *Amict*: for ſome are of opinion, that it repreſenteth the veile wherewith Chriſt was blindfolded when the Iewes mocking him in *Caiphas* houſe, buffeted him: others are of opinion that it ſignifieth the diuinitie of Chriſt hidden vnder his humanity: ſome ſay that it comes in the roome of the Iewiſh *Ephod*. I omit to ſpeake of the girdle, the maniple, and the ſtole, which are alſo diuerſly interpreted. The fire and burning tapers (as ſome affirme) figure Chriſt, who is the fire which conſumeth the ruſt of our ſinnes: others ſay that the fire ſignifieth the fire of charitie, enuyroning Chriſtian people; and the burning taper, the light of faith, as alſo the ioy of Chriſts coming and incarnation. The *paten* alſo (according to the iudgement of ſome deepe diuines) ſignifieth the diuinitie of Chriſt, as well as the *Amict*: but according to others, it hath another ſignification. *Gloria in excelſis* vttered with a lowe and ſoft voice, ſignifieth (as ſome affirme) the childiſh puling voice of Chriſt lying in his cradle: but according to other Doctors, it hath another meaning. But what greater skill can a man deſire then this, to tell what the Maſſe-prieſt ſaith, when he ſpeaketh neuer a word? Doubtleſſe this is an *Abyſſus* or bottomleſſe ſea of ſubtilties: and yet this is not all; for hitherto I haue only ſpoken of the play which is acted by one onely. I leaue it therefore to thy conſideration (gentle Reader) what manner of play that is which is played by three: viz. when the Maſſingmate hath the Deacon and Subdeacon to aſſiſt him? For if there were no more but this, that when the Deacon (according to *Titelman*) playeth his part in ſinging ſome parcell of Scripture ſhred out of the Goſpel, with his face towards the North, he ſhould with his croſſing chaſe away all the Northerne diuels; were not this a moſt monſtrous myſterie? But I will no longer inſiſt vpon theſe ſubtill ſpeculations, for feare I ſhold bring the Reader in loue with the booke, wherby he might be drawne to become a ſworn brother to the Guyld of the Maſſemongers. Neuertheleſſe, this one thing I will ſay for a finall concluſion, let the Maſſemaligners, or Maſſemarrers call it as they liſt, either ſtageplay, or apiſh toy, or mommery, iuggling or ſorcery; they muſt needs confeſſe, that *Pythagoras* with all his myſticall numbers had neuer the wit to inuent ſo pleaſant and profitable a Morriſdance. And it is not without cauſe that I here alleadge *Pythagoras*: for beſides that the *Pythagorean* Phyloſophy hath (as wee know) ſome ſuch liniaments of curious ſubtiltie, we are not ignorant, that the book intituled *The conformity of Saint Francis with Chriſt*, nameth *Pythagoras* firſt, before all the other Philoſophers, whoſe example Chriſt hath worthily followed, in hauing Diſciples, as *fol.* 43. of the foreſaid impreſſion. *Dubium eſt iſtud an Dominus noſter Ieſus Chriſtus decenter fecit, Apoſtolos eligendo, & diſcipulos habere ſpeciales volendo, quia videretur melius fore, habere multos, quàm paucos, & omnes, quàm aliquos ſpeciales. Reſpondetur, quòd Dominus decẽtiſſimè fecit, primò volendo habere diſcipulos. Ratio prima, quia quum eſſet virtuoſiſſimus, aliquos ipſius ad inſtar aliorum imitatores habere debeat: Pythagoras, Plato, Socrates, Ariſtoteles, & ſic de alijs, Iohannes Baptiſta habuerunt diſcipulos, quare ipſe à fortiori.*

5 Howbeit I find the allegories in the booke intituled *Quadrageſimale ſpirituale*, to be more miraculouſly ſubtill (if I may ſo ſpeake) and to proceed from a far more pleaſant and conceited head: which *ſpirituall quadrageſimall*, otherwiſe called *Lents allegory*, was printed at *Paris* in the yeare 1565. after that it had bene reuiewed and corrected by two venerable Doctors of *Paris*: out of which booke I will

will here extract certain periods, by which the Reader shall easily iudge of the rest. The author therefore speaking in his first Chapter of the Sallad which is eaten in Lent at the first seruice, saith, that by the sallad which is made of diuers herbes, and procureth a good appetite, we may vnderstand in a mysticall sense the word of God, which should giue vs both appetite and strength. And a little after, by the sweetnesse of the oyle and sharpnesse of the vinegar equally mixed together, we are to vnderstand the mercy and iustice of God.

Chap. 2. After the sallad we eate *fried beanes*, by which we vnderstand confession. When we would haue beanes well sodden, we lay them in steepe, for otherwise they will neuer seeth kindly. Therefore if we purpose to amend our faults, it is not sufficient barely to confesse them at all aduenture (as some do) but we must let our confession lie in steepe in the water of meditation, in distinguishing and rightly discerning all our offences in particular. And a little after: We do not vse to seeth ten or twelue beanes together, but as many as we meane to eate: no more must we steepe, that is, meditate vpon ten or twelue sinnes onely, neither for ten or twelue dayes, but vpon all the sinnes that euer we committed euen from our birth, if it were possible to remember them.

Chap. 3. Strained pease (Madames) are not to be forgotten. You know how to handle them so well, that they will be delicate and pleasant to the tast. By these strained pease our allegorizing flute pipeth nothing else but true contrition of heart, which is one part of penance. Note this further, that pease neuer seeth kindly in well water nor conduit water, but only in riuer water: which mystically signifieth that true repentance cannot seeth rightly, that is, cannot be made perfect with well water or conduit water, by which are meant teares of attrition: but he that would haue them to seeth well, must of necessitie take riuer water, that is, true contrition. For by well water which runneth not, is vnderstood *attrition*: and by riuer water *contritiõ*. And so the doctors say, that there is great difference betwixt them: for *attrition* is vncertaine, so that spirituall pease cannot seeth well in it: but *contrition* is certaine, and maketh good decoction for the pease of penance. Riuer water which continually moueth, runneth and floweth, is very good for the seething of pease. We must (I say) haue contrition for our sins, and take the running water, that is, the teares of the heart, which must runne and come euen into the eyes.

Chap. 4. The broth of pease is also greatly to be commended, for it furnisheth Lent dinners very well. By the iuyce of pease strained through a strainer, is vnderstood a purpose and resolution to abstaine from sinne.

Chap. 5. When the Lamprey is eaten, men fall to their other fish. I find that the Lamprey of all other fish is most nourishing, and therefore I compare restitution vnto it. Some (perhaps) wil say, they haue not mony enough to buy this Lamprey: indeed I must needs say that Lampreys are commonly deare, but yet this is true withall, that as they are deare, so they are very excellent meate. If you will eate of this noble Lamprey, which is the remission of your sinnes. viz. the loue of God; you ought to buy it, were it neuer so deare. You must not thinke to buy it for a shilling or two, or halfe a crowne, no nor yet for a crowne: but you must restore all the mony, goods, and what else you vniustly detaine from your neighbors; you must emptie your purses of it, therewith to make restitutiõ. And further, you must emptie your hearts of all rancor and malice, otherwise you shall neuer eate worthily of this Lamprey, together with his bloud, wherewith that excellent sawce is made, which is the merit of the passion.

Chap.6. By Saffron which is put into all broths, ſawces, and Lent meates, I vnderſtand the ioyes of heauen, which we muſt thinke vpon, yea (as it were) ſmell, relliſh and ruminate of in all our actions; for without Saffron we ſhall neuer haue good iuyce of peaſe, good ſtrayned peaſe, nor yet good ſawce. Neither can we without thinking vpon the ioyes of heauen, haue good ſpirituall broths.

Chap.7. Orenges alſo are right good in Lent (as Phyſitians ſay:) By the orenge I vnderſtand the loue which we ought to haue towards God, which is well noted by the colour of the Orenge, & the kernels within it, being of a punick colour, that is, yellow drawing to a red, which in the holy Scripture ſignifieth charitie or loue which we owe to God, in louing him with all our hearts, without which all our actions ſhould be vnprofitable and vaine. *Si linguis hominum loquar & Angelorum, charitatẽ autẽ non habeã, nihil ſum.* And by the kernels incloſed in the orenge, I vnderſtand almes giuen in ſecret. And a litle after; The kernels in the Orenge do ſhew and ſhadow out vnto vs the apple of loue. Wherefore I ſay (and that truly) that God loueth this noble fruite exceeding well, the colour thereof pleaſeth him: ſee therefore that you preſent him therewith; he loueth the taſt thereof, wherefore let him feed vpon it in this thy ſpirituall dinner.

Cap.8. You know (Madames) that a woman cannot haue a pleaſanter thing in her hand, then a goodly faire poſey. This moneth of March yeeldeth a iolly forwardneſſe of trimme poſies: for in March groweth the ſweet Violet of an heauenly colour, azure, and blew. Wil you therfore carry this Lent and at all other times, a faire and pleaſant poſey in your hands, which ſhall alwayes giue a ſweet ſmell? Then take the Violet in March, which is the vertue of humilitie; for I aſſure you, it is a vertue highly pleaſing God, & profitable for the ſoule. The March Violet &c.

Chap.9. Prunes alſo are neceſſary to furniſh out a dinner, and therefore they muſt be had. By theſe Prunes which are black and ful of good iuyce, is vnderſtood abſtinence from ſinne, mortification of the fleſh, and bodily faſts.

Chap.10 After this they ſet Figs on the table for a ſecond ſeruice, which are both good and wholſome, getting a man a good ſtomacke and a ſweet breath: By theſe figs may be vnderſtood the memory of the holy paſſion of Chriſt, which ſtrengtheneth the ſtomacke, and makes it able to digeſt tribulations, temptations, griefes, labours, melancholike paſſions, and yeeldeth a ſweet and pleaſant ſmell.

Chap.11. Yet this is not all, for if we would feed more liberally, we muſt haue Almonds alſo. Phyſitians ſay that the bitter Almond is wholſomer then the ſweete, and therefore I will ſpeake of them: I ſay then, that we muſt not forbeare to eate theſe Almonds, albeit they be bitter. Some there are who take the ſweete and leaue the bitter: and yet they are not ſo wholſome. For that which is diſtaſtfull and vnpleaſant to the palate, may do the heart good. By theſe bitter Almonds I vnderſtand the remembrance of death, of the laſt iudgement, and of the paines of hell, which muſt accompany our Lent dinner.

Chap.12. The hony which we eate in Lent is a precious thing, and chiefly for the dames. The Philoſopher ſaith, that hony is like gold. By hony I vnderſtand nothing elſe but a heauenly life and conuerſation: for the life and conuerſation which we ought to leade, eſpecially in this holy time of Lent, muſt proceed and diſtill from heauen as good and precious hony.

Chap.13. After our fine white manchet we may not forget ſimnels and wine: for they are the beſt part of the dinner. By bread and wine we vnderſtand the obtaining of the ioyes of heauẽ; and by the ſimnels faith, which we ought to haue in one God, Creator of heauen and earth, diſtinguiſhed into three perſons. This appeareth

peareth plainly in the ſimnell which hath 3. horns or corners, all which are but one and the ſame thing by eſſence of nature. Further, there are ſimnels made of another faſhion, viz. like the halfe Moone, hauing only two hornes, ſignifying the two natures of Chriſt, his diuinitie and humanitie. Now all this we muſt conſtantly beleeue vpon paine of damnation: Beſides, parents are to teach it their children, Preachers the people, and ſchoolmaſters their ſchollers, eſpecially in the holy time of Lent, according as ſimnels are then giuen children to eate. And a litle after, There are two kindes of wine, white and red: the white ſignifieth the hope which is in Chriſt Ieſus; and the red, the loue which he hath ſhewed vs in purchaſing of the foreſaid glory. The bread whereof we ſpeake, was baked in the ouen of this loue which is his precious ſide, wholly inflamed with the loue of mankind. Concerning the wine and the nature thereof (to omit his two colours) it is ſtrong, and taſteth well. By the ſtrength of it, we may vnderſtand the loue which God hath borne vs, in laying downe his life for vs: and by the taſt, the hope which he hath giuen vs to aſcend to heauen, if we wil be careful to performe good works and exerciſe our ſelues therin. And a litle after; This wine is of two colours, white and red: therefore it is ſaid, *Dilectus meus candidus & rubicundus, electus ex millibus*. The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldneſſe of ioy. The red ſharpeneth the wit and vnderſtanding, and helps the memory, to remember that the precious bloud of Chriſt guſhed out of his ſide for our ſaluation. This wine is chiefe of choiſe among all liquors *electus ex millibus*.

Chap. 14. Of the foreſaid wine is made good and odoriferous Hypocras, cleare and wel ſpiced. King *Salomon* doth make of it and ſelleth it, as it is ſaid in the Canticles, *Dabo tibi vinum conditum*. The merchant and factor for theſe Aromaticke drugs, ſpices and confects, is my Lord Saint *Paul*, who like a painefull merchant brought them out of a farre countrey, viz. out of heauen. By theſe drugges, ſpices and precious confections, as Sugar, Caſſia, Lignea, Grains of Paradiſe, Cinnamon and ſuch like daintie delicates, we vnderſtand infinite diuerſitie of glory in heauen, which *S. Paul* brought with him from thence, when he was rapt vp into the third heauen; and that in ſuch abundance, that it could not be contained in the ſhop of mans heart, as it is ſaid, *Vidit arcana quæ non licet homini loqui. Nec in cor hominis aſcendit quæ præparauit Deus diligentibus ſe.* My Lord *S. Paul* ſaw the ioyes of heauen and the glory thereof in a viſion, and that in ſuch variety, ſtate and magnificence, as the heart of man cannot by meditation conceiue or vnderſtand. Theſe celeſtiall ioyes the Apoſtle ſold to King *Salomon*, a true Apothecary, that is, to a man of peace, of an humble heart, and contemplatiue life.

Chap. 16 If a man wold haue good broths and meates wel and finely dreſſed, he muſt look to prouide good cooks, for Gentlemen, Lords and great Merchants. The good cookes which ſhould dreſſe and ſeaſon our meates in Lent, are the admonitions, inſpirations, and perſwaſions of our good Angels, which we muſt beleeue rather in this holy time of penance then any other; for they inſpire more good motions into our minds at this time then at any other: becauſe the diuell doth then more maliciouſly tempt vs. We commonly feed vpon more diſhes in Lent then in any time of the yeare beſides: and therefore we ought to eate, vſe, and learne more heauenly admonitions at that time, &c.

Cha. 17. The ſeruitors which ſhould ſerue vs at the table in Lent, are the examples of the holy Martyrs, which haue ſuffered great affliction and myſery in aſpiring to glory: all which ſerue vs in their courſe and place. Saint *Laurence* ſer-

ueth

ueth in fiſh and herrings broyled on the gredyron. Saint *Iohn* the Euangeliſt boyled ſea fiſh. Saint *Dennys* and Saint *Coſme*, baked paſties out of the ouen: for they were caſt into fornaces. Sundry others there be which ſerued in fryed fiſh; & they are ſuch as were boyled in great coppers and caldrons, for the name of Chriſt.

Chap. 18. In Lent all the veſſell is ſcoured and made cleane, pots, glaſſes, and caldrons. The table is alſo couered with a fayre white cloth, and cleane napkins laid thereon; which duty belongs to young girles, women ſeruants, and waiting maids: therefore in imitation of the Virgins of heauen, we ought to cleanſe our veſſels (as pots, glaſſes, and caldrons) that is, our hearts. For doubtleſſe we ſeeth carnall deſires in our fleſh. Wherefore chaſtity and cleanlineſſe ought to bring in the white table cloth and couer the table.

Chap. 19. When a man hath fed well of all theſe diſhes, I ſuppoſe he hath had a competent refection: ſo that there remains nothing but to ſay grace. But in ſtead of giuing thanks, they make the dice trowle vpon the tables: one deſires to play at dice, or cards: another takes a lute and playes wanton & laſciuious ſongs, roũds, and horne pypes. And ſo in ſtead of ſaying grace and giuing thanks to God; they honor & ſerue the diuell the inuentor of all thoſe games and ſports. Do you know what the tables ſignifie whereat you play? By the tables which you open after you are well refreſhed with bodily food (not with ſpirituall) is vnderſtood hell, which ſhall be ſet wide open for you when you are ſatiate with your ſinnes, and then ſhall the tablemen be turned, tumbled, and toſſed one vpon another: that is, the ſoules ſhalbe tormented with diuers and ſundry torments, ſpecifyed by the ſundry points of the tables, and the often remouing of the tablemen from one point to another. *Tranſibunt ab aquis niuium ad calorem nimium*. For the paines of hell are diuerſe, &c.

Chap. 20. And as for thoſe which play vpon the Lute, and ſing ribaldry and baudy ſongs, in ſtead of ſaying grace; doubtleſſe they much forget themſelues; ſeeing we are all bound to giue God thanks for the benefites we receiue at our repaſt from his liberall and bountifull hand. And here I will ſhew thoſe that loue to play vpon the Lute and other inſtruments, vpon what Lute they ought to play. Marke then, as a Lute hath ſeuen ſtrings, ſo it is hollow: By the ſeuen ſtrings are meant the ſeuẽ petitions of the *Pater noſter*, with which we muſt giue God thanks. For the *Pater noſter* is the beſt forme of prayer that euer was ſeene: for therein is contained whatſoeuer is neceſſary for vs. Likewiſe the ſeuen ſtrings ſignifie theſe ſeuen vertues, Prudence, Temperance, Fortitude, Iuſtice, Faith, Hope, and Charity, (which we ought to haue and to pray that God wold giue vs:) or they ſignifie the 7. vertues oppoſite to the ſeauen deadly ſinnes, viz. Humilitie, Charity, Abſtinence, Diligence, Liberality, Chaſtity, and Patience. Theſe are the ſeuen ſtrings which we ought to ſtrike and play vpon before God, rendring him thankes and praiſe, all the Lent long. The hollowneſſe of the Lute ſignifieth that our hearts ſhould be emptyed of all things, ſaue onely of the reſounding of godly thoughts, and heauenly prayſes. The Lute is hollow, hauing nothing in it but the ſounding of the ſtrings when they are ſtriken: ſo ought our hearts to be emptyed of al earthly things, and to haue no other reſonance but of good thoughts and ſuch heauenly meditations as are formerly mentioned. The melody of the ſtrings of the Lute, &c.

Chap. 21. As I was about to take my pen from the paper, purpoſing to ſhut my booke, one of my nephewes ſaid vnto mé; ô vncle, you haue ſpoken of all ſaue ſweet meates and banquetting diſhes which you haue forgotten. Indeed (quoth

I) thou saist true my boy. Whereupon I tooke my pen againe and writ as followeth. None can be ignorant that sweete meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought in the time of fasting to be spiritually excercised, and therfore I think it good when we are disposed to fast, to eate sweet meates at night, which I will here giue you. By spirituall confects, I vnderstand perseuerance in a good course. He cannot be said to fast all Lent, that breaketh off his fast for two or three dayes: but he must fast full fortie dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and perseuere in well doing. *Qui perseuerauerit vsque ad finem, saluus erit; qui verò non, condemnabitur.* And because perseuerance in obedience is so necessary, I may (in my poore opinion) not vnfitly compare it to the round confect; for roundnes signifieth perseuerance, seeing that a round figure hath neither beginning nor end; as this letter O made in forme of a confect.

6 But leauing the rest of these Lenten subtilties to curious heads, which desire to vnderstand more of this trim science (seeing I haue shewed them the place where they may find them,) I will come in the next place to the subtilties contained in the rules as well of the religious beggars, wallet-cariers and rogues, as of the rest of that rable. Howbeit my purpose is not to discourse of the subtilties of euery order particularly; it shall suffice to speake a word or two generally of them all, and after to intreate of some of them in special. Here then let vs note, that when we see either white, blacke or gray Frier, be he besmeared or smoaked, mytred or cleane brushed; yet is there not so small a rag in all his array, vnder which there lieth not hidden some great mystery. But how is it possible (may some say) but that if they be contrary one to another in their attire, there should also be a contrariety in the mysteries themselues? For example, if girding with a cord note perfection, then doubtles a large broade thong with braue buckles, garnished with gallant tongues, must needs signifie imperfection, as those which the *Augustines* weare. And how should these subtilties agree in such contrarietie of colours? Besides all this, wherein is it (almost) that one disagreeth not from another? For one goeth barefoot, another weareth half a paire of breeches, another a whole paire: one weareth laticed shoes, another cleane couered: one hath shoes of the plaine hide like Irish brogs, another hath woodden shoes properly called sabots or clogs: some ride, some go on foot. Some haue their cowles pointed, others haue them round: some long, others short. Some are but gentleman bald, others as bald as coots: some are shauen aboue the eare, some vnder; a third sort haue but a tuft or two. Some haue mony, and some haue none: some eate flesh, and some eate none. Howbeit they which brag of their skill in these speculatiue subtilties, deuise all the meanes they can to make these contrarieties accord together: though I feare me it is but labour lost. True it is indeed, in some particulars they may easily be accorded: as in this, that the *Iacobins* weare blacke in their vpper garments, and white vnder; the *Carmelites* contrarily weare white aboue and blacke vnder: so that it may be said, that as the *Iacobins* weare the virgin *Maries* liuery (for she reuealed it to *S. Dominicke*) so the *Carmelites* weare *Elias* and *Elizeus* liueries: So that as they with their attire please their founders; so these please their foundresse. And if it be true, that by the subtill speculation (specially of the virgin *Mary*) the white hood signifies puritie and virginitie, doubtlesse they agree exceeding well together: the *Iacobins* being pure virgins inwardly, and the *Carmelites* outwardly. And verily if they could as wel agree in other things as in this, we should haue no cause to obiect against them the diuersitie which is in their sects: but there are such differences among them in some

par-

particulars, that the beſt anſwer (in my conceit) which can be made to ſtop the mouthes of all gainſayers (touching the diuerſities or contrarieties in their orders) were to ſay, that as they hold not one way, ſo neither do they make account to go to one place, namely into the ſame heauen. And that there are indeed many Imperiall heauens, according to the opinion and doctrine of the Friers, may appeare by certaine places in the booke of *Conformities*: at leaſtwiſe we may boldly ſay, they held this opinion, viz. that there was one heauen for eaters of fleſh, and another for eaters of fiſh.

7 Notwithſtanding leauing the cenſure hereof to others, I will onely particularize the ſect of the *Minorite* Friers (otherwiſe called *Cordeliers* or *Franciſcans*) becauſe it is holden to be the perfecteſt of all the reſt, as being the onely ſect that is canonized and regiſtred in the ſixt booke of the *Decretals* or *Clementines*. But conſidering that there are ſubtilties to be found as well in their habits as in their courſe of life, I will ſay nothing of their habits or attire, ſaue onely of the cord and breeches; becauſe in them lieth the moſt profound ſpeculation. Firſt then, this cord is expounded by ſome to ſignifie perſeuerance, in that we vſe to bind them with cords whom we feare will runne away: and according to other ſpeculatiue braines, it ſignifieth diligence, becauſe that when a man is girded, his gowne troubleth him not ſo much in running as when it is looſe. Lo here the allegoricall ſignification of the whole cord. Let vs in the next place conſider what euery knot ſignifieth apart by it ſelfe. The loweſt knot (which often traileth on the ground) myſtically ſignifies canonicall obedience: the knot in the middeſt (which by reaſon of often handling is commonly more greaſie then the reſt) by a myſticall Antiphraſis, puritie and chaſtitie: and the knot aboue (wherewith they gird themſelues hard) their ſtrait and extreame pouertie. And as for their breeches, albeit they be diuerſly allegorized, yet the common receiued opinion is, that they ſignifie the ſweet odour of the ſacrifice of obedience, becauſe they are vſually perfumed with a moſt horrible ſmell.

8 Touching their demeanour and actions in their order, I will make choiſe onely of a few, without adding the expoſitions of their ſubtill ſignifications, as hauing not found them in any Doctor. By their demeanour and cariage in their order, I vnderſtand the ceremoniall cuſtomes of their order or rule. But becauſe the foreſaid breeches are (as it were) the faireſt flower in their garland (either becauſe they helpe to get women with child, or for ſome other reaſon) I will firſt beginne with them. We are therfore to know, that it is expreſly forbidden the *Franciſcans*, vpon penaltie of a heauy curſe, that they neither come nor go, eate nor ſleepe, preach nor ſay Maſſe without their breeches, as being myſtically incorporate together with the habit; only when they gall them betweene the legs (as ſometimes it falls out in trauaile) they are permitted to put them for a time into their ſleeues. Moreouer, in the yeare of probation, before they take vpon them the profeſſion of Monkery, they learne to hold one finger in the bottome of the glaſſe when they drink, or to hold it with both their hands, to looke downe to the ground, to counterfet wrynecks, to hide their hands cloſe within their ſleeues, to make an hypocriticall *inclinabo* or ducking in the Church & elſewhere, bowing downe the head and heauing vp the taile, with an euen proportion; as alſo to kiſſe the ground, to kneele downe before the *patres*, when they chance to meete them: to kiſſe their hand, cord, or feet, if they make not offer to kiſſe them. I omit to ſpeake of Cabbiges, which they cauſe their poore nouices to ſet with the roote vpward: as alſo dead ſtickes, which they cauſe them to water; and great bones which they make

them

them carry in their mouthes; beſides a number of other trickes deſcribed by the ſaid *Iohn Menard* (in a booke intituled *The rule and order of the Franciſcans:*) a man that could ſpeake and write of this argument as well as another, conſidering he was one of this order. Albeit in the end (through the great grace and mercie of God) he left his cowle, after that he had ſounded the profunditie of the foreſaid ſubtilties, beſides a number of others which he recordeth.

9 To conclude, if haply (gentle Reader) thou be not yet fully ſatisfied with theſe ſubtill ſpeculations, or that thou haddeſt rather heare them in rime then in proſe: I haue found ſome ſuch to content thee, where mention is made of the ſignification of Biſhops Myters, whereof I haue ſpoken ſomewhat before.

L'aube & le ſurplis blanc denote
Vie ſans macule & ſans note.
La mitre de deux parts cornue,
Science certaine abſolue
Du vieil & nouueau Teſtamens.
Les gans, des ſacrez ſacremens
Sincere adminiſtration.
La croſſe, ſaine attraction
De brebis à vraye paſture.
La croix, les liures, l'Eſcriture,
Des humaines affections,
Auecques les afflictions,
Les auenemens ſignifient.
Voila où caphars ſe confient
Par belles contemplations.

That is,

The Albe and ſurpliſe white, do note
A life withouten ſtaine or ſpot.
The horned Myter repreſents
Full knowledge in both Teſtaments.
The gloues that bene all new and white,
Handling the Sacraments aright.
The Croſiers ſtaffe moſt plainly ſhewes,
Reducing of their ſtrayed ewes.
The croſſe, bookes, ſcripture, do portend
Of mens deſires the doubtfull end.
Behold what truſt and deepe deuiſes
Theſe Prelates haue in their diſguiſes.

CHAP. XXXVIII.

How Church-men gathered great ſtore of riches by their fine fetches, eſpecially in the dayes of our forefathers: and of their ſhameleſſe and intollerable couetouſneſſe.

IF we conſider a little more narrowly the cunning ſleights wherewith the Popiſh Cleargie abuſed our aunceſtors, and abuſe many euen at this day: we ſhall find that all of them, from the leaſt to the greateſt, haue ſerued thē to this end, *to bring the moulter to their mill.* And that that which ſeemeth to vs (and not without cauſe) to be fooliſh and abſurd, (to ſay no more) ſeemes to them very excellent, and grounded vpon good reaſon, when they conſider the profit that accrews to them thereby: ſo that whatſoeuer could poſſibly be alleadged or ſaid to the contrary, was but ſo many waſt words ſpoken in the wind, becauſe it was ſpoken againſt their bellies which had no eares: which is truly verified of others alſo, according to the old prouerbe. And we may well thinke that they kept this auncient ſaying alwayes in memory: *Lucri bonus odor, ex re qualibet: Gaine is good, whence ſoeuer gotten.* Neither may we doubt but that thoſe proud Prelates (who would needs be termed *pillars of the Church*) when they were finely flouted and nicknamed *pillers and pollers of the Church*, deuourers of Crucifixes, Canuaſers of *Requiem*, Abbey-lubbers, loytering and lazy lozels, hypocrites and rauenous wolues, would ſay with the couetous Athenian in *Horace*,

——Populus me ſibilat, at mihi plaudo
Ipſe domi, ſimul ac nummos contemplor in arca.

For they were mocked and derided of old, as ſhall be declared in the chapter next enſuing; and verily they were then grown more impudent then old filthy bauds. And here comes to my remembrance, what a Monke at *Blois* told certain good fellowes, who derided him and his order; The ſeculars (quoth he) ſhal neuer mock the Church-mē ſo long as the Church-men haue mocked them. Which he ſpake in regard of thoſe fine trickes of conueyance, wherwith they had deluded the ſilly world ſo long, leading men by the noſe, like Beares, or Buffes. True it is indeed that in ſo ſaying, he ſpake not ſo outragious wickedly as *Pope Leo* the tenth, who anſwering Cardinall *Bembus* (alleadging a certaine place out of the Goſpell) ſaid, *ô what riches we haue gotten by this fable of Chriſt!* Doubtleſſe, as for riches this wicked miſcreant lyed not: howbeit he ſhould haue ſpoken moſt truly if he had ſaid, *ô what riches haue we gotten by abuſing the name of Chriſt?* And verily, it is almoſt incredible, how great the wealth and riches of the Clergie was: conſidering that which *Baptiſta Fulgoſius* (though a fauourer of the Roman religion) recordeth of one *Peter Riarus*, who being a Fryer of the order of the Minorites, was created Cardinall by *Pope Sixtus* the fourth. For he ſaith that he was not contented to haue his gownes of cloth of gold, and the couerings of his bed of cloth of gold likewiſe; but not ſo much as his fetherbed ticks but were of cloth of gold; and his other furniture, all of cleane ſilke. Beſides, he affirmeth that at *Rome* he made a feaſt to *Eleanor* of *Arragon*, as ſhe was on her iourney going to marry the *Duke* of *Ferrara* called *Hecules d'Eſt*, wherein were ſo many ſundry ſorts of meates and dain-

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tie dishes, that it lasted for the space of seuen houres. And lest his guests should haue bene wearied, he caused sundry plaies to be acted whilst they were at table. And amongst other magnificences which he vsed, this was not the least, that euery seruitor at euery new course tooke a new sute. Yet all this is nothing to that which afterward he reporteth of the said Cardinals whore (or concubine) called *Tiresia*, viz. that he kept her publickly, in such sumptuous manner, that she wore shooes set full of pearles and precious stones. He that doubteth of the truth of this report, may reade *Fulgosius lib. 9. cap. 1.* where intreating *de hominum Luxu atque delicijs*, he speaketh of it, as of a thing which at that time was notoriously knowne to all the word. But to returne to *Pope Leo*, who maruailed at the riches which this fable (as he said) had brought them; how (I beseech you) did he enrich himselfe and fill his coffers by one onely *Croisado*, when a *Franciscan* of *Millan* (called *Samson*) by the money which he had scraped together by that meanes, could offer an hundred and twenty thousand duckats for the Popedome? And if he offered thus much, how much (may we thinke) had he gained besides? For it is not to be thought but that he would keep a meale for *Allison* in store, and reserue some pretty round summe against a hard winter. Now if the vassals were so rich, what may we iudge of their Lords and Masters? How euer it be, they haue verified (we see) the foresaid Prouerbe (iumping in opinion with the most villanous vsurers) that the sauour of gaine is good, whence soeuer it ariseth: which was then more truly verified then euer before, when they would needs increase their reuenues by the hire of harlots. And now (gentle Reader) consider a litle, whether that be not true which *Ouid* saith (as we must needs confesse)

Turpe, tori reditu census augere paternos.

That is,

Base gaine, to raise ones state, by lone of lust.

Consider (I say) what a shame it is, that the Romish Saint *Peters* and Saint *Pauls* should haue part of their reuenues from them which get their liuing by such miserable sweat of their bodies; and that so profane a thing (which is a shame once to name) should be consecrated vnto them as a holy thing. True it is indeed, in the time of Pope *Paulus* the third, the number of the foresaid lusty lasses was wel abated; for there were in his register but fiue and forty thousand, as historians who haue written of the liues of Popes do constantly affirme. And certen it is, that the name *Courtisan* (being the most honest *Synonime* that can be giuen a whore) had his originall from the court of *Rome*; namely, from those religious Dames which conuersed somewhat more then familiarly at bed and boord with the Romish Prelates. Now this discourse of Popish riches puts me in mind of a sermon made by a Monke of *Gascoine*, wherein he affirmed that *Antichrist* at his coming would vse large liberalitie, sparing no cost to win the hearts of men vnto him: in a word, that he would sow siluer & gold in the very streets. Which words made a *Gascoins* teeth (who was one of his auditors) so to water, that he cryed out aloud: *E diu, quã bien a ed aquet bon segno d'Antichrist*, that is, *O Lod, when will that good gentleman Anchrist come?* If this poore *Gascoine* (whose case was to be pitied) had bene informed who this *Antichrist* was, he would neuer haue asked the question when *Antichrist* should come, but wold haue crated commendatory letters to carry to him. Howbeit, it behooued him to learne some craft (if he were not experienced therein before) of those, by whom men are wont to come in fauour with his Holinesse.

2 But I leaue these great Churchmen, so addicted to the world, and returne to their vpholders and abbettors, vsing in this behalfe the authority of the good

preacher *Barelete*, who mentioneth the prouerb which was current in his daies, & had bene long before, to wit, *That three things are insatiable, Priests, Monkes, and the Sea.* And from whence arose this Prouerbe may we thinke? Certen it is that common experience brought it in vse. For when the world sawe, that Churchmen made gain of the very parings of their nails, they vsed that in cõmõ speech, which they saw daily practised before their eyes. For they did not only take of the liuing and of the dead (as it is in the French Prouerb) but hauing pilled the parents both liuing and dead, they polled their children to the third and fourth, yea euen to the last generation. But what great meanes had they to effect this? Surely, the fine fetches which they vsed, were the readiest way in the world for this purpose. The number of which we know is infinite: and therfore no maruell if their wealth and riches were infinite. Amongst others, this was most strange, that they should vse the dead as a meanes to pill and polle both the liuing and the dead; of which onely my purpose is to intreate at this present. Now this meanes hath two parts (as there are two sorts of dead men) the first is, by the dead which are canonized; the second by those which are not: And with these latter I will begin this present discourse. I say then, that wheras heretofore they made their kitchins hot, by vsing (or rather abusing) the bodies and soules of the canonized Saints: now of late time they haue holpen their market onely by the goods, and soules of such as they brought out of Purgatorie, to menace and affright those that would not come off roundly in paying their pence. For the best sleight (we know) which single soled Priests and Monks had in their budgets, was taken in former time, and is at this day from their *Requiem*: Witnesse, that forme and phrase of speech which is common amongst thẽ, *Allons boire sur le premier cuir qui viẽdra, Let vs make good cheare at the cost of the first soule that goes to Purgatory.* Witnesse also the Curate which complayned to his parishioners in this sort. Alas, what would you haue me to do, ô my parishioners? you bring me no offerings, and I see none of you die: how shall I liue then, thinke ye? But if after they had lustily chanted their *requiem*, they had not something giuen them (according to their desire) that they might sing *Gaudeamus*, they were hornemad, as if the diuel had bene among them; and then the soules of those poore Purgatorians for whose sake they had song such a short and silly *requiem*, returned backe to be reuenged of their children, kinsmen, and friends, which gaue not the priests occasion to sing so lustily for them, that they might not be so cruelly tormented in Purgatorie: (as we see in ancient Poets, both Greeke and Latin, how the soules of the dead returne backe to curse and reuile those which haue not done their best endeauor (as they shold) in performing such rites, as to their funerals appertained.) Whereof we haue a very memorable example in the ghost or spirit which the *Franciscans* of *Eureux* counterfeited: and another after that in the spirit of *Orleans*, that is, in a *Franciscan* nouice, named *Halecourt*, who being hid vnder the vault of the Church, counterfeited the ghost of the Prouost Marshals wife. And why so? Because (forsooth) he gaue but sixe crownes to the *Franciscans* of the place for interring of her: as also for that hauing asked of him a little wood, he would giue them none. And here we are to remember the *Franciscan* of *Burdeaux* (whom I mentioned before) concerning the soules of Purgatorie, which laughed as often as any offerings were made for the dead. But because the readers may haply be cloyed with such a rablement of reports and tales of spirits walking by night, and of the ratling noyses which they make (especially about those that are in bed) and of other fooleries which ensue thereupon: I will speake no more thereof, but proceed to prosecute another point.

3 And that is touching canonized Saints, by whom the Cleargy reapes a double commoditie, partly by their bodies, and partly by their ſoules: by their bodies, in making relikes of them; by their ſoules, in vſing them for diuers offices and functions, out of which they ſucke no ſmall aduantage. And firſt concerning relikes, they were not content to make men worſhip the carcaſſes of ſuch as were thought to haue led a more holy and religious life then their fellowes (as hauing ſome diuine vertue in them,) but further cauſed them to adore the relikes of the very damned themſelues: witneſſe an auncient Doctor, who ſaith, *Multorum corpora adorantur in terris, quorum animæ cruciantur in inferis*: that is, *The bodies of many men are worſhipped on earth, whoſe ſoules are tormented in hell.* Which is manifeſt by the Legend of *S. Martin*, where we reade that a damned ſoule was worſhipped with high deuotion, as being thought to haue bin a Saint in heauen. I omit two other coſening knaueries, which were ordinary in this caſe; The one, in making ſome poore Saint (who (God knowes) meant ſimply and thought no hurt) beleeue that when he was liuing he had halfe a dozen heads, two or three dozen of eares, as many hands, and as many armes and legs: which impoſture was ſufficiently diſcouered aboue fifteene yeares ago, in a booke containing the Inuentory of ſundry relikes of diuers countries. The other, when the body, or at leaſtwiſe ſome member or bone of him that was called a Saint, could be kept no longer, in ſtead of it they put the firſt faire one that came to their hands, though of a malefactor that had bene hanged: yea ſometime the bone of an Aſſe, dog, or ſuch like. As at *Geneua*, the relike which was worſhipped a long time for Saint *Anthonies* arme, was found in the end to be the bone of a Stag. And though they had not vſed theſe ſleights, yet to attribute the nature and propertie of the Godhead to carions, was a point of notorious wickedneſſe in the higheſt degree. For though it were true, that they had bene indeed the bodies or the bones of certaine men or women, which had liued in greater deuotion towards God then the vulgar ſort; yet they were but dead carcaſſes for all that. Neuertheleſſe conſidering we haue already ſeene how vilely they abuſed the word of God, applying it to wicked and abominable writings: no maruell if they abuſed the Godhead alſo, attributing it to whatſoeuer themſelues thought good. For not content to cauſe men to worſhip the bodies of the Saints departed, or ſome part and member thereof, they made their garments alſo, their moueables, their tooles, &c. partakers of the ſame worſhip. As it is reported that at *Triers* in the Abbey of *S. Simon*, *S. Ioſephs* pantofles haue bene in requeſt a long time. And at *Aix* in *Germany*, they were accuſtomed to ſhew his breeches, together with the virgin *Maries* ſmocke, by the ſame token that the ſmocke was big enough for a giant; whereas the breeches were ſcarce big enough for a boy or a dwarfe. It it further ſaid, that the pots and ſpoones which belonged to certaine Saints, haue bene elſewhere reckoned in the number of holy relikes. Nay, there is not ſo much as the taile of the Aſſe vpon which our Sauiour rode, but it is at *Genoua* accounted for a relike. And ſeeing I haue made mention of the Aſſe, we are further to note that the holy hay (that is, the hay which was found in the cratch where our Sauiour was layed as ſoone as he was borne) hath bene very famous in ſome countries of *Lorraine* (as I remember.) But what ſhall we ſay to a more ſtrange dotage of thoſe wiſe woodcocks which cauſed men to worſhip ſtones, as being the very ſame wherewith Saint *Stephen* was ſtoned to death? As at the black Friers in *Arles*, at *Vigand* in *Languedoc*, and at *Florence*: As alſo of thoſe wiſe maiſters which cauſed men to worſhip the arrowes wherewith they affirmed Saint *Sebaſtian* was wounded to death: one of which

was kept at the *Auguſtine* Friers in *Poytiers*, another at *Lambesk* in *Prouince*, and others elſewhere. And ſurely if theſe ſtones wherewith Saint *Steuen* was ſtoned, ought to be worſhipped: how much more then they that ſtoned him? And if the arrowes were worthy of this honour: how much more worthy were they which ſhot them?

4 But leſt the Reader ſhould wonder too much at this foolery, or rather bruiſhneſſe, I will here relate a certaine ſtory, by which we may perceiue that the poore people (ſilly ſoules) in the matter of relikes had neither ſenſe nor reaſon: ſo that their eſtate and condition was worſe then that of poore blind men who dare truſt thoſe that leade them. The ſtory is this, (for we will do them this fauour to call it ſo). When *Nicodemus* tooke our Sauiour downe from the croſſe, he gathered ſome of his bloud, and put it in one of the fingers of his gloue (note here that *Nicodemus* wore gloues as well as we) with the which bloud he wrought many wonders: for which cauſe being perſecuted by the Iewes, he was glad to rid his hands of it by a ſtrange deuice, which was this. He tooke a peece of parchment, in which he writ all the miracles, and all that appertained to this ſecret, and cloſed vp the bloud together with the parchment in a great birds bill (the hiſtorian hath forgotten her name) which when he had bound vp and fetled as well as he could, he caſt it into the ſea, commẽding it to the prouidence of God, whoſe pleaſure was (as the ſtory ſaith) that a thouſand or twelue hundred yeares after (or thereabout) this holy Bill hauing trauerſed all the ſeas from Eaſt to Weſt, ſhould arriue in *Normandie* in the very ſame place where the Abbey of *Becke* is now ſituate; where being caſt vp by the violence of the ſea into certain ſhrubs, it ſo fortuned that a good Duke of *Normandy* (one of the famous founders of religious houſes in thoſe dayes) hunting a Stagge neare to the place; when the huntſmen were at a loſſe, not knowing what was become either of the ſtag or of the dogs; at laſt they found him in a buſh, kneeling vpon his knees, and the dogs by him, all very quiet, and vpon their knees alſo: (ſome write that they were ſaying their *Pater noſter*.) Which ſpectacle did ſo ſtirre vp the deuotion of this good Duke, that he cauſed the wood (where this precious Beake and the iewel therein contained was found) to be diſparked incontinently, and there founded an Abbey, which for this cauſe is called the Abbey of *Becke* (where they haue this goodly miracle yet to be ſeene) being ſo rich, that it may truly be ſaid that this Beake fed many bellies. Now if this one relike or ſome remnant and remainder thereof did keep and maintaine ſo many idle bellies (yea fed theſe lubbers ſo fat, that they were nothing but belly) and not ſo onely, but ſo inriched them: let the Reader iudge what abundance of riches the rabble of other relikes hath brought vnto them, being ſo many, that hitherto they could neuer be comprehended in any Inuentory. And we may well coniecture how great they were, by the ſhrines in which they were wont to be kept. For the ditches in which theſe carcaſſes were layd, were of earth: to ſpeake more plainly; of theſe pence which came by kiſſing and adoring of them (or adoration, to ſpeake more properly) they bought for them fine ſiluer houſes, gilt ouer with gold. And though all relikes neither haue bin nor are at this day enchaſed in ſiluer or gold, yet I perſwade my ſelfe that there haue bene few of them (at leaſt of thoſe which haue had the better hap) which haue not brought to theſe huckſters, the value of a ſhrine or very neare. Now becauſe all relikes haue not bene equally gainfull and commodious vnto them, in that ſome had not the lucke to light in a country ſo addicted to miracles; let vs value the beſt ſort of them but at an hundred thouſand crownes (though ſome perhaps haue bene worth many millions) the

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meaner ſort but at threeſcore thouſand, the worſt ſort but at twelue thouſand: and then gathering the entire ſumme of them all (and yet of none but of thoſe that are in freſh memory) we may calculate how many thouſand crownes theſe relikes haue gained them.

5 Which account neuertheleſſe, doth not in any ſort comprehend particular relikes, which theſe pedlers or their mates caried with them vp and downe the countrey: (for theſe were often diſclaimed euen by cleargymen themſelues, reſiding in thoſe parts through which the foreſaid pedlers paſſed.) Which open diſclaiming of them proceeded partly from enuy, partly from feare; leſt the ſimple people ſhould haue perceiued their iuggling in ſuch open and palpable knauerie, and ſo ſhould haue begun to haue ſuſpected all the reſt. And it is to be noted, that the foreſaid knauiſh companions did ſo openly mocke and impudently abuſe theſe ſimple ſoules, in cauſing them to worſhip reliques; that if they had bene let alone, their trade in the end would not haue bene worth a blewe button, either to themſelues or vnto others. For they were not content, in opening their packes to ſay (that I may omit common matters) Behold here in this viall is Chriſts blood, gathered from vnder the croſſe by the virgine *Marie*. Item, ſee here in this other viall the teares of Chriſt. Item, behold here the ſwadling bands, wherewith the virgine *Mary* ſwadled him in Ægypt. Item, ſee here the milke of the virgine *Marie*. Item, behold here the haires of the virgine *Marie*. They were not (I ſay) herewith content, but grew to that height of impudency, that they made no bones to ſay, In this box (but it muſt in no caſe be opened) is contained the breath of Chriſt, carefully kept by his mother from his very infancy. Among the reſt of this rout, we reade of a prieſt of *Geuoua*, who coming out of the Eaſt, boaſted that he had brought with him the foreſaid breath frō *Bethlehē*, as alſo the horns which *Moſes* had on his forehead when he deſcended from mount *Sinay*. And albeit he had bene told that he did too ſhamefully abuſe the people in laboring to perſwade them, that he had the breath of Chriſt indeed, and the horns of *Moſes*: yet wold he giue them no other anſwer but this, that if they would not beleeue that he had the breath of *Chriſt*, and the hornes of *Moſes*, neither would he beleeue, that the milke which is openly ſhewed at ſolemne meetings at *Genoua*, for the milke of the virgin *Mary*, was her milke indeed. And this (I hope) may ſerue to diſcouer vnto vs their particular impoſture in the matter of reliques: which we may well thinke had no leſſe vertue to make their kitchen hot, then that which was commonly practiſed.

6 Thus hauing ſeene what gaine Churchmen got by the bodies of *Saints* departed (for we will for this once, comprize all reliques vnder the reliques of men and women Saints;) it remaineth that we ſhew how they inriched themſelues by their ſoules, ſhewing thēſelues as good husbands in this as in the former. And as in the former, ſo in this I will do my beſt endeuour to the vttermoſt: notwithſtāding I am to deſire the Readers to pardon me, if in reckoning vp the names of men and women Saints, I make not vp the roll of the *Kirielle*. For we are not onely to name them, but alſo to ſhew what office or occupation hath bene aſſigned to euery of them, that ſo we may the better ſee what meanes they vſed to make the wind to blow ſo fortunately vpon the Church-men. And firſt, I hope they are not ſo ſtrait laced, but that they will grant that there is great ſimilitude and conformity in ſundry things betweene the heathen Gods, and their bleſſed he Saints, betweene their Goddeſſes, and their ſhe Saints: conformitie I ſay, not in reſpect of thoſe that are true Saints indeed (leſt any man ſhould calumniate my ſpeech) but onely of their

worshippers. For if the adoration of the heathen gods and goddesses, as also of men and women Saints by them of the Church of *Rome*, be well considered, we shall find them to sute in all points, saue onely in the maner of sacrifice. As may appeare by these particulars. The heathen went to *Apollo* and *Æsculapius*, as to the gods which made profession of Physicke and Chirurgery: and do not they (I beseech you) go to *S. Cosmas* & *S. Damian?* Whē *S. Eloy* (who is the Saint for smiths) doth hammer his irons, is he not in stead of god *Vulcan?* And do they not giue the same titles to *S. George*, which in old time were giuen to *Mars?* And do they not honor *S. Nicholas* after the same manner that Pagans honored god *Neptune?* And when *S. Peter* is made a porter, doth he not represent god *Ianus?* Nay, they would faine make the Angell *Gabriel* beleeue, that he is god *Mercury*. And is not *Pallas* the goddesse of arts & sciēces represented vnto vs by *S. Katherine?* And haue they not *S. Hubert* the god of hunters, in stead of *Diana?* (which office some giue to *S. Eustace.*) And when they apparell *Iohn Baptist* in a Lions skin, is it not to represent *Hercules* vnto vs? And is not Saint *Katherine* commonly painted with a wheele, as they were wont to paint *Fortune?* But there is yet a further matter to be considered, viz. that if we obserue the fables which are written of the gods, we shall find that certaine of their cousingermaines are recorded in the Legends of the Saints: except we will say, that it is but a fable being written of the Gods, and a true story being written of the Saints. For example, that the story of the Dragon which was slaine by *S. George* is not fabulous, as that of *Medusa* who was slaine by *Perseus*. But this they cannot deny, that *Boniface* the fourth, of the *Pantheon* at *Rome*, that is, the Temple of all the gods, made *Panhagion* or *All Saints*, that is to say, a church for all the Saints: and he further ordained, that the virgin *Mary* the mother of Christ, should haue the place and office of *Cybele* the mother of all the gods. To proceed yet further, albeit I haue exempted sacrifices from the resemblance that is betweene the adoration of Saints, and that of the heathen gods: yet a man might find some like sacrifices, if he would take but a litle paines to compare them together. Howsoeuer it be, I remember one very fit for this purpose, of a cock which is offered (at least was wont to be offered) to *S. Christopher* in *Touraine*, for a certain *sore, which vseth to be in the end of mens fingers. Wherein they obserue another ceremony (to increase the superstition of the people) viz. that he must of necessitie be a white cocke: for otherwise in stead of making *S. Christopher* propitious and fauourable vnto them by this meanes, they should offend him. And as for the sacrifice of the Masse, sundry writers haue plainly proued that it had his beginning from the heathen: as the greatest part of ceremonies patched to those that were in vse in the Primitiue Church, haue bene borrowed from them: yet so borowed, as they would neuer returne them againe. And it cannot be denied but that the heathen Poets were the first inuenters, and the great maintainers of Purgatory.

*The white-flaw.

7 But to leaue this correspondence, which is betwixt the Saints and the *Pagan gods* (in such sort as hath bene said,) we will now prosecute the functions and offices aswell of hee as of shee Saints, to the end it may appeare, that the heathen haue dealt more consideratly herein then the *Popes* creatures. For though they had a multitude of gods, as great, meane, and little gods (as there are of Saints) yet they made conscience so to diuide offices and functions amongst them, that their soueraigne god Iupiter should haue nothing to do, except he would go shoe the goslings: as though he had bene a *Nicholas Nemo*, and had stood onely for a cypher. Whereas the *Popes* creatures without any respect of this at all, haue so imployed & busied their Saints with the managing of all their affaires (both great and small)

that

that they haue paſſed God ouer, leauing him nothing to do, but onely to raine, ſnow, haile and thunder. And now at laſt they will needs haue Saint *Genneuiefue* (her eſpecially at *Paris*) to beſtirre her ſtumps in haſtening him to cauſe raine, when there is a great drought: as alſo to leaue rayning when it poureth down too faſt, and continueth ouer long. And as for the thunder and the thunderbolts, Saint *Barbe* (whom they haue made their Saint for harquebuziers) hath by the ſame meanes obtained this office to beate backe the blowes of the thunderbolt. True it is, all do not agree who that God ſhould be which thundreth, and hurleth his bolts abroad, cauſing ſtorm and tempeſt: for ſome haue thought that al proceeded from the diuel: and thereupon haue vſed coniurations againſt tempeſts (oppoſing themſelues to the diuell herein) as though he were the cauſe of thē indeed. According to which perſwaſion, a certain Prieſt of *Sauoy* hauing brought the conſecrated hoſt to lay a tempeſt, and perceiuing that he preuailed nothing, threatned to caſt it into the dirt, if it were not ſtronger then the diuell: taking it for a confeſſed truth that the diuell was the cauſe thereof. Howbeit the common ſaying whereby we expreſſe a hideous noyſe, viz. *There was ſuch a noyſe that a man could not heare God thundering from heauen*, doth confute this opinion. There is yet another particular wherein the heathen ſeeme to deale more honeſtly then the Popes creatures, viz. in that they haue not ſo lightly eſteemed any of their gods as they haue done many of their Saints, in making one to keepe geeſe, another ſheepe, another oxen, and another ſwine. Which Saints a French gentlewoman remembring in her ſickneſſe, could not but tell her Confeſſor, that ſhe feared leſt when ſhe came to heauen ſome filthy beaſt ſhould be committed to her charge and cuſtody, wherin ſhe tooke no pleaſure: but ſhould be right glad, if ſhe might haue ſome pretty puppies in keeping, to whom ſhe had bene already accuſtomed. But we muſt not be ſo nice as this gentlewoman was, who (ſo farre as a man may coniecture) preſumed too much of her merits: otherwiſe ſhe would haue thought her ſelf well, to haue bene in heauen vpon the ſame condition the foreſaid Saints were, whoſe names I will ſet downe in their proper place. For my purpoſe is to obſerue ſome methode in numbring them vp, at leaſtwiſe ſo farre as poſſibly I can, in a matter ſo confuſed and out of order. And verily I cannot deuiſe a better order, then to diuide them by companies according as I haue obſerued in my booke intituled *The conformitie of the French tongue with the Greeke*, (where I haue touched this point in a word or two). This then is my conceit of the matter. To ſome Saints they haue aſſigned certain offices according to the ſignification of their names; for example, touching Saints which are Phyſitians, it was thought meete that ſuch or ſuch a Saint ſhould cure this or that diſeaſe, which ſounded likeſt, or came neareſt vnto his name. And hereupon they haue made Saint *Maturin* Phyſitian for fooles, hauing relation to the *Italian* word *Matto*, coming from the Greeke word μαινάω, of which ſome French-men haue coined the word *Mat*. In like ſort when it is ſaid that Saint *Acaire* cureth the *acariaſtres*, that is, frantick or furious bedlams; I make no queſtion but that they reſpected the originall and deriuation of his name. The like may be ſaid of Saint *Auertin* who cureth the *auertineux*, that is, fantaſticall lunatick perſons, couſingermans to the franticke: at leaſt, it is holden that Saint *Auertin* cureth all the diſeaſes of the head, the greateſt of which is the Lunaſie, as we know. So when Saint *Eutrope* is made Phyſitian of ſuch as are troubled with the dropſie, they haue (I take it) confounded *Eutrope* with *Hydrope*. And I perſwade my ſelfe, that for the ſame reaſon Saint *Mammard* is made a Phyſitian *des mammelles*, that is, of the paps. Saint *Phiacre* of the *Phy* or emeroids, of thoſe eſpecially which

grow

grow in the fundament. And as for Saint *Main* who healeth the ſcab *des mains*, that is, *of the hands*, the words do not onely ſound alike, but are the very ſame. And whereas S. *Genou* is ſaid to cure the gout, it is becauſe this diſeaſe is for the moſt part *au genou*, that is, in the knee. And as for *S. Agnan* (or *Aignã*) it is very probable that they which pronounced it S. *Tignan*, made this poore Saint phyſitian of that filthy diſeaſe called *La tigne*, *the ſcurfe*. And there was the ſame reaſon (in my iudgement) in aſſigning trades and occupations to ſome of the Saints: for example, when they made S. *Crepin* a ſhoomaker and patron of ſhoomakers and ſowters, they had (no doubt) reſpect to the Latin word *crepida* (borrowed from the Greeke) which ſignifieth *a pantoufle*: ſo that S. *Crepin* is as much in good French as S. *Pantouflier*, that is to ſay, S. *Pantoufle-maker*. As for S. *Medard*, whoſe occupation (if it may be called an occupation) is to ſmirke and ſmile; it will not out of my conceit, but that it cometh of the Greek word μειδιᾶν, which ſignifieth *to laugh*. As for their other Saints, they had reſpect (I take it) to the miſeries which they ſuffered whileſt they liued in the world: of which we haue an example in S. *Suſanna*, profeſſing her ſelfe to take pitie vpon thoſe which ſuffer the ſame or the like opprobry that ſhe did, when ſhe was here vpon earth. And I dare be bold to ſay, that *Iob* vpon the ſame ground was made a Phyſitian: but yet (by their leaues) they were too blame to make him a Phyſitian of the French pox (as if the botch which he had, had bene the pox) which diſeaſe (we know) was not knowne in the world till a few yeares before our time. As for ſundry other men and women Saints, I ſuppoſe they were directed by their Legends, when the queſtion was of aſſigning them any function or trade of life. Howeuer it be, I will here ſet downe a beade-role of others which I haue not named as yet in this laſt catalogue, not forgetting their functions or vocations. And firſt, as *Crepin* is a ſhoomaker, ſo S. *Roch* (who alſo cureth certaine diſeaſes) is a ſowter or cobler: S. *Wendelin* is a ſhepheard: S. *Pelaud* (or according to others, S. *Pelage*) a neat-heard. Saint *Anthonie* a ſwineheard. S. *Gertrude* a rat-catcher. S. *Honore* a baker. S. *Eloy* a ſmith. S. *Hubert* a huntſman or forreſter. S. *Luke* a painter. S. *Nicholas* a mariner. S. *George* a Knight at armes. S. *Yue* a lawyer. S. *Anne* helpeth men to find what they haue loſt. S. *Leonard* ſetteth priſon doores open for priſoners, and cauſeth their fetters to fall from them. Beſides, there are certaine Saints which beare office in the Court of heauen: for one is Porter, another Yeoman of the Guard, another Groome of the chamber, another Steward, another Secretary, another Chancellor, &c. But I will leaue the further proſecuting of this diſcourſe to ſuch as haue more leiſure then my ſelf. Touching Saints which are Phyſitians, it muſt be remembred that they do not profeſſe the cure of all diſeaſes, as our Phyſitians do; but content themſelues with the cure of one onely. S. *Eutrope* (as hath bene ſaid) cureth the dropſie. S. *Iohn* and S. *Valentine* the falling ſickneſs (called alſo the *Epilepſie* or *S. Iohns euil.*) S. *Roch* and S. *Sebaſtian* the plague (though according to ſome Doctors S. *Roch* cureth onely the ſcab and ſcurfe.) S. *Petronelle* (S. *Peters* daughter) cureth all ſorts of feuers. S. *Apollonia* the tooth ach. S. *Maturine* the frenſie. S. *Romaine* caſteth diuels out of men poſſeſſed. S. *Coſmas* and S. *Damia* are not Phyſitians but Chirurgions, as appeareth by that famous and excellent cure of theirs recorded in their Legend, of which I haue already ſpoken, viz. how they vndertaking to cure one of their friends thighs, to the end they might make quicke diſpatch, cut it off, and in ſtead thereof put the thigh of a poore blacke Moore, who (as we may imagine) died a litle before (as it were) for the nonce, and very fitly for the purpoſe.

8 As for other other men and women ſaints, he and ſhe phyſitians, they muſt

pardon

pardon me(if they pleaſe)though I do not here regiſter their names:not becauſe I ſcorne them, or do it to ſpare paper, but for feare leſt I ſhould purchaſe the diſpleaſure of the Colledge of Phyſitians:for if any of the Popes creatures being ſick, ſhould leaue them and go to the foreſaid Saints,a thouſand to one but they wold accuſe me to haue marred their market. Another reaſon which moueth me to deſiſt from making this catalogue,is for that thoſe which haue written of the ſeuerall gifts,qualities and functions of the Saints,do not agree among themſelues. For ſome affirme S.*Ferioll* to be the fitteſt in the world to keepe geeſe:others,that this office belongs to S.*Andoch:*others will needs beare vs in hand that neither of them haue any skill therein, but that it wholly appertaines to S.*Gallicet*,called by ſome *ſanctus Gallus*, albeit others ſay that it is not the ſame. In like manner,albeit I ſaid before,that it is Saint *Wendalus* occupation to keepe ſheepe, yet I am not ignorant that many hold it to belong to S.*Wolfe*.But I can alleadge for my ſelf,*Vnde verſus*, *Wendlinus cuſtodit oues,ouiumq́ magiſtros*: (where it is to be noted,that the Poet hath curtailed this poore Saints name,becauſe it was too long for his verſe.) And this is one of the authorities which I build vpon, in aſſigning this occupation to this Saint. But if it be lawfull for me to vſe coniectures in ſo weightie a matter, I doubt leſt ſome reiect S.*Wendelin*, for that his name ſauoureth too much of the high Dutch: others contrarily like him better then S.*Wolfe*, becauſe it ſeemes to them a matter preſaging ſome ill fortune to commit ſheepe to the keeping of one called *Wolfe*,were he neuer ſo good a Saint. And in very deed,if S.*Wolfe* would take my counſell,I would aduiſe him to change his name.Moreouer,there is ſome controuerſie amongſt them,who it ſhould be that keepeth lambes, (for when we ſpeake of the office of the Saints,theſe are two ſeuerall and diſtinct things,to keepe ſheepe and to keepe lambes) for ſome ſay it is S.*Iohn*, others aſſigne another guardian for them.The truth is,it is ſcarce probable that S.*Iohn* ſhould keepe lambes, ſeeing that the Lions skinne which he weareth would make them afraid. Againe, S.*Hubert* (as ſome affirme)keepes dogs: others ſay no; affirming that he is onely a hunter or forreſter,and no dog-keeper. Beſides,many aſſigne the office which we gaue to S.*Roch*,to S.*Main*,in healing the itch and ſcab.Howbeit his Proctours affirme that this office was not giuen to S.*Main*, but onely by luſtie rogues which kept high wayes,ſuborned by him to counterfet this euill. And as for healing of the gout(which we haue aſſigned to S.*Genou*) many attribute it to S.*Maure*. And ſome affirme it to be S.*Claire* that healeth red eyes; others that it is S.*Clayre* the woman Saint:a third ſort,that neither of them are employed herein, but that S. *Otilie* (commonly called *Otlie*) cureth all the diſeaſes of the eies.Whereas notwithſtanding the good woman went to S.*Claire* for this end, and beſought a Prieſt to ſay a Maſſe for her,wherein he ſhould call vpon S.*Claire* for the cure of her eyes, S.*Auertin* of her head, S.*Anthonie* of her ſwine. Which putteth me in mind of a woman of *Paris* formerly mentioned (who is yet liuing, if ſhe be not lately dead) who requeſted a certaine ſir *Iohn* to put for her into his Maſſe a halfe peny worth or fiue farthing worth of the holy Ghoſt.But whether the teſtimony of this good woman be of any weight or not,I report my ſelfe to thoſe who are better ſeene in the Legends of the glorious Saints:wherein I can ſay nothing but this, that they which haue beſtowed this vpon S.*Clair* (or S.*Clayre*) to cure ſore eyes,had an eye to the Etymologie of their name(as they had to ſundry others,as we haue already ſhewed:)for a man can no way better cure the eyes then by making them ſee cleerly. Moreouer,S.*Quintin* is one of thoſe Saints which cannot peaceably enioy his place and office:for there be other ſaints which challenge the curing of the cough;

as

as proper vnto them. There are others alſo who thinke it much amiſſe that *S. Apollonie* (commonly called *S. Apolline*) ſhould cure the tooth-ake: affirming Saint *Chriſtopher* to be the true and naturall Phyſitian thereof. And ſurely for my part I ſubſcribe thereunto, and withall affirme, that it is much better beſeeming *S. Chriſtopher*, conſidering his tooth (which is to be ſeene at *Beauuois* in *Beauuoiſin*, in a litle Abbey which beareth his name) which is of that ſiſe, that *Godfrey* with the great tooth could neuer come neare it: for it is of that bigneſſe, that the mouth which ſhould lodge but a browne dozen of them, muſt needs be greater then the mouth of the greateſt ouen* betwixt *Yorke* and *London*. What inferre you hereupon, may ſome ſay? Doth it therefore follow that he ſhould be Phyſitian for the teeth? Yes verily; becauſe that when he cannot get a tooth to ſet in the roome of that which he pulleth out, he needeth but to take a litle peece of ſome of his owne teeth. But I ſhould preſume too farre if I ſhould take vpon me to decide ſuch controuerſies: and I hope the gentle Reader knowing my profeſſion, will not looke for it at my hands: eſpecially conſidering that the authors of all theſe fine fables can no more tell what they ſay then the man in the Moone. I will therefore content my ſelfe with this, that I haue ſearched into the marrow of the matter as well as their greateſt Doctors.

*Entre Paris & Lyon.

9 Touching *S. Michael*, *S. Iames*, *S. Claudius*, (who lending their names to their pilgrimes, haue giuen them the names of *Michaelians*, *Iacobins* and *Claudians*) they are not tied by their taske to any certaine worke as the reſt are; and therfore I leaue the diſcourſe of them to ſome other. There are alſo other Saints which ſeeme to haue bene deuiſed vpon pleaſure or malice, as *S. Lickdiſh*, which ſold his gowne (as they ſay) for I know not what lickoriſh meate.

10 If any man ſhall here aske me, whether theſe worſhippers of Saints are perſwaded that they can cure certaine diſeaſes which ordinary Phyſitians cannot do; I anſwer, that they are ſo perſwaded indeed. And firſt touching barrenneſſe, (which doth ſo plunge Phyſitians and puts them to their trumps) there are many Saints which can eaſily cure it and make women become fruitfull by one onely deuout embracing. For firſt S. *Guerlichou* (in the Abbey of the citie *Bourg de Dieu*, neare to *Rommorantin*, and in ſundry places elſewhere) braggeth that he can get as many women with child as come, be they neuer ſo many; if whileſt they are going with child, they faile not to ſtretch themſelues deuoutly vpon the holy Idoll which lieth all flat vpon his back, and ſtandeth not vpright as the reſt do: beſides, that they drinke euery day a certaine potion mingled with the ſcrapings of the ſaid image, and by name with the ſcraping of that part which I cannot name with modeſtie. Now whether this do get women with child or not, I leaue to be decided by thoſe that haue forged it or approue of ſuch diuelliſh deuotion: which would haue bene holden a wonderment to the world, if it had bene recorded by any barbarous or heathen people; what ſhall we ſay then to ſee it in vſe euẽ amongſt thoſe who profeſſe themſelues Chriſtians? Yet I am not very certen whether this Saint be in as good credit at this preſent, as he was in times paſt: ſith they which haue ſeene him (to whom I am beholden for this report) affirme it to be about twelue yeares ago, ſince he had that part almoſt worne away by continual ſcraping. There is alſo in the country of *Conſtantin* in *Normandie* (commonly called *Contantin*) a certaine Saint called S. *Giles*, which was no leſſe famous for ſuch matters (how old and decayed ſoeuer) according to the common ſaying, (eſpecially of thoſe who vainly buſie themſelues about ſuch trumperies, and ſell them vnto others) there is no miracle comparable to that which is wrought by an old Saint. I haue alſo heard

of a certaine Saint called S. *René* in *Anjou*, which buſieth himſelfe in this occupation. But how women behaue themſelues when they are in his company (conſidering that he ſhewes them that which ciuilitie would haue couered,) as I am aſhamed to write it, ſo I am ſure the Readers would bluſh to reade it. I could further diſcouer many other ſecrets appertaining to this myſtery; which notwithſtanding I will omit for the ſame reaſon: and will content my ſelfe with that which is reported of our Lady of *gladneſſe*, viz. that thoſe that cannot haue children, do pull (at leaſt were accuſtomed to pull) the bell ropes that are in her church with their teeth.

11 And was there euer yet any Phyſition that could cure the ſickneſſe of iealouſie? No verily: yet it is ſaid that there is a Saint at *Tou*, that is a notable workman to cure it, though no Phyſition could euer turne his hand to it. We haue alſo S. *Auertin*, S. *Acayre*, S. *Maturin* (I meane S. *Maturin* of *Archant*, whom others call S. *Mathelin*, whence cometh the old prouerb vſed in way of a by-word, *Teſte mathelineuſe, a head full of crochets*) who cure the foreſaid diſeaſes which Phyſitions (we know) were neuer able to do, for all their *Helleborum*. Theſe few examples may ſuffice to ſhew what excellent Phiſitions theſe Popiſh ſaints are.

12 There is yet another remarkable difference betweene the ſaints which are ſaid to profeſſe phyſicke in heauen, and other Phyſitions here vpon earth, viz. that each of theſe ſaints can inflict the ſame diſeaſe which they can cure, as may hence appeare: for when we ſay *S. Hands euill*, *S. Iohns euill*, we ſignifie as well the diſeaſe which they ſend, as the diſeaſe which they heale. True it is indeed, that ſome ſaints are more cholerick and dangerous to deale with then others: of which number *S. Anthony* is the chiefe; for he burneth vp all before him for the leaſt diſpleaſure done to him or to his minions. For if any iniury be offered either men or ſwine (for he is Lord Protector of them both) they make their prayer to *S. Anthony*, that he would be auenged of them, and then the diuell is among them. As for ſwine, they ſpeak neuer a word, yet the whoreſons think neuer a whit the leſſe: for this Saint will not ſuffer them to remaine ſuch brute beaſts as they are by nature. So that that may be ſaid of this & other Saints (which are more cholerick and dangerous to deale with) which the Latin Poet affirmed generally of all the gods, *Primus in orbe Deos fecit timor*. For as that good woman, after ſhe had giuen a candle to S. *Michael*, gaue another to the diuell which was with him: to S. *Michael*, to the end he might do her ſome good; to the diuell, that he might do her no hurt: ſo it is not to be doubted, but that *S. Anthony* and other like Saints haue bene worſhipped as much or rather more for feare of ſome miſchiefe they might do vnto them, then for hope of any good they expected from them. And this is the reaſon of that great contention and conflict which was betwixt thoſe of the citie of *Arles* and the *Anthonians* of *Viennois* about this queſtion, both of them affirming that they had the body of *S. Anthony* in their cuſtody, and each of them ſhewing one of them, which they affirmed to be his. In fine, *S. Anthony* was left with two entire bodies, for default of one; and with many other parts and members in ſundry places, with halfe a dozen of knees at the leaſt; one of which was at *Bourg*, another at *Maſcon*, another at *Dijon*, another at *Chalons*, another at *Ouroux*, another at the *Auguſtins* of *Albi*. See now what *S. Anthony* hath gotten by being ſo luſty, at leaſtwiſe by cauſing this report to be blazed abroad, that he was ſuch a ſharpe ſhauer. This alſo ought to teach vs to demeane our ſelues wiſely towards thoſe who are in danger to be canonized for Saints after their death, ſeeing that is not true which the prouerbe ſaith, * *Les treſpaſſes ne mordent plus, Dead men cannot bite*, if we ſpeake of

* Mortui non mordent.

canonized Saints; or if it be true, this Popiſh Philoſophie is erroneous and falſe.

13 But let vs ſee whether there be not in this very point a conformitie betwixt the heathen Gods and the Saints, that (all things being duly conſidered) we may perceiue which of them haue bene more honoured of their worſhippers. Firſt then, there is no queſtion but that the heathē were perſwaded that their gods could as well hurt as helpe, kill as cure, (as the Papiſts haue deemed of their ſaints.) But whereas the Popes creatures are of opinion that euery ſaint doth but cure one onely diſeaſe, and that he cannot inflict any other in way of puniſhment or reuenge, ſaue that onely: the heathen were perſwaded that their gods had equall power ouer all diſeaſes, either to inflict them or to remoue them, in hurting or healing, making ſicke or making ſound. By which we may plainly perceiue, that the Papiſts come ſhort of the heathen, in that they giue not ſo much honour to their ſaints as they did to their gods: which we are to vnderſtand of women ſaints as well as of men ſaints, and of goddeſſes as well as of gods. But the Popes creatures not content to giue but this halfe worſhip to their ſaints (as well in this, as in that they beare men in hand, that they can skill but of one trade) are come to this paſſe, to do them the greateſt diſhonour in the world, in aſſigning vnto them ſo vile and abiect, yea ſo filthy and ſordide occupations, that it would make a man ſicke at the heart to name them: as when they make ſome ſhoomakers, others coblers, others ſwine-heards, &c. For though the Pagans ranged *Pan* in the ranke of the inferiour gods, and of the meaneſt ſort of thoſe which were companions of the gods, yet they would haue bene aſhamed to haue made him a ſwine-heard. And as for ſaints which are handicrafts men, to make armor (as *Vulcan* did) is a cleanlier occupation then to make ſhoes. True it is, that the Popiſh Preachers (at leaſtwiſe thoſe that had any wit) haue ſo cunningly contriued their knauery, and caried the matter ſo in a myſtery, that the ſimple people haue not deſiſted to giue them as good and as great offerings, as if they had bene of a higher ranke: for they made this an argument of their greater praiſe and cōmendation. Witneſſe the preacher who diſcourſing of the life of *S. Crepin*, affirmed that this glorious ſaint might haue bene Pope, that he might haue bene King (yea king of *France*) that he might haue bene Emperor, but that he choſe rather to be a ſhoomaker. And yet my maiſters and dames (ſaid he) conſider (I beſeech you) what a roguiſh trade it is, and how filthy and ſordide an occupation: If there were nothing elſe but this, that they muſt euer be handling the ſhoomakers waxe, and tugging at theſe ſtinking skins with their bare teeth. By which you may perceiue how great the humilitie of this glorious ſaint was. Howbeit he was no ſooner come out of the pulpit, but the company of the moſt noble ſhoomakers and coblers of the place layd hold of him, and curried him ſo well, that they cauſed him to make a pitifull conſtruction of his ſermon from beginning to end. But leauing others to iudge of this fact, (I meane whether the ſtriker or he that was ſtrucke had the wrong) I thinke this Preacher had reaſon to ſay thus much of *S. Crepin* to ſaue his credit. But one thing he affirmed which is almoſt incredible, and which (I perſwade my ſelfe) is proper to this ſaint, viz. that he made choiſe of this occupation whileſt he was here vpon earth, which he meant to follow when he came into heauen.

14 But ſome may haply reply againſt that which I haue ſaid, concerning the Popes creatures, that they giue leſſe honor to their Saints then the heathen do to their gods, when they affirme that euery ſaint hath not power ouer more then one onely diſeaſe, and knowes but one onely trade. And they may obiect that they make

make their Saints patrons and protectors of cities and countries, as the heathen made their gods. And that as the *Babilonians* (for example) had *Bell* for their Patron, the *Ægyptians Isis* and *Osiris*, the *Rhodians* the Sunne, the *Samians Iuno*, the *Paphians Venus*, the *Delphians Apollo*, the *Athenians Minerua*, the *Ephesians Diana*: So the *Spaniards* haue Saint *Iames* for their Patron; the *French* Saint *Denis*; they of *Limosin* Saint *Martiall* aboue the rest: all the *Germans* in generall Saint *George*; they of *Ausburgh* Saint *Vlrich*; they of *Colen* the three Kings: they of *Milan* Saint *Ambrose*: the *Venetians* Saint *Marke*: the *Romanists* of these times Saint *Peter* and Saint *Paul* together with their Lieutenant. I omit the Saints who haue giuē their names to cities, as Saint *Quintin*, Saint *Disier*, Saint *Denis*, Saint *Agnan*, Saint *Paul*, Saint *Omer*, which may be called in Latine (as the rest aboue mentioned) *Tutelares sancti*, as they were wont to call them *Tutelares Dij*: But what inference can hereupon be inforced? Surely this, that the Popes creatures (putting their Saints in the roome and place of the heathen gods) haue giuen sufficient testimony that they had as reuerent an opinion of their sufficiency, as the heathen had of the sufficiency of their gods, in commanding all sorts of maladies, either by sending them, or remouing them, and in knowing all manner of occupations. (For albeit the heathen do not affirme that their gods do excercise trades: yet this they hold as a most certen truth, that they know them, and are well seene in them.) But this is no good consequent; for many men take workes in hand which they afterwards put ouer to others, because they cannot effect or finish thē themselues, as those who are called in latine *redemptores*; who though they take in hand to build an house, and to finish it, yet doth it not by & by follow, they should be Carpenters or hewers of stones, or Masons, or Tylers: but agreeing with sundry sorts of workemen in that which appertaines to euery mans trade, and trusting to their workemanship, tooke vpon them the charge of the whole. And I make no question but that these great tutelary Saints, (protectors and patrons of cities) did the like in trafficking with other petty Saints of lesse account, touching the worke which was proper to their trade, or office which was belonging vnto them: and so hauing the furtherance of many, tooke vpon them the gouernment of the whole.

15 But now (whereas I thought I had bene come to the end of this discourse,) I find that there is yet more worke behind: for I am aware of a legion of our Ladies, from whence the greatest part of the Clergies reuenue doth arise. And verily the thing which made me forget them (for I will confesse the truth) was, in that speaking of men and women Saints, I was affraid I should haue committed an absurditie, if I should haue ranged them in that ranke, and afterwards the variety of matter made me forget them. And if any man shall haply thinke it a greater absurditie to place them at the taile of the Saints, I haue what to answer for my selfe: for I can alleadge that which one holpe himselfe withall in the like case, that *he which goeth last in procession, hath the first and most honorable place.* Neuertheless, if the Popes creatures will not take this reason for good payment, but will needs moue my patience, they shall find (peraduenture) that they haue to deale with another manner of man then they take me for. For I will neuer let them rest, till they haue answered me *categorically*, whether so many of our Ladies be so many virgin *Maries*, mothers of our Sauiour Christ? If they shall answer, that they are, they will runne into grosse absurdities. If they shall answer, that they are not, they will fall into greater. But because I am so perswaded of their curtesies, that they wil easily pardon and excuse this incongruity in my last speech (if it were so,) I wil not vexe them with such a violent question, being such a one as might easily

make them loſe that little wit and vnderſtanding they haue, in anſwering ther-of. Onely let me deſire them to tell me, whether all our Ladies which I am about to name, make one onely Lady or not?

16 It is therefore to be noted that ſome of our Ladies are named of the place where they reſide, and haue their abode. Others of the trade or occupation wherein they are imployed. Concerning the firſt, ſome of them beare the name of ſome citie or towne, others ſhew by their names what manner of place it is where they remain. Examples of thoſe which haue the name of the citie or towne where they reſide, are theſe, our Lady of *Loretto*, our Lady of *Bononia*, our Lady of *Wels* in *Auuergne*, our Lady of *Aix*, our Lady of *Nantueill*, our Lady of *Francueil*. Examples of the ſecond kind, to wit of thoſe whoſe names expreſſe the nature of the place where they make their aboade, are, our Lady of the *Valley*, our Lady of the *Mountaine*, (the name of the mountaine being ſpecified in ſundry of them, as our Lady of *Mont-ferra*, our Lady of *Mont-gautier*, our Lady of *Mont-Roland*: And in *Lãguedoc*, our Lady of *Cabimont*, (being in the *Cape*, that is, in the top of the mountaine.) Our Lady of *the Woods*, our Lady of the *Fields*, our Lady of the *faire Oke*, (becauſe ſhe ſtood by the way ſide ouer againſt an oke,) our Lady of the faire *Walnut-tree* for the like reaſon, our Lady of the *Well*, becauſe ſhe ſtood hard by a well: our Lady of the *Fountaine* for the ſame reaſon. And at *Chartres*, for that there are (at leaſt were) two of our Ladies, whereof the one is within, the other vnder the Church; that within being called our Lady *aboue*; the other our Lady *below*, or our Lady *vnder the earth*, or our Lady of *Crotes*, that is, of the hollow valt; not becauſe ſhe is *crottée dabled* and *dirty* (as the word ſignifieth) but becauſe ſhe is in a concauitie vnder the earth made in manner of a caue; for the word *Crote* (taken in this ſenſe) cometh from the greeke *crypta*, whereupon ſome are wont to ſay *croton és priſons*, as if a man ſhould ſay, the *deep dungeon in the priſon*. Further, they call another our Lady of *Carmel*, meaning her that is in the Church of the *Carmelites*, another our Lady of *Snow*; for that in the hotteſt time of Summer the place was miraculouſly filled with ſnow as they ſay. I come now to our Ladies who haue their names of the trades which they follow, and actions which they performe. For example our Lady of *Recouery*, our Lady of *Comfort*, our Lady of *Gladneſſe*, our Lady of *Allioyes*, our Lady of *Pitie*, our Lady of *Vertues*, our Lady of *Good tydings*, our Lady of *Good wiſhes*, our Lady of *Helpe*, and an infinite number of others.

17 But this is not all. For we muſt know, that there is great difference betwixt our Ladies in other things as well as in their names. For one is old and very foule; another young and very faire, another of a middle age, and reaſonable good countenance, (which yet is tolerable.) One is very big, another very little, (which alſo is not much materiall.) One hath a merry looke, another a ſad countenance (& herein alſo there is no great hurt.) Wherin conſiſteth it then? Verily in that they vſually compoſe their countenances, and attire themſelues like harlots, as they were wont to ſet out *Mary Magdalen* (whom they haue not bene aſhamed to paint naked in ſome places) and as they haue painted *S. Mary* the *Ægyptian*. Which puts me in minde of that which I haue read in *Iohn Menard* of our *Lady of all beauties* at *Tours*, ſo called, for that they vſed the ſame deuiſe in painting of her with an ancient limmer vſed in painting the goddeſſe *Venus*. For they beheld all the faire maids and beautiful yong women of *Tours*, taking from one a high forehead, from another prety round eyes, wel proportioned, comely and amiable, frõ another a proportionable noſe, from another a prety fine laughing mouth, and a dimpled chinne, &c. Now, whether this obiect of ſo faire a Lady ſtirre vp de-

deuotion the better or not, I leaue to be determined by such as are more competent iudges. Howbeit this I can say, that I haue bookes in parchment containing their Matins, Euensong, and Complies, and other parts of such silly seruice, which haue the pictures of fine yong dames painted in them, being of such wanton and lasciuious countenances and behauiours, that we may well apply vnto them the saying of *Propertius, Docta vel Hippolitum Veneri mollire negantem.* But what Ladies pictures these were, whether the pictures of those whom the owners of these bookes had at command, or of those whom they desired they might haue, I cannot define. Howsoeuer, certes they were some such to whom they bare so entire affection, as that they could not forbeare the sight of them, no not whilest they were at their prayers, for feare they should forget them.

18 But to returne to the former question, to wit, whether all our Ladies which I named euen now, be one and the same Ladie or not. If they shall say, that they are one and the same: I would demaund of them, why she doth so disguise her selfe into so many fashions? If they shall answer, that they be diuers: I would desire them to shew me which of them is the virgine *Mary* Christs mother. But this were to fall againe into the former question, wherewith I promised not to trouble them any more. It were better then (for the present) we should content our selues with the opinion of the good woman of *Mont-richard*, who said that our Lady of *Nantueil* and our Lady of *Francueil* were sisters: and that we take aduice vpon good and mature deliberation, if we can obtaine so much that all of them may be either sisters or at leastwise of kin.

19 But beside the sundry attires of our Ladies, there is such strange varietie in the habits of the Saints, that he that should go about to describe them, had need haue on his considering cap, to know where to begin. For one is starke naked, another halfe naked, another well apparelled. One weareth a great hat, another a litle one; a third sort, I know not what to call it, resembling the Turkish **turbante*. Some are muffled, others are hooded, others cowled, others bigguined. One is armed at all points, another hath onely sword and buckler; another but sword and dagger. One is on foote, another on horseback. Neither is this all; for one laugheth, another weepeth: one lookes as though he had wonne all; another as if he had lost euery crosse. To be short, the difference betweene them is incredible, yea euen infinite, not onely in these, but in sundry other particulars. And therefore it is the more to be wondered (with which I will conclude) how they being so disagreeing, so crosse and contrary one to another, should notwithstanding make so good harmony in the kitchins of our holy mother the Church; which all of them labour to vphold with one accord (imploying all their happie and glorious miracle-mungering to keepe them hot) and so maintaine them, that our holy mother doth not enuy the kitchins of Kings and Emperours. True it is, that she doth also keepe them pretie and warme with the reuenues of the Saints, (as hath bene said) which though it be exceeding great (as may appeare by the accoũt that hath bene cast onely in grosse,) yet if we consider how much the gaine which she getteth by the soules of the saints departed, doth surpasse that which she hath by their bodies; it will appeare that the reuenue which ariseth from the foresaid corps, compared with that which accreweth by the soules, will not buy sugar to the wine.

*Or, Tolibant.

20 And now I come to the other point which I promised to handle in this Chapter, viz. how intollerable the couetousnesse of the Cleargie was. But what? (may some say) May we not discouer this impudent couetous dealing by sundry

places of this booke, as namely by that which hath bene already ſpoken in this Chapter? It is true (I confeſſe.) But now my purpoſe is to detect monſtrous impudencie, or (if I may ſo ſpeake) the very quinteſſence of impudencie, yea of impudency accompanied with moſt abhominable impietie. And the example which I will produce for this purpoſe, is ſo authenticall, that they cannot poſſibly deny it, except they will deny their owne hand-writing. For ſee here their owne words which they haue engraued in *Gothian* letters, in a table of ſtone, which is (at leaſt was wont to be not long ſince) faſtened to a pillar of *S. Steuens* Church at *Bourges*, neare to the Altar where the high Maſſe was ſung.

Hic des deuotè: cæleſtibus aſſocio te.
Mentes ægrotæ, per munera ſunt ibi lotæ.
Ergo venitote gentes, à ſorde remotæ.
Qui datis, eſtote certi de diuite dote.
Te precor, accelera, ſpergas hic dum potes, æra:
Et ſic reuera, ſecurè, cælica ſpera.
O ſi tu ſcirès quantum data proſit ibi res,
Tu iuxta vires donares quod dare quires.
Te miſer à pœna, dum tempus habes, aliena.
Huc dare te pœna veniæ, ſit aperta crumena.
Conſors cæleſtis fabricæ qui porrigit eſt is.
Ex hoc ſum teſtis, hic vos mundare poteſtis.
Fratres haurite de truncopocula vitæ:
Hic aliquid ſinite, veri velut Iſraëlitæ.
Crede mihi, crede, cæli dominaberis æde.
Nam pro mercede, Chriſto dices, mihi cede.
Hic datur exponi Paradiſus venditioni.
Currant ergo boni, rapientes culmina throni.
Vis retinere forum? mihi trädas pauca bonorum,
Pro ſumma quorum reſerabitur aula polorum.
Hic ſi largè des, in cœlo ſit tua ſedes:
Qui ſerit hic parcè, parcè comprendet in arce.
Cur tardas tantum? nummi mihi des aliquantum.
Pro ſolo nummo gaudebis in æthere ſummo.
Denos ſume quater, vnum ſemel, hæc ſacra mater
Annos condonat, ſanctus Pater iſta coronat.
Tot quadragenas dat & abluit hic tibi pœnas
Mil miſſis decies ſocius, ſi des ibi, fies.

The ſubiect or matter of theſe verſes (which I ſpeake for their ſakes who vnderſtand not Latin; not hauing tranſlated them, becauſe their grace conſiſteth in the rime) is nothing but this, that he which giueth to the boxe, goeth ſtraight to heauen: (and the more he giueth, the higher ſhall his place be) and he that giueth nothing, ſhall neuer come there. For

Hic datur exponi Paradiſus venditioni:
which is thus much in good Engliſh,
Here Paradiſe is ſet to open ſale.

But that the Reader who vnderſtandeth not Latin, may iudge whether I had reaſon to cenſure theſe verſes as I did, I will expound vnto him theſe two,

Crede mihi, crede, cæli dominaberis æde:

Nam

Nam pro mercede, Christo dices, mihi cede.

That is,

For meede beleeue me, thou shalt gaine a crowne,
Yea rule in heauen, and say to Christ, Come downe.

Now if any man desire to haue the sence of them word for word, see here what a fine lesson they teach vs: Assure thy selfe thou shalt be Lord great maister of heauen; for in lieu of the money which thou hast giuen, thou shalt say to Christ, Stand backe, giue place.

CHAP. XXXIX.

How our Ancestors were nuzzeled in ignorance of Christian religion: and how the Popish Cleargie alwaies maintained themselues, notwithstanding their wicked liues were notoriously knowne to the world, and that many of their iugling trickes and false miracles had bene discouered.

PVrposing to shew in this chapter, how some euen from the dayes of our forefathers, began to open their eies and to espy the packing and conueyance of Church-men; I thought it requisite in the first place, to consider how great the darknesse and ignorance, as also the abuses of those times were. I am therefore to intreate the Reader to call to mind sundry examples to this purpose dispersed here and there in diuers places of this booke; besides which, (if neede were) infinite more might be added: howbeit, three or foure shall suffice. First then, is it not a strange fopperie to thinke, that those men or women which their Church Calender hath marked with red letters, are men and women Saints, that is, gods and goddesses? or at least-wise petty gods, and (as I may say) subordinate gods? For if they had not iudged them such, questionlesse, they wold neuer haue ascribed vnto them diuine power, which God reserues as proper to himselfe alone. So that here we may see not onely their simplicitie single and alone by it selfe, but accompanied with horrible impietie. But this is yet far more hideous and horrible, in that they dare affirme, that if the holy Ghost were bit by a mad dog, it is necessarie he should go to Saint *Hubert* if he would be healed; which was auerred by a pedler of the reliques of the foresaid *Hubert*. And considering the great account and reuerent opinion which they had of the Pope as well as of the Saints, was it not meere madnesse to thinke that as soone as a man became Pope, he became also god? That he had the keyes of heauen and of hell, to let those into heauen that would giue some thing to him or his: and to send them packing to hell that would giue nothing? That it was a lesse sinne to kill a man then to eate flesh vpon a friday, or to violate any such commandement enioyned by this earthly god? But if we consider the sacrifice of the Masse and the abuses therein committed, what else can be said, but that many haue bene and are at this day strangely bewitched, in beleeuing that there are certaine soules in Purgatorie which cannot be deliuered thence, but by the meanes of many Masses? That a sir *Iohn* hauing pronounced certaine Sacramentall words ouerall the bread in the market, makes so many loaues to become so many gods? That men eate their maker, and afterward cause him to passe through that place

that cannot be named with modeſtie? And (which is a point worthy obſeruation) can it neuer ſufficiently be wondred at, that the things which ſhold be meanes to roote ſuperſtition out of their minds, ſhould plant and root it in them more and more? For they ſhould haue had their breaden god in iealouſie, and then at leaſt haue ſuſpected him, when they ſaw his blood and fleſh poyſon men: his blood poyſoning *William Archbiſhop of Yorke*, in the time of Pope *Anaſtaſius* the fourth; and his fleſh poyſoning the Emperour *Henrie* the ſeuenth, by meanes of one *Bernard* of *Montpolitian* a *Iacobin* Fryer, being one of the faction of the *Guelphes*. Neither ought they onely to ſuſpect it, but altogether to reiect it, with adieu in the diuels name, ſeeing it ſuffereth it ſelfe to be deuoured of beaſts. For, it is well knowne that the magnificent *Maygret* (now deceaſed) had a litle ſhag haired ſpaniell which ate foureſcore of them to his breakfaſt, and all without drinke. But how ſhold it be reuenged of dogs, when it cannot ſaue it ſelfe from mice? For theſe pretie beaſts haue not onely bene ſo bold as to go into his pixe to nibble at him there, but haue alſo preſumed to runne away with him, lying vpon the Altar, whileſt the Prieſt was aſleepe in his *memento*: which accident happened (as we know) at a towne called Saint *Marie*, and at *Paris* in Saint *Marries* Church. Verily, ſuch accidents as theſe ſhould haue taught them a litle more wit, and to haue thought with themſelues how farre they came ſhort of their reckoning, in attributing Gods diuine attributes to ſuch a peece of paſt which ſuffers it ſelf to be deuoured of a mouſe. Whereas they contrarily, as often as any ſuch thing happened, added one foolerie to another. For example, at *Lodeue* in *Gaſcoine*, wheras the mouſe which had eaten vp this breaden god, ſhould haue made them open their eyes to ſee the coſening tricks wherewith they had bene abuſed: they notwithſtanding were ſo farre from ſurceaſing to giue to other peeces of paſt (his fellowes) as great honour as before, that they canonized the mouſe, calling her *the holy mouſe*. The like brutiſhneſſe was knowne to haue bene practiſed during the laſt garboiles in *France*. For a certaine gentleman Maſſe-marrer (whom I could name if it were needfull) hauing heard the ſound of the ſacring bell in the ſtreets (as he was on his way) asked what it meant: and hauing learned that it gaue warning, that they were readie to the *Eleuation*, as a man would ſay, to lift or raiſe vp god; ſaid to his men, Let vs make haſt that we may come before he get vp, and ſerue him as groomes of his chamber; for my part I will bring him his cleane ſhirt. Who being come thither, tooke this fine god and offered him to his horſe before them all, who beheld this fact with exceeding great aſtoniſhment: but when they ſaw the horſe thruſt out his noſe as ſoone as the breaden god came neare him, they ſaid, it was an argument that he had bin accuſtomed to receiue his maker. And this puts me in mind of *the holy penknife*, that is, the pēknife wherwith a conſecrated hoſt was pricked at *Paris* by a Iew, which was afterwards reckoned in the number of holy reliques, in one of the Churches of the ſaid citie, (at *S. Iohns* in *Greue* as I remember:) as if by ſuch an action it had bene hallowed. See here (gentle Reader) how theſe fellowes in ſtead of ſcorning theſe gods which ſuffered themſelues to be murthered, and eaten vp of vermin, haue not ceaſed to worſhip them as much as euer before: nay to adore the deuourers and murtherers of them: for I call the *pen-knife* wherewith this ſtab was giuen, *a murtherer*.

2 And we ſhall the leſſe wonder how men could euer be ſo brutiſh, as to lend their eares to ſuch doctrine, if we conſider in what account they held the authors thereof. For though Angels deſcending in ſome viſible ſhape from heauen, ſhould haue come & preached vnto them, they could not haue entertained them with

with greater reuerence, then they did a rabblement of wicked and abhominable lolling-lobbies, which fed thē not onely with plaine lyes, but with lyes ful of impietie, and worse without compariſon then Talmudicall or Mahometicall fables. But to deſcend from the generall to particulars, that is, from ſundry ſorts and ſects of hypocriticall ſhauelings, to come to one; will not this be a wonderment to poſterity, that men ſhould attribute ſo much to *Franciſcans*, yea to their very attire, as to cauſe children to weare it for a time, that by this meanes they may come to mans eſtate? That ſome ſhould weare it a litle before their death, feeling themſelues deadly ſicke? That others (who had no leaſure to weare it before, ſhould take order by their wils, to be interred in it? And who (I beſeech you) were they that vſed this kind of *Metamorphoſis?* Verily great Lords, as much or rather more then the common people: yea euen kings and Emperours themſelues. Indeed the Earle of *Carpi* (being one of the laſt that turned Frier in this ſort) is left alone as a by-word and laughing ſtocke to all poſteritie. But the greater part not content with their habit, betooke themſelues to their couent, bequeathing vnto them their goods, and ſo defrauding their children or kinsfolk, who in equity and conſcience ſhould haue bene their heirs. And as for thoſe that would needs become *Franciſcans*, will not poſterity wonder to heare, that ſince this fancie tooke them in the head to become of this order of religious men, they were ſo far from taking aduiſe and counſel of their parents, that if it had bene neceſſary in entring into that order, to tread father & mother vnder their feet, they thought they were bound to do it? And to the end they might the more enrich themſelues by this meanes, they were ſo impudent and ſhameleſſe (in abuſing the ſimplicitie of the poore people) that they made no bones to tell them, yea to make them beleeue that there was no other meanes in the world whereby the diuell could be ſaued, but by perſwading him to take the habit of Saint *Francis*. Indeed I do not remember that I haue read this in the booke of *Conformities*: but ſure I am that I haue read in it farre more impudent lies, in praiſe and commendation of their order.

3 Now albeit the miſhaps which dayly befel (*Iean blanke* their breaden God) ſhould haue opened the eyes of theſe miſerable idolaters, yet they ſhut them ſo much the more. The like may be ſaid of their blindneſſe and brutiſhneſſe, ſimplicitie and ſottiſhneſſe, in not eſpying the knauery of the falſe Friers. For that which ſhould haue diſcouered vnto them the villanie & filthines of theſe miſcreants, did the more confirme them in the preiudicate opinion which they had of their holineſſe. I wil record for example that which happened in our own time at the death of that famous *Franciſcan De Cornibus*: It is well knowne that this knaue died of the *Neapolitan* diſeaſe (otherwiſe termed the French poxe) the buttons or pimples whereof breaking forth and making him looke firy red, the people which ſaw him as he was caried to the graue (for they caried him in his habit or cowle with his face vncouered) were perſwaded that this redneſſe came frō hence, in that he was become a *Seraphin*. Sure I am that the death of a gentlewoman, who died of the ſtinke of the feete of this venerable pockie villaine, which ſhe had kiſſed after his death (being vnacquainted with ſuch ſtrong ſauours) was ſo interpreted, that it did in like ſort confirme men in the opinion which they had of his holineſſe. And thoſe (doubtleſſe) who made no more of the redneſſe of his French poxe but the redneſſe of a *Seraphin*, (ſuch was their ſimplicitie) if they had taken him in the fact by which he got them, would haue perſwaded themſelues that they had ſeene ſome other thing then in truth they ſaw, or (as the Latine Poet ſpeaketh) would haue made their eyes beleeue they had ſeen ſomething which they ſaw not. Much

like

like that good fellow, who perceiuing two other feete by his maiſters feete (who to the end he might ſtrictly obſerue the Biſhops rules, had his pretie wench lying by his ſide) went ſo ſimply to worke, that he cried out at the window, *Come ſirs, and you ſhall ſee my maſter who hath foure feet.* See here how all Chriſtendome in ſtead of proceeding and going forward in the knowledge of theſe abuſes, went backward through the iuſt iudgement of God.

4 Neuertheleſſe this great blindneſſe was neuer ſo vniuerſall, but that there were ſome in all ages that did diſcouer part of their trumperies, and perceiue the wicked courſe of life which theſe Church-men led. *S. Bernard* alſo (as hath bene ſaid) inueyed ſtoutly againſt it. And (as I remember) a certaine paſſage taken out of a booke written by *Gulielmus de ſancto amore*, hath bene alleadged for this purpoſe. And at the ſame time (namely about the yeare 1260.) one *Nicholas Gallique* borne in *Narbonne*, generall of the order of the *Carmelites*, being no longer able to endure the wicked life of his fellow Friers, did not onely forſake them and vtterly renounce their order, but alſo writ a booke againſt them, called *the fiery dart*: wherein he tels them (to omit other particulars) that they were reprobates, citizens of *Sodome*, contemners of the holy Teſtament, ſeducers of thoſe that then liued, and of thoſe which ſhould come after, the taile of the Dragon mentioned in the Reuelation. As for the bookes of the foreſaid *Gulielmus de ſancto Amore*, Pope *Alexander* the fourth did what he could to aboliſh them, and that by expreſſe edicts and commandements: who alſo (as *Platina* recordeth) burned a book which the begging Friers had publiſhed, wherein they taught that the ſtate of grace did not proceed from the law of the Goſpell (as they ſpeake) but from the law of the ſpirit: which he burned, not for any great conſcience he had to ſee the ſimple world ſo abuſed, but for feare leſt this ſo abſurd and impudent a lie ſhould be a meanes to diſcouer their other villanies. This booke was called *the eternall Goſpell*, or *the Goſpell of the ſpirit*; gathered out of the doctrine of *Ioachim* the Abbot, and the viſions of a *Carmelite* Frier called *Cyril*, by the *Iacobins* and *Franciſcans*, who laboured by the authoritie thereof to make their parts good againſt the *Waldenſes* (otherwiſe called *the poore men of Lyons*) and other their aduerſaries which armed themſelues againſt them with the ſword of the ſpirit, the word of God. Of this booke the foreſaid *Gulielmus de ſancto Amore* writeth as followeth. This accurſed Goſpel is already publiſhed in the Church, and therefore the deſtruction of the Church is to be feared. If this Goſpell be compared with the Goſpell of Chriſt (ſay they) it is ſo much more perfect and excellent then it, by how much the Sunne is brighter then the Moone, and the kernell better then the ſhell, &c. Moreouer, he mentioneth other like deteſtable ſayings there recorded. And of theſe two cõpariſons honorable mention is made in the *Rõmant of the Roſe*, where the author ſpeaketh in deteſtation of this booke, and cenſureth the hypocriſie of the begging Friers who publiſhed it.

Vous ne cognoiſtrez point aux robbes
Les faux traiſtres tous pleins de lobbes:
Parquoi leurs faits faut regarder,
Si d'eux bien vous voulez garder.

That is,

For thou ſhalt neuer for nothing
Con knowen aright by her clothing
The traitors full of trechery,
But thou her werkes can eſpie.

And

And a little after,

Fut or baillé (c'eſt choſe voire)
Pour bailler commun exemplaire,
Vn liure de par le grand diable,
Dit, L'Euangile perdurable,
Dont le ſainct Eſprit fut miniſtre:
Si comme il apparut au titre,
Ainſi eſt-il intitulé.
Bien eſt digne d'eſtre brulé.
A Paris n'euſt homme ne femme
Au paruis deuant noſtre-Dame
Qui lors bien auoir ne le peuſt,
Pour le doubler, ſi bien luy pleuſt.
Là trouuaſt par grans meſpriſons
Maintes telles comparaiſons.
Autant que par ſa grand chaleur,
Soit de clarté, ſoit de valeur,
Surmonte le Soleil la Lune,
Qui trop eſt plus trouble, & plus brune:
Et le noyau des noix, la coque:
(Ne cuidez pas que ie vous moque:
Cela di ſans bourde ne quille)
Tant ſurmonte ceſt Euangile
Ceux que les quatr' Euangeliſtes
Du Fils Dieu firent à leurs titres.
De tels comparaiſons grand maſſe
Là trouuoit on, que ie treſpaſſe.

That is,

They broughten a booke with ſory grace,
To yeuen example in common place,
That ſaid thus, (though it were fable)
This is the Goſpell perdurable,
That fro the holy Ghoſt is ſent:
Well were it worth to ben brent.
Intitled was in ſuch manere
This booke which I tell here,
There was no wight in all Paris
Beforne our Lady at paruis,
That they ne might the booke buy,
The ſentence pleaſed hem well truly,
There might he ſee by great treaſoun,
Full many a falſe compariſoun.
As much as through his great might,
Be it of heate or of light
The Sunne ſurmounteth the Moone
That troubler is, and changeth ſoone:
And the nut kirnell the ſhell
(I ſcorne nat that I you tell:)
Right ſo withouten any guile,

Surmoun-

Surmounteth this noble Euangile
The word of any Euangeliſt,
And to her title they token Chriſt.
And many ſuch compariſoun,
Of which I make no mentioun,
Might men in that booke find,
Who ſo coud of hem haue mind.

The ſame Poet makes further mention of the bookes which *Gulielmus de ſancto Amore* writ againſt the fained pouertie of the begging Friers. For hauing after a long and large diſcourſe ſhewed what ſort of begging Friers were to be tollerated, and what not; and hauing alleadged the Sermons of the ſaid *S. Amore* for confirmation of his aſſertion, he addeth in the perſon of *Falſe ſemblance*,

Qui groncer en voudra, ſi gronce,
Et courroucer, ſi s'en courrouce.
Car ie n'en mentiroye mie,
Si ie deuoye perdre la vie:
Ou eſtre mis contre droiture,
Comme Sainct Paul en chartre obſcure:
Ou eſtre banni du Royaume
A tort, comme maiſtre Guillaume
De ſainct Amour, qu'hipocriſie
Fit exiler par grand' enuie.
Ma mere en exil le chaſſa.
Le vaillant homme tant braſſa
Pour verité qu'il ſuſtenoit.
Vers ma mere trop deſprenoit,
Pource qu'il fit vn nouueau liure
Où ſa vie fit tout' eſcrire:
Et vouloit que ie reniaſſe
Mendicité, & labouraſſe,
Si ie n'auoye de quoy viure.
Bien me pouuoit tenir pour yure.
Car labourer ne me peut plaire:
D'aucun labeur n'ai-ie que faire:
Trop y a peine à labourer.
Mieux vaut deuant les gens orer,
Et affubler ma renardie
Du mantel de papelardie.
A. O fol diable quel eſt ton dit,
Et ce que tu as ici dit?
F. Quoy? A. Grans deſloyautes apertes.
Ne crain-tu donc pas Dieu? F. Non certes.
Car à peine peut homme atteindre
Choſe grande, qui Dieu veut craindre.

That is,

Be wroth or blithe, who ſo be,
For I woll ſpeake and tell it thee,
All ſhould I die, and be put downe,
As was Saint Poul *in darke priſoun,*

Or be exiled in this caas
With wrong as maſter William *was,*
That my mother hypocriſie
Baniſhed for great enuie.
My mother flemed him Saint Amour,
This noble did ſuch labour
To ſuſtaine euer the loyalte,
That he to much agylt me.
He made a booke and let it write,
Wherein his life he did all write,
And would each renyed begging,
And liue by my trauelling,
If I ne had rent, ne other good,
What weeneth he that I were wood?
For labour might me neuer pleaſe,
I haue more will to ben at eaſe,
And haue well leuer (ſooth to ſay)
Before the people patter and pray:
And wry me in my foxery,
Vnder a cope of papelardy.
(Quoth Loue) What diuell is this that I heare?
What words telleſt thou me here?
What ſir Falſeneſſe that apert is,
Than dreadeſt thou not God? No certis.
For ſeld in great things ſhall he ſpeed,
In this world that God would dreed.

Theſe places I haue here alleadged for three cauſes. Firſt, that the Reader might better perceiue what is meant by this counterfaite goſpell, as being a thing verie memorable; albeit I omitted it in my former diſcourſe. Secondly, that the contents of thoſe bookes written by *William de ſancto Amore* (which were afterwards burnt by Pope *Alexander* the fourth) might the better be knowne. Thirdly, to giue the Reader to vnderſtand that his bookes were not onely burned, but himſelfe alſo baniſhed *France* for ſpeaking the truth. Notwithſtanding, here we haue to note, that if he, who was onely baniſhed about the yeare 1260. had but liued three hundred yeares after, he ſhould not haue ſcaped ſo ſcot free? for they would haue ſet him to haue diſputed with fire and fagot, as they did infinite others within theſe fiftie yeares. As for the hiſtory which I ſaid was very memorable, I find it to be ſo, for this reaſon: in that by comparing that age with ours, we ſee the great ſubtilty and craft of the diuell. For he hath dealt (me thinkes) in this caſe, (I meane in bringing this falſe goſpell into credit) as Princes many times do with their ſubiects, who when they ſee they cannot endure to heare of taxes, ſubſidies, or impoſts, vſe the word *borrowing*: which in the end commeth all to one reckoning: as *Solon* the ancient lawgiuer made that to paſſe for currant vnder the name of *Siſachthia* which vnder his owne ancient name was thought too rigorous. The like pollicy hath the diuell vſed in tampering with this his execrable goſpell. For perceiuing that the name progreſſe, and proceeding of *the eternall Goſpell* (in ſuch ſort as hath bene ſaid) diſpleaſed all men; he knew well how by changing the name, to retaine the doctrine: ſo that he is come to the point and period which he firſt propounded to himſelfe. And that it is (gentle Reader) euen as I ſay, if euer thou haſt

read the holy Gospell, consider whether it were not high time for the diuell to confront it with another of his owne forgery (though vnder another name:) to bring in that which the Popes creatures call *the seruice of God*, consisting of such a number of pompous, glorious, glittering shewes and tricks of conueyance, that the greatest Doctor of them all, should should haue worke enough (thoug he took three daies respite) to reckon vp onely their bare names: and yet peraduenture in the end might come short of his reckoning. For let vs consider a litle, what a long tayle of absurdities this one word *Merits* draweth after it, being flat contrary to the doctrine of the Gospell.) First, touching the diuers sorts of them, and then the matter of euery sort. For there is (as we know) *meritum congrui, digni, condigni*, or rather *de congruo, digno, condigno*, &c. And as for those which they cal good works, affirming them to be the substance of merits; we know that there are simple good works, & works of supererogation: besides sundry others which I cānot stād vpon. But wherein (may we thinke) do these good workes consist? Verily in all manner of deuotions and good intentions, by which the Clergie might haue wherewith to fill their panch, in ringing, singing, quauering, mumbling, grumbling, pattering a million of Masses, great, litle, hie and low: Masses with a sop of wine, and dry Masses: Item, Masses for quicke and dead, (called Masses *de Requiem*,) Masses of our Lady of Pitie, our Lady of Vertues, our Lady of good Newes, our Lady of all Beauties, &c. Masses of Saint *Sebastian*, Masses of Saint *Godegran*, of Saint *Guerlichou*, of Saint *Aliuergo*, of Saint *Andoch*; also Masses of all men and women Saints, men and women Confessors (if there be any such,) men and women Martyrs. To be short, Masses in the name of the eleuen thousand virgines. And yet this is not al: for there are Masses for Fraternities: Masses for hunters: Masses for warriers: Masses for Deacons and Subdeacons, and for them that are neither: with a rabble of others which I cannot remember. * After, if we come to the tooles of one onely Masse, as the Albe, the Stole, the Girdle, the Maniple, the *Amict, the Cope, or Chasyble, &c. The Platine (or Patine) the Pixe, the Censour; (I speake not of the host, because it is not included within the number of the Massing tooles. For, for it alone the stage is erected, and for it all this pageant or rather tragedy is plaied. As for their apish tricks, friskes and gambols, we haue touched them before in a word or two: as also the miraculously subtill and more then *Pythagoricall* secrets, which lie hid aswell vnder the said turning tricks, as vnder the tooles and trinkets of the Masse. Consider now (good Reader) a litle with thy selfe, out of what Gospell all this geare is taken, and what scripture they follow, who mixe spittle, salt, oyle, and such like stuffe (smelling so stinking strong of their sorcery) with the holy Sacrament of Baptisme. Consider further, how exceedingly it ought to moue and astonish him, who by the mercy of God hath bene trained vp in the doctrine of the Gospel: when conuersing with those that make profession of the same religion: he shall heare not onely of the former riffe-raffe ceremonies (yea wicked and dangerous:) but of an infinite number of others also, as of suffrags of the Saints, of Images, of Reliques, of Lights, of the Popes pardons or Indulgences, of Buls, of Myters, of Croziers staues, of Vowes, of Shauings, of Confessions, of Absolutions, of Extreame vnctions, and of that so famous renowmed missificall Purgatorie, with all the appurtenances thereunto belonging. Verily, if he stand in a maze and mammering, to heare such gibbridge, and more to see all this mummery acted vpon the stage, I blame him not. But when he shall reade this story, touching this *Infernall* (called the *Eternall Gospel*) and shall consider with himselfe, how subtill and crafty the diuel is, he shal haue no great cause to wonder at the matter. For doubtlesse,

*Here Steph. did either forget himselfe, or meant to speake rhetorically without aredditiō; for the sentence is ἀνακόλουθον.

*Al. amice.

leſſe, the diuel hath kept this damnable book in ſtore (changing onely the name) to the end that as there is one *Chriſt*, and one *Antichriſt*; ſo there might be one *Goſpel*, and one *Antigoſpell*, as I may ſo ſpeake. Neither hath he vſed this craft and ſubtelty onely in changing the name, but as we haue ſeene in ſome cities, when the cõmon ſtewes haue bene burnt, the aſhes thereof haue flowne abroad into al quarters and corners therof; ſo that though there remained no more ſtewes in name, yet indeed and truth, greater then euer before: ſo he (after that this deteſtable booke was burned) ſcattered the aſhes thereof among all the bookes which haue bene publiſhed ſince by his ſlaues and complices; whereof the *Decretals* haue had their part, the *Sũmes* alſo theirs, the *Legends* & *Martyrologies* theirs; the *Queſtionall*, *Diſtinctionall*, *Quodlibeticall* bookes, *Mandeſtons*, *Tartares*, *Breuiaries*, *Miſſalles*, and *Houres*, theirs. Neither herewith content, hath further foiſted in other wicked works and writings ſhrowded vnder the name of the Goſpell, as hath bene ſaid. This (gentle Reader) will ſuffice (I hope) to put thee in minde of the *Infernall* (otherwiſe called the *Eternall*) Goſpell, when and as often as thou ſhalt heare any queſtion moued touching Popiſh doctrine. And verily (that I may ſay the ſame thing againe and againe) ſeeing men haue endured a Counterchriſt, it is no wonder if they ſuffer a Counter-Goſpell.

5 But to returne to proſecute my former argument, and to ſhew how in all ages ſome abuſes haue bene diſcouered: doubtleſſe, if they who haue obſerued them, would haue aduertiſed poſteritie of them, we ſhould haue had a number of ſuch aduertiſements at this day: but ſome (God knowes) were ſo ſimple that they could not commit ſuch things to writing; others, though ſufficiently well qualified, yet had not the heart to do it. Notwithſtãding there are certain books come euẽ to theſe times, (much more anciẽt then thoſe I haue ſo often mentioned) in which are ſundry inuectiues againſt the Pope, aſwel in regard of his life as of his doctrine. But (me thinks) it fareth now with Chriſtian religion as it did ſomtime with Arts and ſciences: for as the liberall arts flouriſhed not ſo in the age laſt paſt, as they did certaine hundred yeares before, and as they haue done ſince: ſo the ignorance of Chriſtian religion was more groſſe and palpable in the laſt Centenarie then in the dayes of our grandfathers (at leaſt of our great grandfathers,) and then it was euer ſince.

6 But here is yet a further point to be noted cõcerning the Age laſt paſt (to ſay nothing of ſuch as proclaimed open warre and hoſtilitie againſt the abuſes and wicked liues of the Pope and his creatures, as *Wicliffe*, *Iohn Hus*, *Ierome* of *Prage*, &c.) how that many haue encountred our good Catholickes of the Romiſh religion, who made no great ſhew of hoſtilitie againſt them. For who would haue thought that *Petrarch* would haue ſo inueyed againſt the holy citie, *Già Roma, hor Babilonia falſa e ria?* which we find in one of his ſonnets (among other his Poems) containing onely a deſcription of the inordinate and diſſolute life of the Court of Rome. Nay he goeth further in diuers of his Latin Epiſtles, ſaying that Chriſt is baniſhed thence, that Antichriſt is Lord and maiſter there, and Beelzebub the Iudge: That vnder the ſtandard of Chriſt, they make warre againſt Chriſt: That greater villany is there done to him, thẽ euer the Phariſies did him: That the hope of eternall life is holden for a very fable: That the more a man is infected and euen plunged ouer head and eares in wickedneſſe, the more he is eſteemed and honoured. And as for couetouſneſſe, there (ſaith he) for gold heauen is ſet wide open, and for gold, euen Chriſt himſelfe is ſold. Item, if *Iudas* come thither, and bring with him his thirtie peeces of ſiluer (the price of innocent bloud) he ſhall be ad-

mitted,and Christ shut out of doores. And as for *Truth*, There(saith he)truth is holden for folly. And in another place,I will not speake of truth: for how can truth haue any lodging or abode there,where all is taken vp with falshood and lies? the aire,the earth, places, houses, towers,&c.

7 Sometimes also our Catholicke chickens were so vnmannerly as to censure their holy mother for false doctrine. For we reade that the Vniuersitie of *Paris* openly condemned an article in one of the bulles of *Clement* the sixt, touching the yeare of Iubily, wherein he granted to all that had receiued the Croysado,full power to deliuer three or foure such soules out of Purgatory as themselues thought good. Howbeit the Vniuersity censured not the mandate and commandement which in another bull he gaue to the Angels of Paradise: the words
» whereof I will here set downe. If any man be minded to come to the holy Citie,
» we giue him free libertie from the day of his egresse, to chuse one or moe confes-
» sors, as well in his iourney as elsewhere, to whom by authoritie committed vnto
» vs, we giue full power to absolue him in all matters reserued to our selfe, as
» well as if we were there personally present. And further,we grant to him that hath
» truly confessed (if he die by the way) free pardon and remission of all his sinnes,
» and do cleerly quit and absolue him of the same. And we further commaund all
» the Angels of Paradise, that they bring the soule of such a man into the glo-
» rious Imperiall heauen, quite exempting him from the paines of purgato-
» rie, &c.

8 Besides,we haue certaine prouerbes which haue bene currant time out of mind,which are pregnant proofes that the Cleargies credit was euen then crackt, and their reputation much eclipsed. For in our old and auncient prouerbs (which censure the vices and misdemeanours of men onely in generall) the Church is euer the ringleader of the dance, as in this which hath bene alleadged in the former part of this discourse:

Trois choses sont tout d'vn accord,
L'Eglise, la Cour, & la Mort.
L'Eglise prend du vif, du mort:
La Cour du droit, &c.

That is,

There be things three do well agree,
The Church, the Court, and destinie,
For none will ought to other leaue:
The Church from liue and dead doth reaue.
The Court takes both the right and wrong,
And death takes both the weake and strong.

And likewise in this:

L'Eglise fait la teneur sans droiture,
Noblesse tient la contre sans mesure:
Labeur ne peut à la taille fournir,
Si le dessus ne vient à soustenir.

That is,

The Cleargie falsly sings the Tenors straine,
The Peeres ylike the Countertenor sing:
The Commons toyle the Tenors n'ote sustaine,
Vnlesse the Countertenor ayd do bring.

As also in this prouerbe (for I hope I may be bold to giue this name to the com-

mon

mon sayings which are or haue bene currant in euery mans mouth, though it properly signifie short and compendious pithy sentences;

Depuis que Decrets eurent ailes,
Et que les dez vindrent sur tables,
Gend'armes porterent des males,
Moines allerent à cheual,
Au monde n'y a eu que mal.
That is,
Since that Decrees had wings ygot,
And dice vpon the boord were brought,
Since Monkes did faire on horseback trot,
And souldiers were with mailes yfraught,
The world hath bene too bad for naught.

In stead whereof *Menot* saith, *Since Church-men wore great velvet coates.* There are also other prouerbes which taxe and censure their couetousnesse in particular, one of which (taken out of *Barelete*) we mentioned in the former chapter, viz. that *Priests, Monkes and the Sea are neuer satisfied.* And of this number is that which we formerly alleadged, *The Church taketh both of quicke and dead.* But we may not forget in the history of the Curate (of whō we spake in the same chapter) that phrase which is vsed in way of a prouerbe, to signifie a thing which neuer was, and neuer should be: *When Curates will take no moe offrings*: which *when* stood a certaine *bon companion* in good stead, who writ long since in a certaine pamphlet which he published, a prognostication of a good time. For he saith, that the good time shall be when women do whatsoeuer their husbands will haue them, without gainsaying. When drunkards shall hate wine. When seruants shall be loyall and faithfull. When maids of fifteene yeares shall refuse to marry. When bakers shall giue away their bread, and vintners their wine for Gods sake. When a *Picard* shall leaue his lying: a *Normand* his flattering: a rich *Frenchman* his haughtinesse: and a *German* his beastlinesse. When Lawyers cease to make fiue or sixe suites of one. When *France* shall be rid of iealous persons, cuckolds and flatterers. Among the rest this *when* is one (of which I haue spoken) and this other which I may not here omit:

Quand vous verrez que les curez
Defendront d'aller à l'offrande,
Et porter escus, & deniers,
Voire sur peine de l'amende:
Et d'autre part, mais que l'on pende
Tous larrons priuez & estranges,
Bon temps verrez (quoi qu'il attende)
Accourir au trauers des fanges.
That is,
When *those good sirs that serue the Parish cure*
Forbid repairing to their offering,
And charge that no man crownes or pence shall bring,
Vpon the paine of some deepe forfaiture:
And when *all theeues forraine or neighbring nigh*
On lofty gallow-trees shal hang on high,
Then shal you see (ô who so long can bide?)
The good dayes coming of the blessed tide.

There are alſo auncient prouerbes which taxe the whoredome and drunkenneſſe of the Popiſh Cleargie, as alſo the place where the Popes Holineſſe makes his abode: of which number this is one,

Iamais ni cheual, ni homme,
N'amenda d'aller à Romme.

That is,

Nor horſe nor man ere turned home
Ought betterd by the ſight of Rome.

Neither are there onely prouerbiall ſentences, but ſundry ſongs and ſonnets alſo, made by our predeceſſors againſt the Popes Scuruineſſe, one of which beginneth thus:

Le Pape qui eſt à Romme,
Boit du vin comm' vn autre homme,
Et de l'ypocras auſſi.

That is,

His Holineſſe that at Rome doth wonne,
Drinkes wine full well, as his neighbours donne,
And Ypocras alſo.

This alſo is very auncient, and ſeemeth to haue bene borrowed from the words of Chriſt.

Loups rauiſſans & faux prophetes,
Portent habits de brebiettes.

That is,

Falſe Prophets and ranke wolues for need,
Can weare the ſheepe or ſhepheards weed.

For it was taken (if I be not miſtaken) out of the words of Chriſt. *Mat. 7. Beware of falſe Prophets which come to you in ſheepes clothing, but inwardly are rauening wolues.* Which I do the rather thinke, becauſe it hath bene vſed againſt the Fryers in particular (and namely againſt the *Mendicants*, but eſpecially againſt the *Franciſcans*) who long ſince (as we know) were gibed and geſted at, being called diſſeblers, bald ſhauelings, makers of apes faces, and *chatemites*, which is as much as counterfeiters of lambes. And whereas they are called rauening wolues, Saint *Francis* himſelfe would (no doubt) haue granted it, at leaſtwiſe that they were wolues, conſidering he ſaid to a wolfe (as we noted before) *my Brother Wolfe*. Further, each of theſe 4. orders of mendicant Fryers hath had his proper praiſe and commendation apart, euen from our Anceſtors dayes. For we ſay prouerbially; a *Iacobin* in the Pulpit, a *Franciſcan* in the Quire, a *Carmelite* in the kitchen, and an *Auguſtine* in the ſtewes. Which notwithſtanding ought well and warily to be vnderſtood: not as though the *Iacobins* and *Franciſcans* were not ſufficient and able men to deale in the occupation of the *Carmelites* and *Auguſtines*: but for that (beſides their ſufficiency,) they do it with farre better grace and dexteritie: ſome of them prating like Parots in the pulpit: and others roaring like buls in the Quire, luſtily thundering out an *Alleluiah*. For it were plaine hereſie to ſay that the *Iacobins* and *Franciſcans* were not as valiant champions of the god *Bacchus* as the *Carmelites*, conſidering the dittie which was ſung ten yeares (I take it) before my beldam was borne:

Iacopins, Cordeliers, Carmes,
En beuuant iettent des larmes,
Diſans, que c'eſt pour les ames, &c.

The

The Carmelite and Iacobine,
And their brethren Cordeliers,
When they haue tipled in the wine,
Till it come out in teares:
Say ſtraight, that's for the ſoules, &c.

And that they are likewiſe *Venus* darlings, their actions (heretofore recorded) do ſufficiently declare. This is the cauſe that makes me ſay, that it ought ſo to be vnderſtood.

9 We reade alſo in certaine ſtories, of libels, which ſundry ſharpe Satyriſts caſt abroade againſt the Cleargie, in the laſt centenary and in the age before; as alſo of diuers ieaſts and merry conceits which haue bene made of the ſottiſh ſuperſtitions of the Church of Rome: as namely of holy water (as they terme it) and Purgatory, called *S. Patricius* his hole, and by the common people *S. Patricks* hole. As alſo of pardons or indulgences, and worſhipping of Saints: in all which, thoſe merrie grigs who haue made collections of pleaſant conceits, haue furniſhed vs with examples. True it is indeed, they mention ſome libels which do ſo gibe and ieaſt at Popiſh ſuperſtition, that they paſſe all meane and meaſure, and ſauour of plaine *Lucianiſme*. But leauing thoſe of this ſtraine, I will alleadge ſome of another note, which now come to my mind. Firſt then I remember three merry ieaſts, which were made of holy water: all of them of a fine conceit, and excellent good grace. The firſt is of one who being reproued for not vailing his bonnet when holy water was caſt vpon his head: anſwered, that if it had that vertue that it could penetrate euen to Purgatory, there was no doubt but it would eaſily go through his hat. The ſecond is of later time, the author whereof was one *Godon* a Counſellor of the Court of Parliament in *Paris*, a man that had an excellent dexteritie in breaking of a ieaſt. This *Godon* being one day in place where it was debated before King *Francis* the firſt, what courſe were beſt for him to take to encounter the Emperour, who was comming (as it was reported) with a great army, and hearing one wiſh the King ſuch a number of good *Gaſcoignes*; another ſuch a number of *Lanſquenets*, (euery man as he fancied:) Sir (quoth he) ſeeing we are all in our wiſhes, if it may ſtand with your Maieſties pleaſure, I will wiſh my wiſh alſo, which ſhall be ſuch a one as ſhall ſtand your Maieſty in no charge, whereas theirs will coſt your coffers. The King hauing demaunded of him what it might be: Sir (quoth he) I would onely wiſh to be a diuell but for one quarter of an houre. To what end? (quoth the king.) I would (quoth he) ſtraight to the Emperour and breake his necke. Verily (quoth the king) thou art a very ſot to ſay ſo, as though the Emperour had not ſtore of holy water to driue away the diuel. Whereunto he replied, and ſaid, Sir (if it pleaſe your highneſſe to pardon me) I thinke well that a yong diuel which is not yet his crafts maſter would flie for feare of holy water; but a diuell which had bene *Godon* heretofore, would not flie for all the holy water his Holineſſe can make. The third is later and of freſher memory, *Lory* the publicke notary being the author thereof, who when a certaine Cardinall made report of a woman poſſeſſed with a diuell, which by no meanes could be diſpoſſeſſed: Why Sir (quoth he) it is an eaſie matter: giue her but a clyſter of holy water, and the diuell will be gone I warrant you. There were alſo in old time many fine ieaſts made of Purgatory, as being in very deed a meere ridiculous inuention. Two whereof (which now come to my mind) I will here ſet downe. When Pope *Clement* the 7. was beſieged in his caſtle of *S. Angelo*, and certaine Prelates his friends with him, a gentleman of Rome ſaid, he was euer perſwaded that the Pope could deliuer

ſoules out of Purgatory; but ſeeing (quoth he) he cannot deliuer himſelfe out of priſon, I can much leſſe thinke he ſhould deliuer ſoules from thence. The ſecond was made long ſince at *Florence*. A *Florentine* being importuned by the *Franciſcans* of the place to haue certaine Maſſes ſaid for the deliuering of his ſonnes ſoule out of Purgatory, anſwered them in this ſort; Well, go your wayes, and if you deliuer him by your Maſſes, I will giue you a crowne. The Friers had no ſooner ſung their Maſſes, but they returned to him againe, demaunding their crowne. The *Florentine* anſwered, You muſt firſt make it appeare vnto me that ye haue indeed deliuered him, before I part with my crowne. In the end (after they had a long time debated the matter and expoſtulated with him) they went to the Duke, humbly deſiring his Highneſſe that they might haue iuſtice. The Duke cauſing the partie to be ſent for, asked him why he detained from them that which he had promiſed them. The man anſwered, that he promiſed them nothing but vpon condition, viz. that if it might appeare vnto him that they had deliuered his ſonnes ſoule out of Purgatory, he would giue them a crowne. The Duke hearing this his anſwer, turned to the Friers, and ſaid, There is great reaſon for it, and therefore ſee you make the ſoule which you haue deliuered, to come vnto me, and teſtifie it owne deliuerance, or ſend me two other ſoules to witneſſe the ſame: or let it ſend me a word or two in writing, ſubſcribed with Chriſts owne hand, and then I will ſee you ſhall haue the mony payd you. Another in *France* did the like. For certain Prieſts hauing asked money of him for the Maſſes by which they had deliuered a ſoule out of Purgatory, he demaunded of them, whether ſoules once let looſe and freed from the paines of Purgatory, were in danger to returne back againe or not? They anſwering, that they were not: Why then (quoth he) it were folly to giue you money for this which is already deliuered and in ſafetie: it is more wiſdome to keepe it for ſome other, which haply may be detained there hereafter. An *Italian* likewiſe ſpake as wittily and with as good a grace, when he told the Popes legate at *Venice*, that if his Holineſſe had bene wel aduiſed, he would neuer haue ſaid that he could deliuer ſoules out of Purgatory; but that he could deliuer them out of hell. For as for Purgatory (ſaid he) there remaine two things to be proued: firſt, that there is ſuch a place: ſecondly, that he deliuereth ſoules from thence: whereas all men beleeue that there is a hell: ſo that there remaineth nothing to be proued, but that he deliuereth ſoules from thence.

10 As for worſhipping of Saints, it appeareth by certaine ancient Prouerbs, that ſome demeaned themſelues more diſcreetly therein then others. For example This prouerbe, *There is no miracle comparable to that which is wrought by an old Saint*, could not ariſe but from thoſe which were of opinion, that they ought rather to go to old experienced Saints then to yong princocks and nouices, which were but late vpſtarts. For theſe they ſecretly condēned, at leaſtwiſe ſhewed they were to be ſuſpected. But here is yet a further thing to be noted, viz. that our anceſtors neuer made ſo great account of their Saints, but that they would both ring them a peale by threatning them, and grinne at them (like a dog at a pitch-forke) when they thought they wronged them: wherein they ſhewed themſelues more bold then their ſucceſſors. Witneſſe the *Florentine* who ſaid to the image of Saint *Iohn Baptiſt*, The plague of God light on thee, thou haſt alwaies had a foule ſlanderous tongue, and therefore *Herod* cut off thy head: The occaſiō of which ſpeech hath bin before remēbred, where I haue alſo ſet downe the *Italian* words wherein it was deliuered. And in the ſame booke out of which I tooke that ſtory, (intituled *Piacenoleze del piouano Arlotto*) this is recorded which here followeth, being in effect

effect all one with the former. There was a cooke of *Florence* who was accuſtomed to come and ſay his praiers, and to offer candles to the image of a yong *Chriſt* (being about the age that he was of when his mother found him in the Tẽple diſputing with the Doctors) and had continued in his fauour for the ſpace of twenty yeares and more: after which time it happened that a tyle fell vpon his ſonnes head, and hurt him ſo ſore, that there was no hope he ſhold euer eſcape: which he had no ſooner perceiued but he went to his yoũg *Ieſus*, carying with him a goodly waxe taper (whereas he was wont to cary nothing but candles) and beganne to pray vnto him in this ſort. *Dolce Signore mio Ieſu Chriſto, iò ti priego renda la ſanita, &c.* That is, O my ſweet Lord Ieſus, I beſeech thee reſtore my ſonne his health againe, whom I do ſo dearely loue. Thou knoweſt that I haue faithfully ſerued thee aboue theſe twenty yeares, during which time I neuer requeſted the leaſt fauour at thy hands, now therefore I am come to commend and commit my ſelfe and ſute vnto thee, my ſonne being in ſuch danger of death, who is all my ioy & hope, my comfort and content: ſo that if he chance to die, I ſhall die ſhortly after for dolour and deſpaire; at leaſtwiſe haue regard to the deuotion which he alwaies bare thee aſwell as my ſelfe. Hauing thus praied, he returned home againe, where he found his ſonne dead. Whereupon he went the next morning, in great anger to his little *Ieſus*, carying not ſo much as a candle with him, & neither kneeling down nor vailing his bonnet, beganne in this ſort. I renounce thee and vtterly defie thee, and I promiſe thee truly I will neuer come neare thee, I haue faithfully ſerued thee aboue theſe twenty yeares, during which time I neuer craued any thing at thy hands but this onely good turne, and thou haſt denied me. If I had made this requeſt to the great Crucifixe which ſtandeth by me, I know he would haue granted it. I promiſe thee faithfully, I will beware ſo long as I liue, how I deale either with thee or any other ſtripling, for thy ſake; and for concluſion of all, he added this Italian prouerbe, *Chi S'impaccia con fanciulli, con fanciulli ſi ritroua.* Which ſtory (being there ſet downe at large, ſpecifying the Church and place where this cooke dwelt) ſerueth very fitly to exemplifie the foreſaid prouerbe, with which that agreeth well which was ſpoken by a good fellow who prayed to one of our Ladies, holding her young babe in her armes. For hauing receiued ſuch an anſwer as pleaſed him not well, by one that ſtood behind the Image (as the *Florentine* who ſtood behind *Iohn Baptiſts* Image counterfaiting his voice) and iudging by the tone, that it was not the mother but the child which ſpake, ſaid: Hold your peace you litle lick-diſh, and let your mother ſpeake who is wiſer then you. But a *Burgundian* vttered farre fouler words againſt a young Crucifixe (ſonne to an old Crucifix,) for hurting of him. The ſtory is this. In *Burgundy* neare to a village called *Chaſeule*, a country clowne going through a Church, enquired of the Ringers for whoſe ſoule they did ring. And he had no ſooner learned his name, but he fell ſtraight on his marrow-bones, and began to patter ouer certaine prayers for his ſoule before a crucifixe ſtanding neare the belfry: which in ſtead of giuing him a nod with his head, fell full vpon him and left him in ſuch a pitifull plight, that the men were glad to leaue their ringing, to take him vp, and carry him in al haſt home to his houſe, where he remained long time ſicke and ſore. Now after he was recouered againe, returning to the Church, and ſeeing a goodly young ſmiling crucifix in the ſame place; (for you muſt note by the way, that the old crucifix had broken his necke in falling vpon this poore payſant:) he could containe no longer, but beganne in this ſort: Caſt as good a countenance towards me as thou wilt, I will neuer truſt thee: for if thou liue till thou be a man, thou wilt be as vn-

happy

„ happy as euer thy father was, who wold haue killed me. These 3. ſtories do ſufficiently confirme the truth of that which hath bene ſaid, viz. that our Anceſtors made not ſo great accompt of their Saints, but that they would tell them their leſſon, and giere at them, when they perceiued they offered them any wrong: wherein they ſhewed themſelues more couragious then many ſince their time; howbeit the boldneſſe of my neighbours of *Ville neuue S. George* by *Paris*) was far greater. For they not contented to rate and reuile Saint *George*, becauſe that vpon his feaſt day he ſuffered their vines to be nipped with the froſt: but hauing ſpoken all the villany againſt him they could, they did him a worſe turne by caſting him into the riuer of *Seyne*, where he was frozen with their vines for company: their boldneſſe being ſo much the greater, in that they durſt encounter him who is *Mars* the great God of warre among the Saints.

11 Churchmen alſo were girded at in old time and flouted ſundry waies, Monks and Fries eſpecially; who were not onely branded with thoſe goodly nicknames before remembred (wherwith their hypocriſie was taxed & cenſured) but with ſundry others alſo: ſome cẽſuring their gluttony, others their lechery, others their ſtupidity. Among the reſt, *Laurence de Medicis* was the man that knew how to do them the honour appertaining to their holineſſe. For being asked by the *Turks Ambaſſador*, what ſhould be the reaſon that there were not ſo many fooles to be ſeene in *Florence*, as in *Caire* and other cities of *Ægypt*? Anſwered, that they kept all their fooles faſt locked vp, ſome in one place ſome in another, acccording to the diuerſitie of their frenzies. And leading him out of *Florence*, he ſhewed him a number of Monaſteries, and withall told him, that in thoſe houſes they ſhut vp all their fooles, both men and women, whom they called Monks and Nunnes. But his tale had bene much better told (in my conceipt) if he had ſaid, that they ſuffered none but harmleſſe fooles to range abrode in the ſtreetes, and that they kept their hurtfull and knauiſh fooles within. But all that our Anceſtors ſpake againſt the Clergie is nothing, in compariſon of that which was ſpoken againſt the Pope, I meane againſt his perſon and practiſe. For *Paſquin* girded at him long ſince, and that ſundry wayes, giuing him ſuch priuie nips and croſſe blowes ouer the thumbs, that better ieſts cãnot be inuented. Sundry poets alſo not long before our time ſpared not the Popes one iot, as namely *Pontanus*, *Sannazarius*, and others. But I will begin this diſcourſe with the anſwer which a limmer made to a Cardinall, who though he had drawne *S. Peter* and *S. Paul* ſo liuely, that all which beheld them, approued the worke, yet was there a Cardinall who ſaid he had eſpied a fault in them, in that he had made them too high coloured: whereupon the limmer forthwith ſhaped him this anſwer: Sir (quoth he) this redneſſe proceedeth of ſhame; for they bluſh to ſee the life which you leade, in compariſon of that which they led when they were on earth. Which anſwer of his agreeth very fitly with this Epigram made by a learned man yet liuing.

Semiuiros quicunque patres radiante galero
Conſpicis, & rubra ſyrmata longa toga:
Crede mihi, nullo ſaturatas murice veſtes,
Diuite nec cocco pallia tincta vides.
Sed quæ rubra vides, ſanctorum cæde virorum,
Et merſa inſonti tota cruore madent.
Aut memor iſtorum, quæ celet crimina veſtis,
Pro dominis iuſto tacta pudore rubet.

And this putteth me in mind of the Preacher formerly mentioned, who beganne and

and ended his Sermon with *Fie Saint Peter, Fie Saint Paul*: I ſay he began and ended therewith: for he ſpake neuer a word beſides, though he often iterated them. But to returne to *Paſquin* (who hath ſo wel rubbed and curried the Pope:) by *Paſquin*, we are to vnderſtand (which I ſpeake for the ignorant ſort) many excellent quicke wits, who hauing compoſed libelling verſes in *Latin* or *Italian*, againſt any of the Popes, cauſed them to be faſtened to an image called *Paſquin*. No maruell then if *Paſquin* hit them ſo often ouer the thumbes, and curried their cockſcombs ſo well: ſeeing the inuentions of many excellent wits haue bin fathered vpon him. And yet I perſwade my ſelfe he neuer did any thing with better grace, then when he ſaid that he was ready to die for ſorrow, in that ſuch an iniury had bene done him, as pierced him to the very heart. Whereupon when certain asked him, Friend *Paſquin*, what iniury hath bene done thee? hath any man called thee theefe, or murtherer, or poiſoner? oh no (ſaid he) but they haue called me worſe. What? hath any man called thee ſacrilegious perſon, or parricide, buggerer or atheiſt? oh no (ſaid he) they haue called me worſe. And after they had inſtanced in ſundry other the greateſt indignities they could imagine: alas (ſaid he) you haue not yet reckoned it, neither do I think you wil euer gheſſe what it is. In the end, hauing bene often requeſted to vtter his griefe, breathing out many ſighes with *Alas, alas*, he ſaid that they called him *Pope*. The ſame *Paſquin* declared alſo in a Latin Epigramme (which he made ſince) what conceit we ſhould haue of the ſignification of this word *Pope*, in theſe verſes,

Hic Carapha iacet, ſuperis inuiſus & imis:
Styx animam, tellus putre cadauer habet.
Inuidit pacem terris, diis vota preceſq;:
Impius & clerum perdidit & populum:
Hoſtibus infenſis ſupplex, infidus amicis.
Scire cupis paucis cætera? Papa fuit.

Hereunto alſo well accordeth the common ſaying, *A good Pope, a wicked man*. And who ſo would know how the ſaid *Paſquin* extolled the vertues of Popes, let him reade theſe verſes:

Sixtum lenones, Iulium rexere cinœdi,
Imperium vani ſcurra Leonis habes.
Clementem furiæ vexant, & auara cupido.
Quæ ſpes eſt regni Paule futura tui?

(Where I confeſſe he hath bene ſomewhat bold in vſing Poeticall licence in the quantitie of *Iulium*.) There are alſo certaine Epigrams which taxe the couetouſneſſe of ſome Popes in particular, as namely this which was written of *Alexander* the ſixt,

Vendit Alexander claues, altaria, Chriſtum:
Emerat ille priùs, vendere iure poteſt.

That is,

Chriſt, altars, keyes, doth Alexander *ſell,*
Why ſhould he not? perdy they coſt him well.

Mantuan alſo hath written to the like effect of the couetouſneſſe of Popes, albeit in generall:

Or voulez vous ſauoir quelle trafique meine
La marchande portant nom d'Egliſe Romaine?
Elle vend pour argent temples, preſtres, autels,
Couronnes, feux, encens, meſſes, & ioyaux tels:

Et en ſon auarice elle eſt ſi fort extreme,
Que vendre ell'oſe bien le ciel, voire Dieu meſme.
That is,
Then would you know the trafficke and the wares
Wherewith this Marchandiſſe (hight Rome) doth trade?
For mony ſels ſhe Churches, Altars, Prieſts,
Crownes, incenſe, fiers, and Maſſes: and what more?
Yea ſo exceſſiue is her couetice:
Of heauen and God himſelfe ſhe ſets a price.

The ſame author hath likewiſe blazoned their other vertues in theſe verſes:

Le ſainct champ du Seigneur eſt plein de paraſites,
Et l'autel precieux ne ſert qu'aux Sodomites:
Brief, les temples à ſaincts vſages ordonnez
Par ces Ganymedes bougrins ſont profanez.
That is,
Gods holy field is full of Paraſites,
The precious altars ſwarme with Sodomites:
The Churches that were made for holy deeds,
Are ſoyled by theſe buggering Ganimedes.

And what hath *Pontanus* ſaid of *Alexander* the ſixth, in an Epitaph which he writ of his daughter?

Conditur hoc tumulo Lucretia *nomine, ſed re,*
Thais Pontificis filia, ſponſa, Nurus.

Which Epitaph I finde turned into French by two: one of which hath turned it thus,

Ci giſt le corps d'vne certaine dame
De nom Lucrece, *& d'effect (dont ie tremble)*
Du Pape fut ribaude treſ-infame,
Eſpouſe, bru, & fille tout enſemble.

The other thus,

Ci dort qui fut de nom Lucrece,
De faict Thais, *putain de* Grece,
*Qui iadis d'*Alexandre *fille*
Et femme fut & belle-fille.
That is,
Here lies Lucrece *by name,* Thais *in life,*
The Popes child and ſpouſe, and yet his owne ſons wife.

The Poet *Sannazarius* alſo hath writtē an Epitaph of this Pope; where hauing declared theſe and ſundry other villanies, he ſaith for concluſion, *And yet hath he bin Pope of Rome theſe eleuen yeares.* Go now, and ſpeake of *Neroes*, *Caligulaes* and villanous *Heliogabali*. But enough of ſuch ſtuffe (for I am aſhamed to name the reſt:) yet what (I beſeech you is the commendation of *Boniface* in this Epitaph: *Intrauit vt vulpes, regnauit vt Leo, mortuus eſt vt canis*: that is, *he entred like a foxe, raigned like a lion, and died like a dog?* And to the end we may ſee how that they which could not write to their commendation in good Latin, haue written in as good as they could, rather then they would be ſilent and ſay nothing: I wil here ſet downe the Epitaph of *Benedict* the twelfth,

Iſte fuit verò Laicis mors, vipera Clero,
*Deuius à vero, *turba repleta mero.*

*Al. cupa.

Neither

Neither did they write all theſe goodly Epitaphs of the Popes onely; for ſome haue alſo blazoned the vertues of their Cardinals, Biſhops, and other Prelates: amongſt which this hath an excellent grace which was written againſt a Popiſh Biſhop, ſometime a *Franciſcan*.

Nudipes Antiſtes, non curat Clerus vbi ſtes:
Dum non in cœlis, ſtes vbicunque velis.

But (to hold me onely to the Popes) the meanes which they vſed to auoide the creating of a ſhe Pope (as once it happened) in ſtead of a he Pope, hath bene exceedingly derided of old. And hereof *Iohannes Pannonius* hath made an Epigram, (wherein he rightly blazoneth their trumpery) which I haue thus turned into French,

Nul ne pouuoit iouïr de ſainctes clefs de Romme,
Sans monſtrer qu'il auoit les marques de vray homme:
D'où vient donc qu'à preſent ceſte preuue eſt ceſſée
Et qu'on n'a plus beſoin de la chaire percée?
C'eſt pource que ceux-la qui ores les clefs ont,
Par les enfans qu'ils font, monſtrent bien ce qu'ils ſont.

That is,

Of old times, none Romes holy keyes did beare,
But by ſome markes had firſt his manhood ſhowne:
How comes this triall out of date whilere?
Nor needs no chaire to make his ſecret knowne?
For that who euer now the keyes haue borne,
Haue by their baſtards prou'd their ſexe beforne.

And as for Popiſh lawes and conſtitutions, we find that our aunceſtors oppoſed themſelues againſt them to the vttermoſt of their power: and forbare not to crie out mightily againſt the Cleargie for not aboliſhing them: but principally againſt the forbidding of Prieſts mariages. Againſt which we find theſe verſes in the firſt place ſimply and plainly made.

O bone Calixte, *nunc omnis Clerus odit te.*
Olim Presbyteri poterant vxoribus vti:
Hoc deſtruxiſti tu, quando Papa fuiſti.
Ergo tuum Feſtum nunquam celebratur honeſtum.

And others (after them) beginning thus,

Priſciani *regula penitus caſſatur:*
Sacerdos per hic *&* hæc *olim declinatur.*
Sed per Hic *ſolùm nunc articulatur:*
Quum per noſtrum præſulem Hæc *amoueatur.*

And a little after,

Non eſt Innocentius, *immò nocens verè,*
Qui quod facto docuit, verbo vult delere.
Et quod olim iuuenis voluit habere,
Modò vetus Pontifex ſtudet prohibere.
Gignere, &c.

Mantuan likewiſe condemneth this Popiſh decree, where he ſaith,

N'euſt-il pas mieux valu ſuiure la droite voye,
Par où la Loy de Dieu nous meine & nous conuoye,
En enſuiuant les pas des nos anciens peres,
Deſquels la vie eſtoit chaſte & ſans vituperes,

Quand ils ſe contentoyent d'auoir chacun ſa femme?
Helas,& qu'eſt-ce au pris du celibat infame,
Que maintenir on veut contre Dieu & nature,
Si non impieté pleine de forfaiture?

That is,

Were it not better follow that right path,
Wherein Gods royall law doth vs conduct,
Preſsing the footſteps of our auncestors,
Whoſe life was chaſt and void of rightfull blame,
When each man was with his owne wife content?
Alas,what's this to that infamous life,
Which ſingly they 'gainſt God and nature leade,
Full of leud thoughts and many a beaſtly deed?

Neither was there ſo much as Maſter *Allin Charretier*, but cryed out againſt this Canon or conſtitutiō. For (as *Iohn Maire* witneſſeth in his book called the *Exile*) he writ againſt it as followeth: There was long ſince a new Canon confirmed in the Weſt Church, ſeuering the order of holy Matrimony from the dignitie of Prieſthood,vnder the colour of puritie and Chaſtity: but now contrarily runneth the Canon of Concubinage,with entiſements to worldly pompe and dignities,to ſenſuall and fleſhly ſinnes; and(which is more)the Cleargie is growen extremely and vnconſcionably couetous,&c. A litle after; What hath the conſtitution of forbidding prieſts mariages brought with it, but the changing of lawfull generation into adultery and fornication? and the honeſt cohabitation with one onely ſpouſe,into multiplication of harlots and liuing in hot and burning luſt? And if I ſhould ſay all that I thinke,I would ſay,&c.

12 But a wonder it is,that our auncestors ſhould not perceiue the villanies of that purple whore, the ſcarlet ſtrumpet (which calleth her ſelfe The holy Catholicke Church)ſeeing ſhe neuer cloaked nor concealed them in the leaſt manner,but ſet them to the open view to all that would behold them: as namely in the caſe of forbidding Prieſts mariages. For though Pope *Hildebrand* made it a Canō and conſtitution of the Church, yet ſome of his ſucceſſors (as ſtories report) haue bene ſo farre from keeping it, that they made no conſcience to marry their owne daughters: witneſſe the Epitaph of *Alexander* the ſixt, made by *Pontanus*: witneſſe alſo the ſtories which haue bene written of his life. For herein I ſuppoſe he followed the example of his predeceſſors, not to ſpeake of thoſe whom hiſtorians (who haue written of the liues of Popes) haue ſeuerely cenſured. And as he was emboldened to commit inceſt with his owne daughter,by the example of his predeceſſors: ſo by his example was Pope *Paulus* the third heartened to do the like. For he entertained his daughter *Conſtantia*,and perceiuing that he could not haue her at his whiſtle,& enioy her company ſo conueniently as formerly he had done (conſidering ſhe was maried to a Duke called *Sforza*,) he poiſoned her. I omit to ſpeake how kindly he entertained his ſiſter, becauſe this inceſt is not altogether ſo vnnaturall and brutiſh as the former. And whereas he poyſoned her alſo, becauſe he ſaw that ſhe tooke not ſo great pleaſure in him as in others, it is leſſe then nothing, conſidering the vnconſcionable largeneſſe of Popes conſciences: witneſſe *Hildebrand* who poiſoned ſeuen or eight Popes, that he might come to the Popedome. And which is more remarkable, after they had vſed their daughters or ſiſters as whores (as *Iohn* the thirteenth did,) or other their kinſwomen (as others haue done) they maried them to Princes; as it is reported, that the forenamed

Alex-

Alexanders Lucretia (I meane *Lucretia* who was his daughter, his daughter in law and his whore, that is, with whom he lay, (notwithſtanding ſhe was his owne daughter) and his ſonne alſo, who was her owne brother) was maried to three Princes ſucceſſiuely: firſt, to Duke *Iohn Sforce*: next (he being diuorced from her) to *Lewes* baſtard ſon to *Alphonſus* king of *Arragon*: & laſtly to *Alphonſus d'Eſt* Duke of *Ferrara*. And yet theſe holy men (who haue forbidden others lawfull mariage) not content to vſe the liberty which *Iupiter* vſed in ſuch inceſtuous mariages, wold needs after his example haue their *Ganimedes* alſo. True it is, that ſome of them haue had great *Ganimedes*, and others leſſe. So that when *Mantuan* ſpeaketh hereof in his verſes which formerly I alleadged, I cannot well tell which of them he meaneth: but ſure I am that the *Ganimede* of Pope *Iohn Maria de monte*, called *Iulius* the third, was in ſtature & feature like vnto *Iupiter*, ſomewhat reſembling him in the proportion and lineaments of his face, as Poets haue deſcribed him; which thing I ſpeake the rather, becauſe my ſelfe ſaw and aduiſedly beheld him, eſpecially at once when he ſate at table with his *Iupiter*. But theſe earthly *Iupiterizing gods* (thoſe I meane that tread in the ſteps of *Iupiter*) may not haue it layd in their diſh for diſpencing with themſelues in ſuch a point, for which they wold diſpence with others alſo, rather then for mariage. For I perſwade my ſelfe, if prieſts after they were forbidden mariage, had with common conſent exhibited a petition to their Holineſſe, (holding the ſupplication in one hand, and a bribe in the other) that they might haue recourſe to the male ſexe ſeeing they would not ſuffer them to vſe the female, they would neuer haue denied them. And that which more confirmeth me in this opinió, is, for that we reade in the life of Pope *Sixtus* the 4. how he granted libertie to the whole family of the Cardinall of *S. Luce* to vſe carnall company with the male ſexe, during the three hoteſt moneths. As alſo that which we reade in the life of Pope *Alexander* the ſixt, how he permitted one *Peter Mendozze* a *Spaniard* and Cardinall of *Valencia*, to make a *Ganimede* of his baſtard ſonne the Marqueſſe of *Zannet*.

13 Now beſides that theſe deuout Churchmen committed their villanies openly in the view of all men, as appeareth by that which hath bene already ſaid, and by ſundry other places of this booke; it is further to be obſerued that they make but a mocke at ſundry things, which notwithſtanding they cauſe the poore people (ſilly ſoules) to hold and beleeue as articles of their faith. For when Pope *Leo* the tenth was told by his Confeſſor that he needed to feare nothing, conſidering he had the keyes of heauen, and of the treaſury of the Church, conſiſting of the merits of Chriſt and of the Saints: he anſwered in this ſort: Thou knoweſt that he which hath ſold a thing, hath no longer right nor intereſt therein; therefore ſeeing I haue ſold heauen and all to others, I haue nothing to do there. The ſame Pope being reproued by certaine Cardinals for his leud life, as being exceedingly changed ſince he was created Pope, anſwered: If I be wicked, you are the cauſe thereof; for you haue made me ſuch a one as I am. They wondering at this anſwer, and demaunding of him what he meant thereby: Becauſe (quoth he) you haue made me Pope; for it is not poſſible to be both a Pope and an honeſt man. Nay they go yet a ſtep further, in prophaning thoſe things which they wold haue the world beleeue were holy and ſacred: as when Pope *Iulius* the ſecond caſt his Saint *Peters* keyes into *Tyber*, and took Saint *Pauls* ſword, ſaying, Saint *Peters* keyes would ſtand him in no ſtead for the warres, whereas Saint *Pauls* ſword would help him well. Yet all this is nothing in compariſon of that which Pope *Gregory* the ſeuenth (called *Hildebrand*) did; who when his conſecrated hoſt (which the Popes

creatures call the bleſſed ſacrament of the Altar, and the body of Chriſt) anſwered him not to his demands, being angry thereat, caſt it into the fire in the preſence of many Cardinals, who could not ſtay him from burning of his breaden God. The truth of which ſtory might well be doubted of, if the perſon from whom it originally proceeded, were any way to be ſuſpected: but the author thereof is Cardinal *Benno*, who further addeth, that *Iohn* Biſhop of *Port* (Secretary to *Hildebrand*, and very inward with him) affirmed in a Sermon which he made in *S. Peters* Church in the audience of a multitude of people, concerning the profanatiõ of the bleſſed Sacrament of the Altar:) *Hildebrand* (quoth he) & we with him, haue done ſuch a fact, for which we deſerue to be burned quicke; & he that wil not credit this Cardinals report, may find it confirmed by other teſtimonies. For my part I ſee nothing in this fact of *Hildebrand*, which is not more then probable. For if we reade his life, we ſhall find that he hath profaned his religion after another manner: I ſay that he hath profaned *his religion*: for according to true religion, the ſaid conſecrated hoſt might haue bene caſt into the fire without any prophanation at all; namely as a peece of paſte, and in the ſame nature that it is of when it deſcendeth into the bellies not onely of men, but alſo of beaſts, & after into that place which for modeſty I may not name. But ſome may here haply ſay, that it is no wonder if *Hildebrand* dealt in that ſort with the ſacramentall hoſt, conſidering he was a Necromancer, as in his life is diſcourſed at large: notwithſtanding I perſwade my ſelfe, that if he had asked counſell of him in whoſe ſchoole he learned the blacke Art, he would neuer haue aduiſed him ſo: which I do the rather thinke, for that the grand *Negro* of all Necromancers (who is alſo the great Sorboniſt of Sorcerers, and maiſter of Magicians) will in no wiſe hurt this god of paſte, but very friendly and louingly agrees with him. For proofe hereof, in the yeare 1538. there were certaine prieſts burnt in *Sauoy* for inchantments and ſorcery, one of which was burnt at *Rolle* a towne foure miles diſtant from *Lauſanna*, and his whore with him for company, which was a ſorcereſſe; who confeſſed that he had bene a ſorcerer for the ſpace of foure and twenty yeares, during which time he neuer left ſaying his ordinary Maſſes. Which makes me ſay, that there is old acquaintance and good agreement betweene the god in the Maſſe, and the Bee in the boxe. For how elſe could this ſorcering prieſt haue bene capable of this high honor and dignitie of ſinging Maſſe, ſeeing that before he came to be initiated in the diuels ſchoole and entred in his blacke booke, he was to giue himſelfe body and ſoule, tripes and all vnto him: as alſo deny God his creator, and renounce his baptiſme, as may appeare by the arraignements, inditements and condemnations of ſorcerers and witches. And therfore the diuell (in my opinion) neuer gaue *Hildebrand* that counſell to caſt the conſecrated hoſt into the fire, but he was horne mad for anger, in that it being called and reputed a god, could not anſwer the queſtions which hee demaunded of him, as well as *Apollo*, *Bacis*, or *Pythias*, who gaue anſwers by their Oracles.

14 If any ſhall ſtill doubt (notwithſtanding the reaſons that haue bene here alleadged, and elſewhere, as namely where I ſpake of the Sacramentall empoyſoner) whether there be indeed ſuch good agreement and intelligence betweene the diuell and the breaden God, I will heare alleadge the teſtimonies of his owne prieſts, which ſhall likewiſe ſerue for the continuing of my intended diſcourſe, touching the foreſaid prophanation. And firſt I will alleadge the teſtimony of a Prieſt of *Sauoy*, named *dom Anthony Goetrew* (*Dom* in *Sauoy* is as much as *Sir* with vs) who when he was chanting his Maſſe, perceiuing his goſſip which holpe him

to

to ſing, ſtay too long before he anſwered Amen: Say Amen (quoth he) in the diuels name. And ſtraight this goſſip ſaid Amen in the diuels name. True it is indeed that he was not a litle moued, for to his Amen he added theſe words; now a poxe on thee goſſip: for if thou haddeſt not called ſo loud, I had taken a mouſe. For you muſt note that he watched a mouſe which was come to heare Maſſe, or to eat the Maſſemongers god. For diuers of them haue plaid ſuch pranks as we know: but ſee his owne words, which haue a farre better grace in their proper dialect. *Amen, Le chancrou te rungzay compare: ſe te n'ouſſe tan cria, zuſſou prey la ratta.*

15 Further, concerning the good agreement which is betwixt this breaden god & the diuell, we haue the teſtimony of a Prieſt who ſaid, For my part (I confeſſe) I vnderſtand nothing of theſe Saints Maſſes: but I will tickle you ouer an ordinary Maſſe in the diuels name. And here I cannot omit a like ſtory of one, who chanting his Maſſe in a place where he might looke into his garden; and perceiuing a boy in the top of one of his cherry trees, as he was liſting vp his breaden god ouer his head, cryed aloud, *Come downe in a wannian, come downe*: ſpeaking it (as it is moſt like) aſwell to his god of paſt which he held ouer his head, as to the boy in the tree. And he cõcurres in opiniõ & practiſe with the foreſaid Prieſt, who ſaid, *Come and ſay Maſſe in the diuels name, for my maiſter is angry*. The ſame may be ſaid of a gentleman of *Lorraine*, who ſaid to his ſonne (which had no great deuotion to heare Maſſe (*To Maſſe in the diuels name, to Maſſe*. But here, it may be demanded how it ſhould be, that (ſeeing the diuell and the god of paſte do ſo well agree & are ſuch great friends) that Prieſts ſhould ſo often threaten him with the diuell? as a certaine *Sir Iohn* in *Lorraine* did, who threatned to caſt his poore god to the diuell. The ſtory is this, A good fellow owing this *Sir Iohn* a diſpleaſure, and reſoluing to beat him ſoundly where euer he foũd him: meeting with him in the ſtreet as he was carying his breaden god: Oh (quoth he) how I would curry thee, were it not for the reuerence I beare to god in thy hands. Whereupon *Sir Iohn* (thinking himſelf as good a man he) anſwered and ſaid, If that be the matter, it ſhall not hinder vs to try the maſtery, and whether of vs ſhall beare away the blowes: ſee here is my God on the ground, (for he ſet him downe to reſt him there, and to iudge of the combat) & the diuel take him if he deale on either ſide. This queſtiõ (to ſay the truth) is more then *Sorbonicall*: for many of no greater moment haue bene debated in Councels. For ſeeing the breaden god and the diuell are ſuch great friends, (as hath bene ſhewed) how is it poſſible that the god of paſt ſhould ſtand in feare of him, as it is manifeſt he doth, at leſtwiſe in their opinion who thus threaten him? Some may alſo obiect a fact committed by a Prieſt of *Sauoye* about thirtie yeares ago, (either Curate or Vicar of a village called *Feling* neare to *Bonne* in *Fouſſigni*) to whõ his pariſhioners came, to the end he might alay a great tẽpeſt (For he had bragged that they needed not to feare either tempeſt, thunder, or lightning within the pariſh, ſo long as he continued with thẽ) who vſed firſt a number of coniurations which he had by rote, and after tooke out of his *Portuiſe* and Maſſe book the moſt horrible-terrible-words (being al this while ſhrowded vnder a tree, which kept off part of the tempeſt, and holden by foure or fiue for feare of being ouerthrowne:) but perceiuing in the end that all was to no purpoſe, and that he laboured in vaine, he brought foorth his holy Sacrament, that is, his breaden god: and ſpake thus vnto it; *Cour di, ſe te n'é ple for que le diablou, iè te ietteray deguian le paco*. That is, *by G heart, if thou be not ſtronger then the diuell, I will caſt thee into the dirt*. Here is (I ſay) another ſtory lyable to the ſame obiection with the former: but becauſe it would make my head ake to reſolue it, I will refer it to the next Cõũcell:

except they will in the meane time take this as a ſufficient anſwer, that theſe breaden gods and the diuel play now and then the parts of Aduocates and Atturneys, who in open audience at the barre, looke as though they would eate one another, crying *Haroll* for iuſtice on their Clients ſide: but as ſoone as they are gone from the barre, ſhake hands and drinke together at their clients coſt. Wherefore it may well be, that theſe gods and diuels abuſed the prieſts with like pollicy. At leaſtwiſe this is all that I can ſay herein for this preſent.

16 As for other prophanations wherewith the Maſſemonging prieſts (the Popes creatures) prophane that which they would haue holden for a Sacrament, I will here giue ſome few examples, leauing the Reader to iudge what reuerend opinion the poore Papiſts ought to haue of other points of their religion, when the Maſſe prieſts ſo notoriouſly prophane this which is the very marrow of their mattins. And firſt to beginne with a prieſt of *Lorraine*, who holding a pixe (or boxe) full of vnconſecrated ſinging cakes (as they terme them) ſhuffled thē together ſaying, *Ribaudaille, ribaudaille*, Ye litttle *whoreſons*, ye little *whoreſons, which of you wil be god to day?* And from him I will come to a prieſt of *Prouince*, who being reproued for lifting vp his breaden god with his heeles vpward, and his head downward: I did it (quoth he) for feare leſt his hoſe would haue falne of his heeles. After theſe, I will tell you of a prieſt of *Sauoy*, who bragged that himſelfe and his fellowes plaied with the god in the Maſſe, as the cat plaieth with a mouſe, viz. that after they had ſported with it their fill, they deuoure it. I haue heard alſo of other Sir Iohns who haue put or rather incorporated into their Maſſes other manner of ſtuffe: for hitherto we haue onely ſpoken of him that ſaid to his goſſip, *Say Amen in the diuels name*: and of him who lifting vp his god ouer his head, called to one whom he eſpied climing his Cherry tree, and bade him come downe in the diuels name. Yet we haue ſaid nothing of the Chaplaine of the late *Marſhall of Bié*, who calling (as his manner was) for a cup of wine for his breakfaſt or morning draught, to one that holpe him at Maſſe, and hauing ſet it in an odde corner at the end of the Altar (or there about) couered with a cloth, till ſuch time as he had mumbled ouer his Matins: ſo it was that one of the ſaid Marſhals lackies hauing a moneths mind to viſit this pot, took his oportunitie when he ſaw the prieſt in his *Memento*. But this gentle *Sir Iohn* (for all his *Memento*) hauing one eye on his Portuiſe, and another on his pot, ſeeing it to be in that danger that it ſtood at the mercy of the lackey, added theſe words to his *Memento, Let it alone thou baſtards brat, let it alone*. But of him who ſlept in his *Memento*, and when he awooke ſtarted vp crying, *The king drinketh*, (remēbring the *Antheme* he had ſong al the night long, which made his head to ake) we haue already ſpoken. Howbeit we haue ſaid nothing of that bon cōpanion, who thinking he had bene ſtil at cards, cryed, *I am fluſh*. And I perſwade my ſelfe, they would neuer haue inſerted all theſe fond fooleries, had they not bene in ſober ſadneſſe: witneſſe that hedge prieſt by *Paris*, who hauing found in his Almanacke *Sol in Cancro* writtten in red letters, thinking it had bene the name of ſome Saint, tooke ſome paines to ſeeke out the Maſſe that might fit it beſt: In the end when he had turned his Maſſe booke ouer and ouer, and could not find him out, he made an end of Matins in this mad moode. *Sol in Cancro, Sol in Cancrus, nec eſt Virgo, nec Martyrus: venite adoremus*. It were endleſſe to alleadge all the examples of the ornaments of the maſſing Sacrifice: (for conſidering what the Maſſe is, and not what the Popes creatures iudge it to be, I call that an ornament, which according to them I ſhould cal a prophanation) yet this one I cannot omit, the moſt famous of ten thouſand, of *Octauian* of Saint *Gelais*, Biſhop of *Angou-*

gouleſme (and yet a tranſlatour of *Ouids* books *de Arte amandi.*) This prelate had laid a wager, that whenſoeuer and whereſoeuer any ſhould ſpeake to him in rime, he would *ex tempore* anſwer in rime againe: the wager being agreed vpon, theſe three verſes were propounded vnto him whilſt he was dandling his little breaden God.

L'autre iour venant de l'eſcole,
Ie trouuai la dame Nicole
Laquelle eſtoit de verd veſtue.
That is,
As I came from ſchoole alone,
There I met with miſtris Ione
Clothed all in greene.

To which without interrupting his miſſificall deuotion, hee anſwered readily in this ſort:

Oſtez-moy du col ceſte eſtole,
Et ſi bien toſt ie ne l'accole,
I'auray la gageure perdue.
That is,
Take but my cloake ſome one,
If I kiſſe her not anone,
I leeſe the wager cleene.

Thus were their Maſſes garniſhed with merry conceits, vttered by the maſſemongers mates; as when they cried out aloud (ô moſt ſhameleſſe and impudent villaines) To the offering Sirs, you that haue any deuotion, Come on yee women, turne vp your tippets. But it was no ieſting if the Prieſt did not poſt ouer his Maſſe as faſt as they would haue him. For then they were horne-wood, as if the diuell had bene among them. Some crying, The diuell take thee Sir *Iohn*: others, Haſte thee in the diuels name, for they wil haue broken their faſt before we come. A pox on thee Sir *Iohn* (would another ſay) thou canſt not reade halfe faſt enough. All which charitable and deuout prayers are nothing in compariſon of that which certaine French gentlemen ſaid to a Prieſt, who when he ſhould haue made an extraordinary ſhort Epitome and abridgement of the Maſſe, made it longer by the whole paſſion: but they may thanke themſelues. For whereas they ſhould haue bidden him ſay *a hunting Maſſe*, they bad him ſay *a ſouldiers Maſſe*, thinking it would haue bene much ſhorter. Whereupon the poore Prieſt hauing dreamed a good while what Goſpel made mention of ſouldiers, in the end he ſtumbled vpon theſe words in the ſtory of the paſſiõ, *cũ fuſtibus & armis*, and ſo put the whole paſſiõ into his Maſſe: in the mean time making theſe gallãts (who were all booted, and their horſes in danger to be ſurfetted at the Church gate) ſtamp and ſtare, and curſe as well the Maſſe as the Maſſe-prieſt. Theſe examples (in my iudgement) are more then ſufficient to proue my former aſſertion, viz. that ſhe which calleth her ſelfe the holy Catholicke Church, neuer ſo much as concealed from our aunceſtors the leaſt part of her leudneſſe, but layd it open to thoſe that were not blind, and proclaimed it to ſuch as were not deafe. And verily they ſerue notably to ſhew how they prophaned that which they held for the onely true Catholicke and Apoſtolicke faith and right Romane religion: (for of their wicked liues and falſe doctrine, we haue ſpoken at large before.) But as for our aunceſtors, where one of them complained of their falſe doctrine, a hundred complained of their abhominable liues: albeit the greater part found fault with them only for toyes and trifles:

ſuffering them in the meane while to runne riot into hainous enormities,not once opening their mouthes againſt them. As when they found no fault with them for their leudneſſe in keeping of benefices in this or that manner, but for enioying of incompetible benefices,or for hauing ouer many. As we reade of king *Lewis* the twelfth,who whē a Biſhop begged a benefice of him,(notwithſtanding the great number he had already) anſwered,I ſhall (quoth he) giue thee ſo long,till the diuell carry all away. *Tot dabo tibi quòd diabolus portabit omnia*, as *Menot* hath it, who (good old Preacher) together with his fellow Friers (ſo often before alleadged) will furniſh vs with ſtore of ſuch examples for the illuſtration of this point.

17. I come now to falſe miracles, ſome of which our predeceſſors diſcouered,and others haue bene detected in our time: and I will firſt begin with *Ioane* the holy maid of Kent. This holy virgin was a long time holden to be a Saint and a Propheteſſe by the ſubtill deuice and cunning of the *Franciſcans*,who made the world beleeue that ſhe deſcended from heauen: giuing it out(to colour the matter with ſome probabilitie) that ſhe neither ate nor dranke; albeit ſhe banquetted ſecretly,and playd the ſtrumpet ſtoutly with their ghoſtly fathers holineſſe. Among other things,they made the poore people beleeue,that ſhe knew all mens ſinnes: and the truth is, ſhe told thoſe that reſorted vnto her,the ſecreteſt ſinnes they had committed;but it was not without the knauery of the falſe Friers, who ſuffered none to come to her till they had firſt ſhriuen them. Her ſelfe alſo might eaſily heare euery mans confeſſion from the roome where ſhe was: the *Franciſcans* hauing choſen her a place very fit for the purpoſe.In the end when the knauerie was diſcouered (after they had deceiued many thouſands) ſhee and the gentle Friers,authors of the miracle,were executed. Some ſay the abuſe was detected by a certaine gentleman, who ſuſpecting the cunning packing of the *Franciſcans* in acquainting her with mens confeſſions,confeſſed certaine things which he neuer did in all his life,which being afterwards told him againe by her,the legerdemaine was eſpied.Howbeit others ſay otherwiſe. There is alſo mention made of a crucifixe, which the ſaid Friers made to weepe and to ſpeake. As for the falſe miracle (or rather falſe miracles) of the *Iacobins of Berne* and the *Franciſcans* of *Orleans*, I will content my ſelfe to put the Reader in minde of them, hoping it will not be needfull to make further recitall thereof, conſidering theſe ſtories are in print,and in euery mans mouth. Onely let vs remember that the ſpirit of the *Franciſcans* of *Eureux* was before the miraculous ſpirit of the *Franciſcans* of *Orleans*,as hath bene ſaid.

18 *Iohn Menard* in like maner records another falſe miracle(though wrought by no wicked ſpirit) in his book intituled *A declaratiõ of the order and ſtate of the Franciſcãs*. A pedlar of *S. Anthonies* relikes being to preach vnder a walnut tree,had ſtrewed gun-powder a litle before in a Pies neſt,which bred in the tree,and hauing ſo done,he tied a ſmall ſtring vnto it,putting fire to the end thereof. Now whileſt he was preaching his pardons,the Pie perceiuing the powder, began to make a great chattering. The Franciſcan (who liſtened to heare this ſport) thinking it wold not be long before it tooke fire aboue,began in this ſort, Thou naughtie bird,which thus interrupteſt this holy exerciſe, my Lord *S. Anthonies* fire will burne thee for this geare. He had no ſooner ſpoken the word,but the fire which had already ſeized vpon the neſt by meanes of the ſtring, burned both her and her yong ones: which was not done without a ſolemne ſhout, the people crying aloud, *A miracle,a miracle*; by meanes whereof he got a good round offering. He further relates

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ſundry like ſtories which he had heard of theſe pedlers of reliks, *S. Anthonies* Queſtors, as namely that their maner was to heat their litle croſſes or brazē images whileſt the good wife went into the garner or celler to fetch them ſomthing, and at her returne would make her kiſſe the croſſe or image; and when ſhe felt it hote, they would exceedingly terrifie and affright her, ſaying, that their Lord Saint *Anthony* thereby ſhewed that he was not well pleaſed with her almes: whereupon the ſilly ſoule would go back again to fetch them more, and by that time the image would be well cooled; which they would ſay was a ſigne that *S. Anthony* was appeaſed. He writeth alſo in the ſame place of a like knauiſh part played in *Italy* a litle before (viz. about the yeare 1530.) by one of the ſame craft, and ſeruant to the ſame maiſter, viz. how that this *boute-feu* being angry for that the poore labourer with whō he wrought, would giue him nothing for his paines, ſet fire on the houſe where his kine ſtood, which burnt not only that part, but all the reſt of the building beſides, and all the goods therein; making them beleeue that it came by a miracle wrought by *S. Anthony*: but for all his cunning and knauery, the truth was afterward known. He further addes a very notable ſtory recorded by many of another of *S. Anthonies* treaſurers, who burnt a poore womans peece of cloth, making the world beleeue that it came by *S. Anthonies* meanes, who did it to the end he might be reuenged of her; which hapned (as he ſaith) in the country of *Vaux*, but as others affirme in *Calabria*. The ſtory is told thus: One of *S. Anthonies* treaſurers trauelling through the country (with a good fellow who led the Aſſe which caried the wallet) paſſed by a butchers houſe, where, as ſoone as his man had rung the bell, the goodwife forthwith opened the doore, and hauing let them in, went to fetch them a peece of fleſh: in the meane while this falſe Frier hauing marked two faire ſwine playing together vpon the dunghill, turning him at her returne toward his knauiſh companion, ſaid, Is it not great pitie that theſe two ſwine ſhould die ſo ſuddenly? The poore woman liſtening to his ſpeech, queſtioned further with him thereof. Wherupon the ghoſtly father ſaid vnto her, My good ſiſter I can ſay nothing, but that I am very ſory that theſe two ſwine ſhould die ſo ſuddenly, and there is no man liuing that can perceiue it, except he be in the fauour of bleſſed *S. Anthony*: howbeit there were ſome hope, if I had but two of the acornes which our Priour halloweth euery yeare. The woman holding vp her hands, beſought him to giue her ſome of them, promiſing not to be vnmindfull of that good turne. He then caſting his eie vpon his ſeruant (who attended vpon this traſh and gaine of the wallet) asked him if he had any of the acornes left, which hee gaue at the village whence they came laſt? The fellow hauing ſought a good while, anſwered that he could find but two, which he ſaid he kept for their Aſſe which was often ſicke: Though our Aſſe ſhould die (quoth he) yet muſt we pleaſure this good woman, whom I know to be well affected to our order. Meane while looking with a couetous leering eye at a peece of cloth which lay hard by, (continuing his ſpeech) he ſaid, My good ſiſter, I am ſo perſwaded of your liberalitie, that you will not deny me a peece of linnen cloth for the poore ſicke folke of our Couent. She forthwith offered him linnen cloth or what he would demaund, ſo he would ſpeedily remedy that euill. Then taking theſe two acornes in his hand, he called for a veſſell full of water, and caſt therein a little ſalt; and putting off his cowle, began to patter ouer a number of ſhort prayers (his man ſtill anſwering Amen, and the goodwife with her children being ſolemnly all the while vpō their knees,) and hauing ended his deuotions, he beat the acornes to powder, and caſt them into the water, and ſtirring them together like a maſh, gaue them the ſwine to drinke, making many croſſes, and

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pronouncing as many bleſſings ouer their backes, euer calling vpon the good Baron *S. Anthony* for aſſiſtance in this miracle. This done, he told her that her ſwine were in no danger. She therefore to make good her promiſe, changed her peece of cloth for the grandmercies of this ghoſtly father. But the goodman of the houſe (her husband) coming home ſhortly after, and hearing of all this pageant, as alſo how his cloth was an actor therein: taking two or three of his goſſips with him ranne after them. The Frier ſeeing them comming a farre off, with ſtaues vpon their necks, was amazed like a cutpurſe taken in the fact: howbeit he thought it his beſt courſe to take an houſe (which was ſomwhat neare) into which his man ran, and ſecretly conueyed thence two quicke coales, which he folded vp in the cloth: and hauing ſo done, they paſſed on their way, as though they miſtruſted nothing. Anone the butcher ouertooke him, and laying hold of his hood (after a rude and rough manner) asked him for his cloth, calling him theefe, with many other threatning words. Sir quoth the Frier (very mildly) You ſhall haue it with all my heart; and God forgiue you this wrong you offer me, in taking that from mee which was giuen me in recompence of a great good turne done at your houſe: it grieueth me not that you take away my cloth, yet I truſt the glorious Baron Saint *Anthony* will worke ſome wonder, and that ſhortly, to teach you how you intreat the faithfull ſeruants and friends of God. The butcher nothing regarding vaine words, returned backe, very iocund that he had gotten his cloth againe. Howbeit he was not gone a bow ſhoote from the Frier, but he ſmelt the burning of ſome thing, and ſaw a ſmoke round about him; whereat he and his fellowes were ſo amazed, that they caſt downe the cloth, and cried aloud, *S. Anthony* the hermite, *S. Anthony* of *Padua*. Which when the Frier and his varlet heard, they came running to them like ſlie merchants with demure countenances; his man preſently putting out the fire, and the Frier diſcharging a number of bleſſings ouer the heads of theſe ſimple ſuppliants (being on their knees) inſtantly crying him and the good Saint mercy, till they were euen hoarſe withall. Theſe things thus paſſed ouer, he caried them to the pariſh Church to Maſſe, where the cloth being vnfolded and well viewed (for ſo the ſtory ſaith) it was ſolemnly auowed for a miracle. And it was inioyned the poore butcher in way of penance, to accompany the Frier throughout all *Calabria* to witneſſe this wonder; who by this meanes did not onely recouer his cloth againe, but gathered a round ſumme of money (euery man thinking himſelfe happie that gaue him any thing:) whereas the poore butcher loſt not only his cloth, but was further endomaged as well with the expence of his iourney as the intermiſſion of his trade.

19 From *Calabria* I will paſſe ouer into *France*, a countrey ſecond to none in fertilitie of falſe miracles: and will begin with *Pudding* Saint *Peter* in the countrey of *Berry*, of whom this ſtory is recorded. A prieſts maid (to ſpeake with reuerence) hauing powred ſwines blood into a great latin baſin, (which had the Image of Saint *Peter* emboſſed in it, and wherinto the Curate was wont to put his offerings, & to ſet it for a ſhew vpon the Altar;) it happened on a time that a drop of blood was perceiued vpon Saint *Peters* face; about which the Curate made no ſmall ado, not forgetting (among other ceremonies) to ring the bels, as for a moſt certaine and excellent well qualified miracle. Which cauſed all the neighbour pariſhes round about, to meete there at proceſſion; which when his fellow Curat perceiued, (being moued with enuie) he made ſuch diligent inquirie, that he foũd how that certaine drops of blood which the Curats maid had put into the baſin, were fallen into the concauitie or hollowneſſe of the emboſſing, where it was not cloſely

closely ioyned to the place, which being congealed and frozen, continued vntil the thaw; and then running downe, were seene vpon Saint *Peters* face, which gaue occasion to the rumour, that Saint *Peter* wept bloudy teares: which rumour (the knauery being well knowne) was afterward turned into a matter of meriment and mockage of poore Saint *Peter*, who for this accident was euer after called *Pudding* Saint *Peter*.

20 And to parallele it with one other like example (before I leaue this country) In the Church belonging to the Castle without *Bourges*, it happened that a Bird (some say a Pigeon) bleeding of a wound, rested herselfe vpon the head of our *Lady* of *Colwort*, so that some of the blood ranne downe her face. And then who for a penny could cry the loudest, *a miracle, a miracle*. But when the kings Lieutenant had caused the head to be looked vpon and searched, the feathers of a bird and some of her blood were found in the crannies and hollownesse of the Image; whereupon the miracle which had bene before cryed so loud, was cryed downe againe as fast.

21 I haue also heard of one of our Ladies (called our *new Lady*) who being miraculously discouered, wrought many miracles, at least wise they made her beleeue that she did them. They had hidde her in a hollow vault vnder the grasse which they watered with salt water, which by the grasing of the kine in that place, was discouered.

22 The deceit also of the Rood of *Muret* by *Tholouze* hath bin very famous. For they made this Crucifixe beleeue (about thirtie yeare ago) that it wept, and did many miracles vpon the lame, the blind, and such like impotent persons, in curing such infirmities as surpassed the Art of Physicke. There are two opinions touching the distilling of the water out of the Crucifix eyes, which they call tears. Some say it was done by water mixed with oyle; others, that it was by the branch of a vine thrust into the head of the Rood, at what time it putteth out the sap, or weepeth, as others speake. But the miracle continued longer then that season, and therefore though this deuice might serue them for that time, yet it was necessary they should find out some other for the time to come.

23 These were the meanes which they vsed to bring a Crucifix or Saint into credit: but to the end it might hold the credit it had got, and increase it the more, they suborned certain sturdy beggers to counterfeit the lame or the blind, or to fain that they had bene dangerously diseased, and afterward cured thereby. Sometime they vsed this as a meanes onely to make their Saint famous: of which kind of cosenage we haue sundry examples, three of which come now to my minde. The first is of Saint *Renaud* at *Paris* in the suburbs of our *Lady of the fields*, whom the Fryers of that Couent would needs make beleeue that he was become a Saint and the powerfullest wonder-worker within 50. miles of his head. For effecting wherof, they suborned certaine crafty knaues, to whom they had giuen the watchword to counterfeit the lame, the blind, &c. One of which affirmed that he was borne blind: who after he had taken many friskes in leaping vp and downe, cryed *a miracle, a miracle*, for that he was restored to his sight. At which words a certaine good-fellow who lay in the wind to watch his oportunity to discouer this abuse, hearing him say, he had recouered his sight, shewed him the coloured lyning of his coate, and said: If thou neuer sawest in all thy life, and now seest (which I can hardly beleeue,) Tell me, what colour is this? The counterfeit told him presently what colour it was, in the hearing of them all. The man hauing him where he would, said: See here my masters, if he could neuer see before, how can he iudge of colours?

lours? By which policy this abuſe was detected. The 2. is of thē who fayning the falling ſicknes (called *S. Iohns* euil) went to him vpon his feſtiual day, & hauing fomed much with crying, *ô Iohn, Iohn, Iohn*, about his ſhrine or the place where he ſtood, made the word beleeue that they were cured. In which was a manifeſt & impudēt deceit: ſith they which haue the falling ſickneſſe neither ſpeake a word nor moue a finger. The third is of the miracles wrought in *Venice*, about thirteene yeares ago, by a Monke called *Fra Matthio* (as I remember) who was almoſt as ſoone vncanonized as canonized: to whom beggers and rogues came flocking thicke and threefold, ſome counterfaiting the lame, others the blind; ſome fayning themſelues ſicke of the palſie, others that they had loſt the vſe of their limmes, and others ſome other infirmitie: which counterfait companions came not thither for nothing, for they were well rewarded for their labour by the canonizing Monks. Oh (would ſome ſay at their returne) how do I feele my ſelfe eaſed of my paine? Another, that he was as whole as a fiſh, and as ſound as a bell, &c. Howbeit, this pageant was not plaid without great murmur: for many that went thither to ſee this impoſture (of which number my ſelfe was one) could not but ſpeake what they thought, pitying the ſimple ſeduced people; who perceiuing not that theſe vagabonds were ſuborned, were fully perſwaded that this falſe Fryer was become a worker of wonders after his death. True it is indeed, he was in his life time accounted a very holy mā: & therfore the people were more eaſily induced to beleeue that which was reported of his working of wonders. Among other things, I heard this reported of him, that he would inueigh mightily againſt the Court of *Rome*, when the toy tooke him in the head, and vſe *Dyogenick-like* dealing in ſcoffing and cenſuring thoſe that came within his walke. And I remember what captaine *Franchot* related to the now deceaſed *Odet de Selue* (then Ambaſſadour for the French king to the ſtate of *Venice*) concerning this gentle *Sir Iohn*. I bade (ſaid he) this Frier to dinner one time in Lent, that he might ſerue as a fiddle to the company which I had inuited: (for I knew he could ieaſt and ſport when it pleaſed him,) who needing no great entreatie, came at the time appointed, and being ſet downe at table which was furniſhed with kiddes and ſundry ſorts of ſtued meates, (as the maner is at *Rome*) plyed his trencher and filled his panch aſwell as any in the company, not ſhewing the leaſt diſlike. True it is, we perceiued he chopt it vp apace, as though he had bene in great haſt, as well appeared afterward: for he had made an end of dinner long before vs, & riſing frō the table, left vs ſtill at meate: & he was no ſooner in the ſtreet, but we might heare one cry with opē mouth. * *Allo inferno tutti quelli chi mangiano carne la quareſima*; whoſe voice we thought was very like the Friers, howbeit we could not imagine it ſhould be he, conſidering that in crying out againſt ſuch as had eaten fleſh in Lent, he ſhould haue exclaimed againſt himſelfe alſo. But as we looked out at the window, we might perceiue that it was he indeed. And, which doth more aggrauate his fact, the more he was intreated to be ſilent, the more clamorous he was; ſo that we could deuiſe no other meanes to make him hold his peace, but by threatning to beate him. The captaine hauing ended his narration, other like ſtories were reported of him, ſuting the former in all points: by which we might well perceiue what humour it was that cauſed him to procure the foreſaid canonization.

*The diuell take all thoſe that eate fleſh in Lent: or, they ſhall all go to the diuell.

24 Moreouer, I remember I haue heard of many falſe miracles about reſtoring of children to life, which were ſtil borne, at leaſtwiſe to ſome ſenſe and feeling, till ſuch time as they had bene baptiſed. And verily, it was the eaſieſt matter of a thouſand, for the Clergie to make the poore people beleeue what they thought good:

good: for according to the common saying, *It is an easie matter to deceiue him that thinketh no hurt*. And what great conscience they made to thinke amisse of any thing they either said or did, yea to iudge that the knauery of the Clergy (though notoriously knowne) was plaine knauery, may wel appeare by sundry places of this booke, and namely by that which hath bene spoken in this chapter. Notwithstanding here is yet a further point to be noted concerning the false miracles wrought by these impostors: how that they vsed sometimes the help of charmes; and sometimes againe dazeled the eyes of the simpler sort by diabolicall illusions. Now he that would see examples of such iuggling (to omit that which hath bene already alleadged) shall finde store of them in the booke of Conformities so often before alleadged) where we find so many to haue bene cured by *S. Francis* and his disciples, and raised from death to life, that (if it were so indeed) we might well say they had all miracles at commaund: and that to worke a miracle (and namely to raise the dead) was as easie a matter as to drinke when one is drie. For what could not he do, whose frock (or cowle) was such a worker of wonders, that it gaue sight to three blind folkes, one man and two women? And how miraculously Friers breeches made womens bellies (which were naturally barren) to swel and tympanize, not so much as little children but haue heard thereof: and verily such actions are there registred for miracles, that a man would thinke the diuel had employed all his charmes, sorceries and illusions therein.

25 To this knauery we may adde the imposture formerly mentioned, practised by those huckſters who made the world beleeue, that the bones of the first malefactor they met withall (for want of better) were the miraculous bones of such or such a Saint; which they call relikes. And becausse there is a notable example of this kind of cousinage, witnessed euen by Popelings themselues (of which as yet no mention hath bene made) I will here insert it. But forasmuch as I haue heard it told otherwise then *Boccace* hath recorded it (albeit the difference be in the circumstance and not in the substance) I will relate it both wayes, leauing the Reader to his choice. And first I will tell it as I heard it. A pedler of Popish wares hauing pawned his relikes in a tauerne, and being not able to redeeme them, bethought himselfe of this deuice. He tooke vp a coale in the presence of his hostesse, of whom he had borrowed the money, wrapping it vp in a faire linnen cloth. Whereat she began to mocke and make merry. Why hostesse (quoth he) what is the matter? do you indeed make a mocke at my coale? I will make you kisse it for all this before it be night. Whereupon she would needs wager with him, that he could not make her kisse it. Well then (quoth he) let the wager be for so much as I owe you, vpon condition that if I winne you shall deliuer me my relikes againe. The bargaine being agreed vpon, this gentle Frier (whose wit was not gone of wool-gathering) went to the Church, where he told the people that he would not shew them the relikes he was wont to shew them, but one farre more precious: and therewith vnfolding his faire cloth, he shewed them his coale, saying, My good friends, do you marke this coale? I tell you it is one of those coales, vpon which the glorious martyr *S. Laurence* was broyled; and it hath a certaine secret property; for no maide that hath lost her virginitie, nor any housewife that hath broken the bond of matrimony, may come neare to kisse it: for if they do, they wil be in great danger. He had no sooner spoken the words, but there was great thronging about him; she thinking her selfe happiest which could first come to kisse it: euery silly soule, both maid and matron desiring to shew openly that their consciences did not accuse them secretly. His hostesse on the one side well perceiuing

that if ſhe kiſſed it her wager was loſt; and knowing on the other ſide, that if ſhe did not, ſhe ſhould be ſuſpected to haue playd her husband a ſlippery touch, & ſhould not be beleeued though ſhe made neuer ſuch report of the wager which ſhe had layd; went after all the reſt, & kiſſed this fooles bable. By this deuice this iolly Frier redeemed his relikes without disburſing one penny, and increaſed moreouer the number of them, by adding this vnto the old. *Menot* the *Franciſcan*, whoſe teſtimony we need not to ſuſpect (conſidering he was made of the ſame mould, a Frier of the ſame fry) toucheth this ſtory but by the way, yet he agreeth with me in this circumſtance, that the relikes were left in the tauerne: his words are theſe: *Fol. 41. col. 4. Dic de illis qui reliquias ſuas in taberna perdiderunt, & ſtipitem inuentum in ſudario, loco reliquiarum ſuarum, dixerunt eſſe quo beatus Laurentius combuſtus fuerat.* And now you ſhall heare it as *Boccace* hath it, but more briefly, yet ſo as I will not omit that which may make for the vnderſtanding of the papiſticall ſtyle, which theſe Frier dockers obſerue. One of *S. Anthonies* religious pigs, called Frier *Onion*, being accuſtomed to go to a village by *Florence* (called *Certald*) once a yeare to gather almes, went one Sunday morning into the chiefe Church, where both towne & country was met to heare Maſſe: who, when he ſaw his time, began in this ſort: My maſters and dames, you haue bin accuſtomed of your ſpeciall loue and fauor, to ſend euery yeare to the poore which belong to my Lord Baron *S. Anthony*, both wheate and oates, ſome more, ſome leſſe, euery man according to his abilitie and deuotion: that bleſſed *S. Anthony* ſhould keepe your bullocks, aſſes, ſwine & ſheep. Beſides, you were wont (thoſe eſpecially that are written in our fraternitie) to pay that ſmall dutie which they pay once only in the yeare. For gathering vp of which things my Lord Abbot hath ſent me; and therefore ſee ye miſſe not to come in the afternoone into the Church-yard (when you heare the bels ring) where according to the cuſtome I wil make you a Sermon, and giue you the croſſe to kiſſe. Moreouer, foraſmuch as I know you to be moſt deuout ſeruants of my Lord Barõ *S. Anthony*, I wil ſhew you of my eſpeciall grace and fauor, a moſt holy & goodly relike which my ſelfe brought long ſince frõ beyond the ſeas out of the holy land, being one of the angel *Gabriels* fethers which he left in the virgin *Maries* chamber when he ſaluted her in *Nazareth*. And hauing thus ſaid, he returned to heare Maſſe. Now there were two merry cõpanions in the company, who determined to ſhew this iolly Frier a tricke of conueyance concerning the fether of the Angell *Gabriel*. For watching their opportunitie, they went and ranſacked all his packet of trinkets, amongſt which they found a little coffer wrapped vp in taffata, wherein was a fether of a Parrots taile, which he would haue made them beleeue had bene the Angell *Gabriels* feather: as he might eaſily haue done without much Rhetoricke; ſeeing the moſt of them had not onely not ſeene it, but not ſo much as once heard of any ſuch thing. Now when theſe good fellowes had taken away the feather (becauſe they would not leaue the coffer empty) they filled it vp with coles. After dinner when the time was come that he ſhould ſhew this goodly relicke, he called to his man for the traſh he had giuen him to keepe, willing him to ring the belles and cal the people together. And when they were aſſembled, he began his ſermon intreating of that which he thought would fit his purpoſe beſt in regard of his relick. In the end when he was come to the point to ſhew it, he firſt made a ſolemne and deuout confeſſion, and then (hauing two lighted torches) he tooke off the taffata very gingerly wherein the coffer was wrapped: and ſpeaking in the meane while ſomething in commendation of the Angell *Gabriel* and of his relicke, he opened it. And perceiuing the tricke which was plaid him (bluſhing at it no more

then

then a blacke dog,nor ſhewing any ſigne of aſtoniſhment)he lifted vp his eyes and hands to heauen,ſaying,ô God,praiſed be thy power for euer.That done, he ſhut his coffer againe,and turning him to the people,ſaid;My Maſters and Dames,you are to know, that my ſuperior ſent me (when I was a yong man) into the Eaſt countrey,and it was giuen me in charge, &c. And making a long diſcourſe of his trauaile,he told them,that the Patriarch of *Ieruſalem* had ſhewed him (amongſt other relicks) a little peece of the holy Ghoſts finger, as ſound and whole as euer it was: and the ſnowt of the Seraphin which appeared to Saint *Francis*: and one of the nailes of the Cherubin, one of the ſides of *verbum Caro*, the abilliments of the holy Catholicke faith: ſome beames of the ſtarre which appeared to the three kings in the Eaſt, and a Phiall-full of the ſweat of Saint *Michael* when he fought with the diuell.Theſe are the relickes which (as he ſaid) the Patriarch ſhewed him. But behold others which he did not onely ſhew him,but alſo giue him. One of the teeth of the holy Croſſe, a little of the ſound of the bes of *Salomons* Temple,a feather of the Angell *Gabriel*, one of the clogs of Saint *Gorrard* of *Gran-ville*. Beſides all theſe,I haue (ſaid he) ſome of the coales whereon the bleſſed Martyr Saint *Lawrence* was broyled. All which I haue brought into theſe parts in great deuotion.Howbeit my ſuperior would neuer ſuffer me to ſhew them,till he was fully reſolued whether they were true relicks or not. But now being certified, partly by the miracles which haue bene wrought by them, partly by letters from the Patriarch,he hath permitted me to ſhew them. And becauſe I dare truſt none with them, I cary them alwaies about me:and for that I was afraid I ſhould marre the Angell *Gabriels* feather,I put it in a little boxe, and the coales whereon Saint *Lawrence* was broyled in another;which boxes are ſo like one another,that I often take the one for the other,as now it happeneth. For whereas my purpoſe was to haue brought the boxe wherin the feather was, I brought that wherin the coales were. But I hope there is no hurt herein, ſithence it is the will of God it ſhould be ſo, he hauing put the boxe of coales into my hands. And now I remember the feaſt of *S. Lawrence* is to be celebrated within theſe two daies;and therefore,&c. I leaue the reſt to ſuch as deſire further information hereof: conſidering that this ſtory is enriched(as the reſt of the ſame author) but with accuſtomable lyes, common and ordinary with theſe falſe Fryers.For which cauſe I would not omit them.

26 And thus thou ſeeſt (gentle Reader) how their falſe miracles haue bene diſcouered and laid open to the ſight of the Sunne,as well as their other trumperies.But as blind *Bartimæus* ſaw no more in the cleare Sunne-ſhine then in a gloomy day,nor at noone-day then at mid-night: ſo we are to thinke that the ſilly ſeduced world had ſo loſt the vſe of reaſon,& was become ſo ſottiſh and ſenſleſſe,ſo blind and brutiſh in matters of religion, that none of theſe groſſe abuſes though committed before their eyes,were once perceiued by them.For it is well knowne how the heady multitude would breake forth into plaine murmuring and mutinie againſt thoſe that durſt ſay,that that which they held to be a miracle, was but a iuggling tricke of a quackſaluing mountebanke,albeit it had bene diſcouered by the Magiſtrate of the place. Nay, they haue growne to harder termes; euen to breake open the priſon doores where theſe companions were kept in hold;yea after the knauery was detected.And here we are to remember that which I touched before,how that that which ſhould haue ſerued them as a cryſtall, wherein they might haue ſeene their cunning conueyance,was ſo handled by them,that it was a meanes to keepe them ſtill in their former darkneſſe. And as they were as blind as beetles,ſo were they as deafe as dore nailes:for we know what a ſiluer trumpet

Martin Luther was (to say nothing of *Wickleffe*, *Iohn Hus*, *Ierome* of *Prague*, and the like his predeceſſours) and yet the ſhrill ſound thereof ſpent it ſelfe and vaniſhed away in the ayre, and was neuer able to pierce their eares of a long time, they were ſo thicke of hearing. But in the end, the Lord who had ſent this his trumpeter, charmed theſe deafe adders in ſuch ſort, that he cauſed them to lend their patient eare. But how (may ſome ſay) could churchmen maintaine thēſelues ſince the ſounding of this alarme; eſpecially ſince the coming of Antichriſt was proclaimed through the world, and that little children could ſee their knaueries, and touch them (as it were) with their fingers? For anſwer whereunto, let poſteritie know (how euer they may wonder to heare it) that they haue kept their kitchins hot, and fed themſelues fat by other meanes. For when they perceiued that the truth of God made open warre againſt them, and that it got ground of them by little and little, winning from them now one peece, now another: they ſhewed themſelues no leſſe cruell and curriſh, fell and furious againſt thoſe that ſtood in defence thereof (if once they fell into their clouches) then the Lion or Tygre, nay then the Lioneſſe doth againſt thoſe that rob her of her whelpes, as ſhall be declared in the Chapter following.

CHAP. XL.

Wherein is declared how that after poſteritie ſhall haue wondered at the long continued folly of Popiſh practiſes and abuſes, it wil further wonder how the open diſcouering of them ſhould haue coſt ſo many men their liues, who were perſecuted by the Cleargie: and will iudge this ſtory no leſſe ſtrange then ſundry recorded by Herodotus.

IN the time of our Anceſtors, whileſt the folly of the former abuſes was in the ruffe, the Cleargie not content to be reuerenced and adored of the poore people, to haue their purſes at command when they thought good, and to terrifie them with their excommunications, came to this paſſe, euen to ſet their feete in their neckes, not as it is commonly ſaid by a figuratiue ſpeech, but really and indeed. Nay, one of their Popes was not aſhamed to ſet his foote in the Emperours necke. For it is a knowne and famous hiſtory (neither hath it bin forgotten by thoſe that haue written the liues of Popes) how that *Alexander* the third hauing commanded the Emperour *Fredericke* to proſtrate himſelfe, and aske him pardon for his offence (before a multitude of people, in Saint *Marks* Church at *Venice*,) the Emperour at his commaund kneeled downe; whereupon this gentle Pope, ſetting his foote vpon his throte (or as ſome ſay, in his neck) ſaid, *It is written, thou ſhalt walk vpon the Aſpe and the Baſiliske, the yong Lion and the Dragon ſhalt thou tread vnder thy feete*. The Emperour highly offended at this ſo great contempt and outrage, anſwered, *I do not this to thee, but to Saint Peter.* Then he treading vpon him the ſecond time, ſaid, *Both to me, and to Saint Peter.* Now here it is to be noted, that the chiefe cauſe of this Emperours coming, was, that he might be abſolued from the Popes excommunication. Further, we reade how that the *Venetians* ſent an Embaſſadour to Pope *Clement* the fift, called *Francis Dandalus*, to intreate for abſolution from the Popes excommunication (for he had excommunicated them againe and againe, and curſed them with bell, booke and candle; and (not content to thunder out all

ſorts

ſorts of Eccleſiaſticall cenſures) had cauſed the *Croyſado* to be publiſhed againſt them in Italy.) But he refuſed to abſolue them, till that the Embaſſadour (in way of honorable ſatisfaction) had put a dogges coller about his necke, and therewith had crept vpon all foure, the length of the great hall in the pallace of *Auinion*: for which fact he was euer after at *Venice* called dog. The ſaid Pope walking vpon a time through the citie of *Bogenci*, vpon the riuer *Loyre*, in great pomp, had (amongſt others) for his attendants, or rather ſeruing-men and lackeys, the King of England and the King of France, one vpon his right hand, and another on his left; one of them leading his horſe by the bridle. We reade alſo how the foreſaid Emperour *Fredericke* attended vpon Pope *Adrian* the fourth (this mans predeceſſor) like a blew-coate; at leaſt, that he held him the ſtirrop when he lighted off his horſe, by the ſame token, that in lieu of this ſo great humility, he got nothing but a frumpe for his labour, and that by the Pope himſelfe, for holding the left ſtirrop in ſtead of the right. With which flout the Emperour being ſomwhat moued, ſaid, *I was neuer brought vp in ſuch a trade: and thou art the firſt on whom I haue thus attended*. And what arrogant ſpeeches vſed *Boniface* the eight to King *Philip the faire*, when he made no bones to tell him, that by reaſon of his diſobedience and contumacy, the kingdome of *France* was fallen into the lapſe, and deuolued to the Church of *Rome?* The ſaid Pope hauing his ſword by his ſide, was not aſhamed to brag and boaſt of himſelfe (hauing refuſed now the third time to giue to *Albert* Duke of *Auſtria* the title of Emperour of *Germany*) that himſelfe forſooth was Emperour, and Lord of all the world.

2 And ſutable to that which hath bene ſaid of the excommunication of *Fredericke* the Emperour by Pope *Alexander* the third, that is to be noted which *Machiauel* ſaith, that Popes become great by three things, by *excommunications*, by *pardons*, by *weapons*; yea ſo great, that whereas in times paſt they were ſubiect to Kings in ciuill cauſes, now they are aboue them, and take vpon them to command them. For it is to be obſerued, that by reaſon of their pardons or indulgences they were worſhipped as gods, and gathered Peters pence apace: by reaſon of excommunication they were feared; whereof we may ſee infinite examples in the liues of Popes. And theſe words *thunderbolt* and *thundering* helped them well to play their parts with thoſe who tooke the Pope to be the man whom he affirmed himſelfe to be. Yet I will not ſay, but that they haue inriched themſelues by their excommunications. For as they forbad the vſe of ſundry things, to the end men might buy diſpenſations: ſo they excommunicated men to the end they might buy abſolutions. As we reade how the foreſaid Emperour *Fredericke* bought his abſolution of Pope *Gregory* the ninth, at the price of an hundred thouſand ounces of gold. But what ſhall we ſay to *Boniface* the eight, who not content to excommunicate the French King according to the vſual manner, excommunicated him and all his to the fourth generation? By which we may perceiue how at their pleaſure they trod Kings and Emperours (as well as meaner men) vnder their feete, openly mocking at the Lombard-like patience and ſottiſhneſſe of the world. For what colourable excuſe or pretence could his Holineſſe haue to excommunicate a man with all his poſteritie to the fourth generation? The like mockage vſed the foreſaid Pope, when to ſpite the forenamed King *Philip* the faire, he nullified all the indulgences granted to the French by his predeceſſors. For had theſe pardons had ſuch vertue in them as they were ſuppoſed to haue, they ſhould haue deliuered many millions of ſoules out of Purgatory: whereas being manifeſted to be but trumperies & meere nullities, it ſhould follow that theſe poore ſoules were to returne back

into Purgatory againe. As a malefactor who hauing got out of prison by meanes of the Princes pardon, if it so fall out that his pardon be reuersed or repealed, there is no remedy, he must be cast into prison againe.

3 Further, we may see how men excommunicate were driuen to despaire, and what cruell reuenge was taken of the Laitie for offending and wronging the Cleargie, by a story recorded in the life of *Honorius* the third, where it is said, that Anno 1223. *Adam* Bishop of *Cathnes* in *Scotland*, being burned in his own kitchin by some of his diocesse, for excommunicating certaine of them, because they paid not their tenths: this Pope was neuer at quiet till for this one he had hanged foure hundred of them, and gelded their children. Which history (to omit other particulars) shewes into what a desperate case poore soules were driuen by this meanes. For it is not probable that they which did so handle their Bishop (who had excommunicated them) would haue broken out into so great outrage, but that formerly they had bene instant suppliants and importunate suiters for an absolution; which being denied, caused them to fall into this mad mood.

4 Consider now (gentle Reader) how these Antichrists made all the world to tremble vnder them: for if any shal reply and say, that al Church-men were neither Popes nor Prelates, to keepe the people in such aw, and to be so much feared: I shall desire him to remēber what the prouerbe saith, *De grand maistre, hardy valet. A great lord, a bold seruant*; which (if I be not deceiued) hath bene more truly verified, and better practised by thē, then by any men in the earth. For hardly durst a man looke a paltry priest in the face, for the great reuerence and respect which was had of our holy mother the Church. Besides, it is to be obserued that their Lord and Maister did not reserue the thunderbolt of excōmunication to himselfe alone, but affoorded it them, when and as often as they stood in need: which they so little spared, that for halfe a *quart d'escu*, yea for a matter of three pence (as *Menot* saith) they would not stick to excōmunicate poore men, who were therupon driuen to despaire, as thinking themselues to be damned. And because the place in *Menot* serueth so fitly for this purpose, I will here insert it. He saith therefore *fol.* „ 143. *col.* 4. He that is excommunicated, is forsaken of God, and giuen vp into the „ power of all the diuels in hell: and therefore it is a great and grieuous sinne to put „ such a sharpe sword into the hand of a foolish Prelat, seeing it is no small matter to „ send a man to the diuell. Sutable hereunto a Caualier said vpon a time to one of „ our order: Softly father, I would gladly be resolued of you in a difficult point: I „ cannot sufficiently wonder at the dealing which is practised at this day in the „ Church, in that we secular men send those whom we cut off with the stroke of iu- „ stice to heauen: you Church-men send them straight to the diuell. I will shew you „ how: when we condemn any man to death (which he hath iustly deserued) before „ we send him to the gallows, we procure some good man to shriue him, and when „ he is led to the place of execution, we comfort him and put him in good hope, and „ labor by all meanes to work him to a good dispositiō, that so he may dye in a good „ mind: whereas you Clergy-men (who haue the cure, and should haue the care of „ mens soules) for three single pence, or an old paire of shooes, send a man soule and „ body, cloathes and all to the diuell: such great zeale you haue of the saluation of „ our soules. To which this ghostly father (as he confessed to me) could not answer „ him with al his diuinitie, seeing his conscience told him that he spake nothing but „ the very truth: & he is yet to take counsell of his pillow what answer to make him. „ If this poore *Franciscan* was constrained to cōfesse thus much, (who had affirmed a little before, that all that were excommunicated by Priests, were no longer vn-

der

der the protection of God, nor in the bosome of the Church, but were deliuered vp to Sathan, in such sort, that euen vpon good Friday, when men pray not onely for Christians, but also for Iewes, Pagans, and other infidels, they pray not for them.) If (I say) his conscience inforced him to cõfesse this, in what a pitiful plight (may we thinke) were they, ouer whom they did so tyrannize, by terrifying them with the thunderbolt of excommunication?

5 And no maruell if they stood in such feare to be excommunicated by a Priest, considering the opinion which they had of them (which was often beaten into their heads:) I meane the opiniõ which they had of their power & authority: for they would not sticke to say, *Potestas Mariæ maior est potestate Angelorum, non tamen potestate sacerdotum.* Which sentence is alleadged by *Menot, fol.*107. And God knowes what goodly lying legends they alleadged to proue the power, dignitie and greatnesse of Priests. As when *Barelete* recordeth *fol.*247.*col.*3. that after that the Emperour *Constantine* had bene baptized, he sent backe two Priests which came to him for the deciding of a controuersie which was betwixt them, and that he should say vnto them, *It belongs not to me to iudge them that are my gods*. And what would we more? when they apply sundry places of Scripture to their shauelings, which were written of Christ himselfe: neither herewith content, forge sundry fables touching the strange torments inflicted vpon those that had any way wronged or offended Church-men, or had called them by any terme worse then their names. And as for Priests, their shauen crowne (which might not be touched vpon paine of excõmunication) exempted them frõ the iurisdiction & authoritie of the secular power (yea of Kings and Emperours themselues) by many priuiledges of their Popes; in such sort, that certaine theeues (as histories report) would needs be shauen in the Priests cut, that if they were taken, they might be sent to their competent Ecclesiasticall Iudges, that is, might escape and be set at libertie as themselues thought good. Notwithstanding, euen those Church-men which had not their crownes shaued, but onely some lesser marke and character of the beast, would boast and bragge of this priuiledge of exemption from secular power.

6 And touching their cosening conueyances, it is no maruell if they were so plunged therein ouer head and eares, considering the feare they were in of being excommunicated, if they did but once entertaine any thing tending to the preiudice of the least ceremony established or receiued in their religion. Besides, they terrified them with the feare of certaine torments which they were to suffer in Purgatory or in hell, according to the qualitie of their sinnes. As we reade in the booke of *Conformities* of Saint *Francis* with Christ, of a man who hauing but once omitted to make a legge at *Gloria Patri*, did vndergo most cruell paine in Purgatory. They also alleadged examples of certaine punishments which haue bene inflicted vpon men in this life: of which sort we reade of one very ridiculous aboue the rest, viz. that in the daies of Pope *Iohn* the one and twentieth, it was blazed a broad ouer all *Saxony*, that there were certaine which neuer ceased dancing a whole yeare together without intermission (by vertue of a curse wherewith the priest had blessed them) because they honoured not the breaden god which he caried about with him.

7 We may also perceiue how the poore people were nuzzled in ignorance, by that which at the first they made them beleeue concerning the *Lutherans* (as they tearme them:) for they were so farre from letting them vnderstand that they were like vnto other men, and that they had no hornes, that they were such as had

bene baptized, and armed themſelues with texts of holy Scripture againſt the Church of Rome: as that they made them beleeue, that in ſhape and figure they differed from other men, that they made a mocke of God and all religion, that they had wiues common; and in a word, that they were worſe then *Iewes*, *Turkes* or *Saracens*. It is further to be noted, that a great part of the ſimple people knew not of a long time, whether a *Lutheran* were the name of a man or of a beaſt. For it is reported of one who being called a *Lutherã*, asked his friend what this name *Lutheran* meant, who told him that it was a diſeaſe ten times worſe then the Leproſie: which he did ſo firmly beleeue, that falling ſicke not long after, he ſent his ſtate to the Phyſitian, with this commandement, that they ſhould enquire of him, if he were not a *Lutheran?*

8 But at the laſt when their trumperies were ſo layd open, and their iuggling tricks ſo well diſcouered, that euen litle children could laugh them to ſcorne, it was neceſſary for them to deuiſe ſome other meanes whereby to maintain themſelues. For how the Cleargie terrified men with the thunderbolt of excommunication (when as they of the ſame religion feared it no more then a childs rattle, or the cracke of a pot-gun) may appeare by the Emperour *Charles* the fift (who was not only a fauorer but alſo a defender thereof.) for being menaced with excommunication by Pope *Paulus* the third, if he would not yeeld vp *Playſance* into his hands (after the death of *Peter Lewis*,) he let him vnderſtand by his Embaſſadour, that he would thunder and lighten with his canons and artilery, if he wold needs be thundring with his excommunications. What meanes then vſed they (may we thinke) to ſtop vp the light of the truth, that it might not preuaile againſt the darkneſſe of their lying legends? Verily the ſame that we find regiſtred of *Phalaris*, *Buſiris*, *Nero* and ſuch of the like ſtrain. But what do I compare them with theſe gentle tyrants? For they neuer thought of the tenth part of the cruelties which theſe hel-hounds haue practiſed againſt thoſe that maintained the truth, and armed themſelues with the word of God to vphold his credit and cauſe: for they chopped Logicke with them, and anſwered them againe with fire and ſword, and all kind of torments: and in ſo doing were both parties and iudges; taking it to heart as a matter that did ſit very neare them, becauſe they foreſaw that this light which ſome laboured to giue entrance vnto, wold in the end put out the great fire of their greaſie kitchin. And it was but loſt labor to alleadge Scripture againſt them: for their bellies (which made buttons already for feare of paying their intereſt) had no eares, as wee know no mans belly hath, according to the common ſaying. One brother was moued to accuſe another, the wife to accuſe her husband, the husband the wife; parents to appeale their owne children, yea to be their tormentors, hang-men and executioners, for default of others. They of the *Inquiſition* (as they are called) had their ſpies abroad in all quarters, to whom they gaue the watchword. No witneſſes might be refuſed though neuer ſuch theeues, murderers, malefactors (nay contrarily they often eſcaped ſcotfree in recompence of their falſe depoſitions.) They gaue their word to ſuch as were accuſed or ſuſpected, to the end they might toule them in, but thought it a ſinne to keepe promiſe with them, alleadging for themſelues this goodly text, *Hæreticis fides non eſt ſeruanda*. Others were euen halfe dead before they came into the tormentors hands, comming forth of dungeons where they had bene encountred by toades and ſuch like vermine: yea ſometimes they came old men out of priſon, who were yong when they went in. They that caried alms to the priſoners, were permitted to relieue all, ſaue thoſe that were impriſoned for matter of religion. And he that ſaid, he pitied them, was in great danger, though

he

he had no more pitie of them then of a dog. Whereupon I remember a ſtaffe of a dozen verſes made by a learned man endowed with rare gifts, which yet do flouriſh in him, in which regard he is greatly beloued of the godly, and extremely hated of the wicked.

Liſet *monté deſſus ſa mule*
Trouue vn pourceau demi brulé:
Tout ſoudain ſa beſte recule.
Comme s'ell' en euſt appellé:
En fin, tant y eut reculé,
Que monſieur Liſet *en piquant,*
Pareillement & quant & quant
Trencha vn chemin tout nouueau.
Vieil pourri au rouge muſeau,
Deſhonneur du ſiecle où nous ſommes,
Ta beſte a pitié d'vn porceau,
Et tu n'as point pitié des hommes.

That is,

Liſet *mounted on his moyle,*
As he went along the way,
Came where an hog on burning lay.
His mule began ſtraight to recoile,
As if ſhe did the fact deteſt,
Or fear'd to hurt her fellow beaſt.
So long, ſo farre ſhe backward fled,
That Liſet *ſpurd her till ſhe bled.*
Yet ſtill perforce ſhe drew him backe,
Vntill he tooke another tracke.
Thou meaſell wretch, with ſauce-fleame face,
Of this our age the iuſt diſgrace:
Thy beaſt cannot abide an hog ſhould bren,
And yet thou tak'ſt no ruth on liuing men.

And now that we are ſpeaking of *Liſet*, what will poſterity ſay (thinke we) when they ſhall heare of *a burning chamber?* We may aſſure our ſelues it will be diuerſly conſtrued. The greater part (no doubt) will iudge it to be the name of ſome chamber in hell, at leaſtwiſe in our Anceſtors Purgatory. I omit to ſpeake of cruelties practiſed in ſecret, as alſo of the confiſcation of the goods of the condemned, and often of thoſe that were not condemned, yea ſometimes of ſuch as were not ſo much as accuſed (ſo eaſie a matter it was to arraigne and condemne them.) Notwithſtanding, I may not with ſilence paſſe ouer a kind of cruelty, which I am perſwaded *Phalaris* himſelfe would haue wondered at, viz. that they inflicted the laſt and greateſt torment vpon them by fire (as *Phalaris* did,) but firſt they cut out their tongues, bereauing them of the eaſe they might haue by ſpeech, which *Phalaris* permitted to thoſe whom he tormented: and not ſo only, but hauing cut out their tongues, they gagged them, that ſo they might make no noiſe at all, but be as mute as fiſhes. Neither was it ſafe for any to ſay, they pitied them, or to make any ſhew or ſemblance thereof, much leſſe to commend the conſtancy of thoſe who had the meanes left them to manifeſt it in the middeſt of their torments.

9 Now when I ſay that they vſed ſuch and ſuch cruelty, it doth not thereupon follow but that greater is practiſed at this day. But it is becauſe this cruell perſecu-

ſecution is not ſo vniuerſall: ſeeing there is not in ſome places (God be thanked) wood enough to be found, to continue the fires of former times. For our Sauiour hath giuen the ſame vertue to the aſhes of theſe Martyrs, which ſome affirme to be in the aſhes of the Phœnix, and that in farre greater meaſure: ſeeing the aſhes of a Phœnix ingender but a Phœnix: whereas the aſhes of a faithfull ſeruant of Chriſt breedeth and bringeth forth a number of others.

10 Now then let poſteritie iudge (which can better iudge without partiality or paſſion) whether *Herodotus* do record any folly ſo ſtrange and extreamly fooliſh as the fore named, practiſed and endured by thoſe who haue ſo long lent their eares (and do euen at this day) to ſuch abuſes. And on the other ſide, whether he report any thing halfe ſo ſtrange or incredible as this, viz. that the detecting of ſuch abuſes (like to yong childrens ſport) ſhould coſt ſo many thouſand men their liues. To conclude, I beſeech God in the name of his ſonne *Ieſus Chriſt* our Lord, that poſterity (to whom I appeale as to my competent Iudge) may neuer ſee ſuch abuſes as theſe be, otherwiſe then in paper, as here they are to be ſeene.

Finis coronat opus.

Faults eſcaped, thus to be amended.

Pag.2 lin.26. reade, other tranſlation. p.5 l 41 his. p.6.l.28. take away, the. l.49. lyeth. p.8.l.12. but not any. l.35. not able to beget. l 41. from him. l.49. Cræſus. p.10.l.42. haue giuen. p.11 l.4. his. p.19.l.38. take away, ſet. p.22.l.21. word. p.24 l.32. ſhe would. p.25.l.33. enforced, to make eaſie paſſage. p.27 l.10. had liued. p.29.l.13. againſt them. l.35. diſcourſeth. p.30.l.8. To. l.45. with Moores. p.31.l.49. his. p.32.l.1. that (to auoid. l.30. dedita. p.33.l.47. firſt to that. p.34.l.11. vſura palliata. p.37.l.9. take away, all. p.38.l 34. take away, the. l. 42. take away, the. p.39 l.27. imprecations. l.47. ſo outrage. p.43.l.33. the ſhort buts. p.45.l.7 take away you. l.36. take away, a. l.37. ſalis. p 46.l.16. fol.35. p.47.l.18. take away, the. l 41. take away, out. p.48.l 9. both. p.49.l 35 are caught. l.41. in illis. l.44. quanch. p.50.l.7. they. l.10. keepe. p.51 l.5. fetled. l.6 long ago. l.36. office. l.38 He addeth. l.46. eis. p.54.l.38. take away, ſhall. p.55.l.15. would be. pag.56.l.42. Canſignore. l.46. ſonnes. l.47. him good cheare. p.57.l.37. take away, the. p.59.l.5. put out, in times paſt. l.46 leſſe reſtrained. p.60.l.36. put out, all. p.61.l.10. to ſtirre. p.63 l.23. perſwaded, at the laſt. l.28 put out, to. l.37. a punishment. p.65.l.38. put out, but. p.66.l.14. in theſe dayes. p.67.l.18. any. p.68 l.48. and. l ibid. heate. p.69.l.31. companied. p.70 l.42. are they. p.74.l.8. works. l.44. put out, more. p.75.l.8. Will. l.24 it is not. p.77.l.23. figue. l 25. and. l.40. his. p.79.l.13. put out, it. p.80.l.25. of all other vices. p.81.l.13. put out, viz. pag.82.l.7. Cante. p.83.l.34. he. p.85.l.11. as that is. l.ibid. into. l.16. had cried. p.85.l.30. runne. pag.87.l.7. Iudges. l.28. he knew. pag.88.l.34. made. p.89.l.17. enow. l.28. ouer againſt. l.42. put out, that. p.91.l.5. of many. p.92.l.31. watching p.98.l.14. that kind. p.103.l.47. backe againe very ſofily. p.106.l.46 this. p.115 l.4. too far. p.116.l.7. take out, for. l.9 maids. p.117.l.19. opti. p.118.l.15. demeanour. l.27. Muske l.32. when. p.120.l.22. Storie. p.124.l.42. we may aſſure. p.126 l.16. of the. p.127.l.41 but that he. p.132.l.21. For the. p.139.13. leſſe. p.141. l.4 murthers. p.144.l.43. Selue. p.156.l.31. beads. p.168.l.29. he ſaith. p.174.l.2. put out, the. p.175.l.30. he drew. pag.183.l.31. Maiden-bradley. l.49. put out, haue. p.185.l.9 γέρων. p.188.l.7 in puris. p.189.l.14. the. l.21. the. p.196.l.49. Noyon. p.198.l.7. repugnant. p.203. 36 put out, as. p.210.l.46. accedet. p.215.l.43. death. p.231.l.42. should. p.232.l.14 like Kings. p.234.l.28. put out, the. p.235.l.15. Ruſſe. anlike. p.236.l.47. decori. p.237.l.27. who ſo ſhall. p.238.l.1. Petar. l.43. lui. p.242.l.5. put out, and. p.246.l.46. Nain, p.248.l.5. crimſin. p.252.l.36. diſpling. p.253.l.43 I. p.260.l.11. Calliſtus. p.264.l.12. of the booke. p.265.l.24. as that. p.268.l.21. the. p.274.l.46. a ſupper p.275.l.43. put out, the. p.285.l.16. the. p.287.l.42. in. p.290.l.31. should. p.293.l.3. ſerue, p.300.l.7. put out. viz.

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